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History of Erastus Snow

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History of Erastus Snow
by
Joseph Jr. Olson
of Moroni, Utah.

Great deeds cannot die;
They with the sun and moon
Renew their light,
Forever blessing those
That look on them.

--Tennyson
PREFACE

The purpose of this Thesis has been to write, for the first time, an authentic, unbiased "Biography of Erastus Fairbanks Snow, Missionary, Pioneer, and Colonizer."

Biography was chosen at the suggestion of Dr. Lowry Nelson, Professor of Rural Social Economics, of Brigham Young University, and because of a natural fondness for western history, and a sincere appreciation for the men and women who made "The West" liveable. For the particular subject chosen, I am indebted to Dr. William J. Snow, Professor of History at Brigham Young University.

After three years of very careful study and investigation, I present this Thesis. It has been aptly stated that no book has been written by one man alone. The materials which have been used, the interpretations which have been expressed, all have influenced the contribution offered. In like manner, in writing this biography, I am indebted to many other writers whose statements I have quoted.

I acknowledge the following sources of information: first, Erastus Snow himself, whose personal journals have constituted the earliest major source, but which, unfortunately, continue only to the second year after his arrival in Utah. Official Conference reports and recorded sermons, together with authentic statements made by him, have also been used extensively. Another major source of information has been the "Town History of St. Johnsbury," St. Johnsbury, Vermont, which provided material regarding Snow's birthplace and its reflection upon his colorful career.

Secondary sources of information constitute early newspapers, magazines, and private diaries of individuals living contemporary with Erastus
Snow, together with personal interviews with his life long friends who have resided, or are now residing in Utah's "Dixie", and of whose veracity there can be no question.

In assuming this Thesis, I have accepted only such documentary material as appeared authentic. I have entertained no prejudice, in my writing, and have attempted to verify my statements by the collection of two or more sources.

For this Thesis in its present form I am deeply grateful to the Church Historian's Office for the courtesies extended, especially to Librarian Alvin F. Smith and assistants; to Doctors Millian J. Snow and Lowry Nelson for their personal interests, encouragements, and helpful criticisms; and to the Thesis Committee for valuable suggestions offered; also to Cornelia Taylor Fairbanks, Librarian St. Johnsbury Athenesum, St. Johnsbury, Vermont, for original source material; to Miss Linna Snow of St. George for information which led to communication with Miss Fairbanks, a distant relative of Erastus Snow; and also to the many writers whose works I have quoted freely.
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*In an attempt to preserve originality, "Virgen" is spelled as was
the custom noted in early documents, newspapers, etc., relating to
Utah's "Dixie".
INTRODUCTION

Erastus Fairbanks Snow, missionary, pioneer and colonizer, second only to Brigham Young as such, was born in the State of Vermont, November 9, 1818. This state was also the birthplace of other men notable in Mormondom; namely, Joseph Smith, Brigham Young, and Heber C. Kimball.

A product of the soil, and one of a family of seven brothers and four sisters, he learned early in life the lesson of thrift and economy, as did most of the youth of that time.

"Erastus Snow descended from old New England Stock, his first American ancestor being Richard Snow of Woburn, Massachusetts, who is thought to have left England in 1635. His parents, Levi and Lucinia Streeter Snow, first settled in Lumburg, New Hampshire," where their first children were reared, but later moved to St. Johnsbury, Vermont, where Erastus and the younger members were born.

He possessed an unusually religious turn of mind, and became early associated with the Church of Jesus Christ of Latter Day Saints. Immediately after its acceptance, he turned his attention to the spread of its principles; first into nearby places, then later into fields apart from his own state. It is doubtful, indeed, if the Church ever had a more energetic leader, or a greater defender of its truths, than Erastus Snow.

After four or five years of active missionary service, he migrated to Missouri, and there gave himself to the building up of "Zion" on the western frontier. He was with the Saints through their persecution in
Missouri and Illinois, carried the chain for surveying the town of Nauvoo, was one of the original band of pioneers to the West; was one of the first two men to enter into the Great Salt Lake Valley, and there to gaze upon the great crystalline sea, nestled at the base of the Wasatch Mountains.

Ordained in 1849 to the position of an Apostle in the Church of Jesus Christ of Latter Day Saints, he immediately set sail for Europe, where he pioneered missionary work in Scandinavia, remaining a full three years abroad. He no sooner returned than he was assigned to labor in St. Louis, where he directed emigration for the Church, intermittently, for a period of seven years.

His greatest labors came, however, when Brigham Young called for his services at the head of a colonizing movement into Southern Utah. Here the genius of the man was given opportunity for expression to such an extent that he was likened to the great "Chieftain", Brigham Young, himself. Among the galaxy of stars, who followed President Young to the Rockies, no other possessed the colonizing prowess of their leader, as did Erastus Snow. He was to Southern Utah, and adjacent parts of Nevada and Arizona, where Mormon colonists were residing, what Brigham Young was to the entire intermountain region, its colonizing head, and founder of communities.

He was a man whom nature had seemingly destined to be a frontier-man throughout his life. As evidence, at the age of fourteen, when Mormonism was only in its second year, he embraced it, and for the next fifteen years, prior to coming to Utah, pioneered the new faith continuously throughout Vermont, New Hampshire, Massachusetts, New York, Ohio, Illinois, and Missouri. During the last few years of that period, he and his family lived on the then western frontier in Missouri, Illinois, Iowa, and Nebraska. He devoted the next two years (following) to pioneering in Utah,
enduring all the hardships incident thereto. He was then sent abroad
to pioneer the Gospel in Scandinavia, with headquarters in Copenhagen,
Denmark. After three years of most fruitful propaganda for his Church,
he returned to be set apart as the director of emigration, which position
he held for seven years. After assuming the reins of colonizer, he con-
tinued with it the remainder of his life. His colonizing led him into
Nevada, Arizona, Colorado, New Mexico and finally, in 1885, into Old
Mexico. From the last named state, he purchased a tract of land for the
Church in the State of Chihuahua, and to this place, hundreds of Saints
later fled to escape the rigors of the Crusade.

The strength of his personality was everywhere felt. He was ro-
bust in frame and of sanguine temperament. Few, indeed, possessed a more
logical mind or developed greater argumentative faculties. Long contact
with men in public and private affairs, had given him rank as a leader.
Always accessible and companionable, he attracted people of all classes
and ages toward him. He not only bore acquaintance, he was loved by old
and young alike for the many virtues he possessed. Like President Wilford
Woodruff, it is very doubtful if he ever had an enemy throughout his long
and colorful career.

JOSEPH WILLIAM OLSEN
"In order for settling a new Plantation under seal of the State of Vermont, Gov. Thomas Chittenden then in the tenth year of his administration, granted to Jonathan Arnold and associates a tract of land in Old Orange County, to be called and known as the Township of St. Johnsbury. This grant was signed November 1, 1786; it comprised 71 equally divided rights each including 310 acres, 1 rood, 22 poles, estimated altogether at 21,167 acres."--Edward T. Fairbanks.
BOOK ONE

ERASTUS SNOW, MISSIONARY AND PIONEER
BIOGRAPHY OF ERASTUS FAIRBANKS SNOW
MISSIONARY, PIONEER, AND COLONIZER
(1818-1888)

I
ANCESTRY AND BOYHOOD

Erastus Fairbanks Snow, son of Levi and Lucinia Streeter Snow, was born November 9, 1818, in the town of Saint Johnsbury, in Caledonian County, Vermont.

Vermont, known as the Green Mountain State, has eighty percent of her area devoted to agriculture, particularly to the cultivation of hay and forage. St. Johnsbury was largely agricultural too, but it was a manufacturing center also, which gave it a particular point of vantage. The major type of farming for this section was dairying, then wheat, corn, and potato raising, in the order given, also the production of a considerable quantity of maple sugar, which proved an added asset.

Dairy farming, then as now, had occupied a prominent place in Vermont's agricultural scheme. No less than seventy percent of the cattle raised today are dairy cows.

Manufacturing also showed as much diversity in St. Johnsbury as the farming indicated, and even more so. No account, however, is given of the quantity produced from any of these industries; nevertheless, the number of such establishments is a good index of the initiative of these frugal people.

St. Johnsbury, at the time Erastus was a boy, had a population of 1400; today, however, its number has increased to approximately 8000. The opportunities provided for education in that community during those times were perhaps limited, but from certain indications they were superior, in some respects, to opportunities in other communities of equal
size for that period.

While his diary mentions nothing concerning his boyhood days, prior to his relationship with Mormonism, we have to conclude that Erastus must have taken advantage of every opportunity, as far as time and means would allow, as evidenced by what he did from his fourteenth year to the end of his useful life. What men later become denotes largely what they were in their youth. There can be no great tree where there was no great seed. Hidden in the seed lies the potential strength which enables the object to become beautiful, mighty, and strong. The plant or animal does not become suddenly wonderful, but rather indicates greatness throughout its continued development.

Not only did Erastus inherit a strong physical body, which he frequently put to the test in later years, but a mind capable of directing forces of great magnitude. In addition to his many inherent qualities he benefited by environmental agencies in the nature of many varied industries quite uncommon to other communities.

Could figures be made available as to the volume of business secured from these many and varied manufacturing plants, it may have properly classified the type of industry from that of agriculture to one of commercial manufacture. The Fairbanks Scales are known the world over. Other inventions originating in St. Johnsbury may be as widely known. A farming community so provided as to have a substantial pay roll, is certainly on the road to financial prosperity, and this was enjoyed in a marked degree by St. Johnsbury.

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(A description of the birthplace of Erastus Snow is given in 1824, by Zadock Thompson.)
There naturally arises in prosperous communities advantages that reflect in its citizenship. In Saint Johnsbury, opportunity for expression came through the industries established, which made possible not only better local schools, but the establishment of newspapers, periodicals, etc., which gave contact, more or less, to the outside world.

Had Erastus Snow remained in the East, where pioneering was largely overcome, it might have had no particular significance as to whether industries existed in his neighborhood. In view, however, of a life to be spent largely in a desert wilderness, the more numerous and varied the industries common to his youthful environment, the more significant would his contribution become.

A factor which fitted President Brigham Young so admirably as a pioneer and community builder, was his versatility in the industrial arts; namely, as carpenter, painter, and glazier, etc. In a similar way a community of 1400 inhabitants, provided with all the industries common to St. Johnsbury, certainly had a most beneficial effect upon the future life of Erastus Snow.

Impressions of youth for good or evil are reflected to a marked degree upon one's later life; therefore, it is only natural to assume that much good should come out of Erastus's acquaintance with these varied in-

St. Johnsbury Gazetteed.¹

¹"St. Johnsbury, a post township in Caledonia County lies thirty-one miles northwest from Montpelier, and twenty-six north from Newbury. The surface of the township is uneven, but it contains no mountains. There is a decent meeting house near the center of the township, erected in 1803. The denominations are principally Congregationalists, Restorationers, and Christians.

"St. Johnsbury Plain is situated about two and a half miles south of the Center. Here is a pleasant village containing several stores, a tavern, postoffice and several handsome dwellings. The physicians are
industries during his first sixteen years of life. Success or failure depends, frequently, upon the environment to which we have been accustomed. From the manufacturing establishments noted (in footnote) Erastus was unconsciously being prepared for an extensive colonizing program which would eventually place him as one of the greatest colonizers of the age.

The influences of St. Johnsbury as an industrial community, were of material benefit to the later life of Erastus Snow. Called as he was by

Abner Mills, Z. K. Pengborn, Horril Stevens, Jerry Dickeman; Attorneys, Ephraim Paddock and James Stuart.

"There are in the town fifteen school districts, twelve school houses, one oil mill, one furnace, one fueling mill, four grist and seven saw mills, three cording machines, two tanneries, two potteries and three distilleries."

A classification of industries for the same period is here given by Edward T. Fairbanks:

Early Industries.

Two mills for dressing cloth; "At first carding, dyeing, spinning, weaving, and dressing of cloth were processes carried on in the home with simple hand instruments and common dye stuffs. Twenty-nine different materials for dyeing are noted in 1851. By combining various sorts of barks and herbs such as butternut, sumack, smartweed, etc., with chemicals, the housewife managed to get any desired shade or color...Patterns were mostly in checks or stripes; a standard product was the blue and white frocking, furnishing material for the long loose frock that hung in comfortable folds from the shoulders of the men.

"After some years mills began to be set up in different parts of the town...

Two hatters--"these manufacturing establishments made napt hats, using felt prepared from Lambs' wool and other furs.

Two Potasheries--"From the earliest settlement the making of potash and pearlash was carried on and it came to be an important industry. The hard woods of the forest yielded valuable ashes; these were leached and boiled down into potash, then still further refined into pearlash.

One pottery--"An old land mark...was the pottery established in 1808 by Gen. R. W. Fenton, known later as the St. Johnsbury Stone Ware Pottery. Its products were in constant demand until the introduction of tinware. The business was successfully carried on...until the entire establishment went down in flames November, 1859."
Ecclesiastical authority to colonize the most unpromising region of the Great Basin, it became necessary to build up every industry, from the ground floor, as occasion demanded. He knew the necessary steps required in dressing cloth, or the sources through which dyeing materials might be secured; how felt hats should be manufactured, or pottery articles made. His acquaintance with iron foundries made possible his selection by President Young, when it was found that iron ore was plentiful near Parowan. St. Johnsbury had provided an unlimited source of knowledge to the youth of its community, and Erastus had both consciously and unconsciously absorbed much that it had to offer.

When the time came to create settlements in southern Utah, and Arizona, Brigham Young knew whom to rely upon, and in the selection of Erastus Snow, no finer choice could have been made. It was afterwards agreed that he had no peers, the "Chieftian" excepted, and few equals in the world.

Hair combs--"...the farmers brought their cattle horns to a Mr. Gibson; he subjected them to steam heat, cut and pressed them into thin flat sheets, sawed out a disk of proper size and shape, the edge of which he skillfully shaved up under his fine saw which cut out the spaces having a series of teeth, and--there was your comb.

Iron Works--"In 1828 Huxham Paddock moved his foundry from Sleeper's River to the Arnold Falls and there set up a blast furnace and extensive iron works. A large force of men was employed in these works; as the business expanded.

"A high grade quality of native iron was made in the Paddock blast furnace. In one of the Paddock shops was installed a turning lathe which was considered superior to any other in the State. It was capable of turning a shaft of three feet diameter and fourteen feet long. Turning lathes of all kinds for iron or wood work were manufactured at these works, also various mill machinery, shafts, cranks, spindles, gudgeons, cylinders, pumps, hubs, nails and other miscellany."

Stoves--"It was a good many years before stoves of any sort were had in the town. In the Fairbanks foundries stoves of various sorts began to be cast, and finally in 1827 there was brought, cut and patented the famous Diving Flue Cook Stove, which was in almost universal use throughout this region till well into the fifties....The sale of this stove brought large increase of business to the St. Johnsbury Iron Works. Thaddeus Fairbanks was the inventor."
This particular region demanded, of the colonizer, all the initiative and fortitude that could be assembled. Apostle Snow, though baffled at times, was ever equal to the occasion when the final analysis was made.

Possible no community, for this period, could have offered greater possibilities than St. Johnsbury. Being a manufacturing center, it naturally dealt with raw materials, materials which might likely be found in many geographical areas. Having been reared, therefore, within so rich an industrial atmosphere, and, by his very nature being both methodical and a keen observer, Erastus Snow was marked as a founder and community builder of rare ability.

SCHOOLS OF ST. JOHNSBURY

Every person has some pleasant reminiscence of his early childhood days, particularly as it associates itself with "the little red school house." Days spent in the school room when Erastus was a boy, were usually very limited. Rarely, however, was the youth of the time deprived of a few weeks at least. Just how much Erastus was permitted to attend school is not recorded definitely, but, from inferences, he was in school the greater portion of the time that school was in session. A description of

Hemp Works--"In 1829 hemp culture was flourishing among farmers. An establishment for dressing hemp for the market was erected in this same year. Here were installed three machines for dressing hemp. Each machine was thirty-two feet long by four broad, had sixty-five fluted rollers geared together so as to break the hemp straw properly when drawn through them. The gear wheels and other particular parts, also a machine invented for fluting the rollers, were made by Thaddeus Fairbanks, his hand work. He was appointed manager of the St. Johnsbury hemp Company, and he patented an improved hemp dresser.

"As a business venture the hemp enterprise proved unprofitable; but out of it came an unexpected asset that ultimately shaped the destiny of this town. Fifteen dollars a ton was paid for undressed hemp straw. The only way of getting at the weight was by hooking chains around the cart axle and lifting the load at the short arm of a huge wooden steelyard. Mr. Fairbanks contrived a platform with levers under it on to which the
the old district school,\(^1\) of St. Johnsbury follows:

The Old District School

The erection of the first school house in St. Johnsbury was sometime about 1800. These buildings, costing $250 or more, were small and low, unpainted, and made of hewn timbers and rough boards. "'Around three sides of the school room were rude benches made of slabs, with rounded side under, each slab equipped with four straddling wooden legs set into auger holes.'" From these seats, no doubt, Erastus and his younger school chums' legs, being too short to reach the floor, swayed in the air. Slab seats were common use for many years during this period.

"'What an awe fell over us when we were all seated and silence reigned.'" Reading, spelling, and cyphering were the branches of learning principally attended to. The slate and the blackboard had not as yet arrived. Paper was had in large, coarse brown sheets, unruled and unbleached, generally folded into four leaves and sometimes adorned with gorgeous wall paper cover.

"A gap of nine years occurs in the records from 1812 to 1821." Between these periods Erastus was born. "Meantime a new school house had been contemplated on the east side of the river where the Center Village was then growing up. On the 7th of March, 1821, it was voted to build of Brick... the contract was given to Isaac Wing for $30 to be completed by October 1, 1822."

load could be drawn, and thus came in to being the invention of the Platform Scale, in 1830, which in coming years was to make St. Johnsbury famous throughout the business world."

In addition there were two tanneries; one starch factory; one brick-kiln; one organ factory; one clover seed mill; and one book bindery.


"'November 21, 1825. At a school meeting illegally warned and held at the school house on Monday Nov. 21, 1825, voted, and chose Nahum
Considerable conjecture has been advanced that few school books, if any, were made available to children during the early period of the nineteenth century. Just how much earlier they may have been published is not certain to the writer, but suffice to say, from information obtained, materials were provided in book form which no doubt supplied, for those times, the necessary needs very adequately. The books here submitted with their titles and authors for 1820 to 1840 are a fair barometer of the kind and quality of text books used when Erastus Snow was a young lad.

American Precepter, 1813. Reading Lessons, Bingham
English Reader, Lindley, Lurray.
History of New England for Children and Youth, Lambert, Lilly.
History of America, 1788, Robertson
Latin Grammar, Adam
Lexicon, 1808, Ainsworth

Stiles as Moderator. Voted, to have a singing school in said house the winter insuing. Voted and chose Walter Wright and Mr. P. Stoughton as Committee to superintend and take care of said house throw the ceasing of said singing school. Meeting dissolved.

"April 15, 1826. Then met agreeable to warrant and made choos of Capt. Ira Armington as Moderator. Voted to have five months schooling the summer insuing. Voted, to raise $35 payable February, 1827 to defray the expense of said school. Board put up at vandew and bid off to Capt. Armington for fifty cents per week.

"March 1829. The town meeting chose Erastus Fairbanks, (no doubt the person for whom Erastus Fairbanks Snow was named) Lucius Kimball, Stephen Hawkins, Luther Jewett, Isaac Harrington a superintend committee to visit schools; to receive 50 cents a day when so employed."

The narrative of H. N. Roberts gives additional particulars about the early school houses of the Middle District.

"The first one was built about 100 rods from the river on the west side; it was not very large, the outside was clapboarded and the inside was sheathed up with wide boards; two rows of seats around, and then a row of seats part way around, and were made of slabs with the flat side up for the little ones to sit on—they were called the Slab Children."
Spelling Book, 1829, Noah Webster

Periodicals.

The periodicals that were in circulation between 1820 and 1835, when Erastus Snow left home permanently, and that were common to St. Johnsbury, were the following: "The Ladies' Literary Gazette," "The New York Mirror," "The Casket," "The Souvenir," and "The Bower of Taste."

Several of these numbers were among the best in circulation at that time; therefore, Erastus was provided, as were the youth of the community, with wholesome reading in addition to his school books.

A Newspaper

A century ago newspapers were far less common in the American home than today. St. Johnsbury provided this medium of world information to its inhabitants at about the time Erastus had reached his tenth year. The farmers here had a local newspaper called "The Farmers Herald" (1822-1832) which was a weekly Adirondack Journal and was edited by Dr. Luther Jewett, a former member of Congress. This later became the "Weekly Messenger and Connecticut and Passumpsic Valley Advertiser," (1832-33), but was short lived as indicated. Finally, having been without a paper for four years, "The Caledonian," (1837) appeared. (Within recent years this paper has been called the "Caledonian Record," and is a daily. The weekly paper published by the Caledonian Company is now called "The St. Johnsbury Republican.")

That the family of Levi Snow was not without church affiliation is evident from what follows:

"Too Poor to Live without the Gospel"

"Seventeen years was a long time for a New England community to survive without a place for public worship, and five years more without an organized church. The cold and colorless entries on the town records,
with their repeated "determined in the negative," seem to indicate that religious institutions were not eagerly demanded; but between the lines we may read that some persons were continuously agitating the question; and once, viz. in the report of the Committee of Seven, July 6, 1709, a sentiment shared undoubtedly by many, came to utterance, in the words that the town ought to hire a minister. Perhaps, however, the town was unconsciously waiting for some organized Christian body to lead off independently of town action, and this did not come till 1609.

"Then one day into the cold and spacious emptiness of the town building, on its wind-swept site under the bleak November sky, came six men and thirteen women to be united in the covenant of a Christian church. Few in number and with no exhilarating prospect, but animated with firm, intelligent and serious purpose. Unquestionably true to the spirit of the occasion is the often quoted story that has come down to us, viz: that the Council finding what a feeble flock they were questioned the wisdom of proceeding to organize. "But, said one of the six men, 'this business must go on; we are too poor to live without the ordinances of the Gospel.'"

"Many will say that this declaration deserves to be perpetuated as among the cherished traditions of our town. It reflects within a state of things in the community which had no minister, no Sabbath, no visible sign of any sort of religion. Here is a illustrative case: Across the street from where the South church now stands, adjoining the little old aunt Folly Ferguson house, lived the mother of a family. Anxious thoughts were upon her for the welfare of the children. One forenoon while at the household work, her feelings swelled so strongly that she broke away from her task, saddled the family horse and rode out some distance beyond Arnold's Hills, to the home of Mary Bissell. The two passed that day reading the Bible, talking and praying together. Some three years later when thirteen women were standing together in the covenant of the church, these two were of the number, and their names stand recorded on the first page of the old church record book.

"It was the few women and fewer men of this sort who felt they could not longer live without the ordinances of the church, and who covenanted, November 21, 1809, to do their part in maintaining them."

Erastus Snow descended from Old New England stock, his first American ancestor being Richard Snow of Auburn, Massachusetts, who is supposed to have left England in 1639. His father's family was among the early settlers of the Massachusetts Colony. Levi, however, first settled in Lumburg, New Hampshire where his first children were born, and later moved to St. Johnbury, Vermont.

"His father, Zerubbabel, and grandfather, John Snow, and family, were among the first settlers of Chesterfield, New Hampshire, where many of them died."1

Levi assisted in redeeming the country where he resided from a forest, and raised a family of eleven children under many adverse conditions, however, difficulties were not so great but that he made it possible for them to have at least a common school education.
"Levi never affiliated himself with any Christian sect, while his wife Lucina was of a very religious frame of mind, and belonged to the Wesleyan-Methodist. According to the statements in his own journal, Erastus was brought up and taught under the strictest admonition of the Lord."

Even at the tender age of nine years he seems to have enjoyed an experience which created in his soul a fondness for the spiritual things of life.

"Lucina was a thoroughly practical woman in all the problems of life, and so from her the children received much religious training, and were encouraged to search diligently the scriptures."

The home of Levi and Lucina Snow was open to all comers of religious sects. The Methodists, however, exerted greatest influence on the family, and from them the greatest religious impressions came.

"When nine years old Erastus became a student of the Bible. Beginning with the life and teachings of Christ, and subsequently became thoroughly acquainted with the Jewish Scriptures and prophecies."

1. Dictated to his son Franklin, R. F. 1.
2. Erastus Snow. Journal #1
3. Dictated to his son F. R. P. 2
II
HIS CONVERSION

Other than living a natural healthy boy's life, nothing of any
importance transpired until the spring of 1832, when in his fourteenth
year two preachers, by the name of Orson Pratt and Lyman E. Johnson,
came into St. Johnsbury preaching the restored Gospel of Jesus Christ.
These young men who later became apostles, bore strong testimonies of the
restored Gospel, which Erastus readily received, having sufficient know-
ledge of the scriptures to know that it corresponded with the Gospel of
ancient times.

"While hearing Orson Pratt converse on the Scriptures, and read
and recite sundry revelation and manifestations to Joseph Smith, the
Holy Ghost descended upon me, bearing witness that it was true and that
they were messengers of God. This testimony has never departed from me,
but has often been renewed and confirmed in the experiences of my life.
My mother also received their testimony gladly, but while father, who
was less spiritual minded, from that time forth treated them, and all
other elders of the Church with kindness and consideration, he was less
enthusiastic, being himself in every way a moral and honorable man of
the world, who loved the Scriptures and loved to talk upon religious sub-
jects."2

Quoting from his journal: "I began to mend my ways and prayed to
God to soften the hearts of my parents that I might have the privilege of
obeying the Gospel." His prayers were finally answered, and permission
was granted from his father, only through intercession of his mother. On
the 3rd day of the following February, 1833, he was baptized at Charleston
by his brother William, who had joined the Church about nine months be-
fore, or about the time Elders Pratt and Johnson visited the Snow house.

William and Zerubbabel, two elder brothers of Erastus, were the first of

1. J.H. 1832. Apr. 27, May 14, July 5. Luke S. has been erroneously
named in all writings.

2. Dictated to his son F. R. P.2.
the Snow family who were baptized." All the family, there being seven sons, and four daughters, subsequently came into the Church in the summer of 1834, excepting two of the sons, and the father; "Those two following father’s example and always defending our religion. They were spoiled for anything else."

That a mere boy, just entering his fifteenth year, should become so zealous in the work of the Lord after his recent conversion to the Church of Jesus Christ of Latter Day Saints, is not only surprising, but evident, when we record his own statement from one of his private journals which reads:

"I then desired to preach the Gospel and began to search the Scriptures of divine truth and took the word of God for my guide that I might be able to instruct others in the way of truth and holiness, and to warn the inhabitants of the earth to prepare for those things which the prophets had declared should come upon them in these last days. Therefore, agreeable to my desire I was ordained to be a teacher in the Church of the Latter Day Saints under the hands of John F. Boynton on the 28th day of June 1834 and in the town of St. Johnsbury, Vermont."

During this period of time he was his father’s main help on the farm in St. Johnsbury, where a branch of the Church had been organized, and at whose barn meetings had been held frequently.

"Erastus met regularly with the Saints on Sundays and visited them in their houses. He also made several short missionary trips to the neighboring villages, in company with his cousin Gardner Snow, and others." He was ordained to the office of a Priest by his brother William, November 13, 1834, after which he extended his missionary labors into the states of New York and New Hampshire, holding meetings and baptizing a goodly number.

August 16, 1835, Erastus was ordained an elder under the hand of Luke S. Johnson, one of the Twelve Apostles, after which, he continued his missionary labors with renewed zeal in New Hampshire and Vermont, in com-

4. Dictated to his son, F.R. P.3
5. Jensen Adres, L.D.S. Biographical Encyclopedia, Vol 1, p. 103
pany with Wm. E. McLellin, another member of the Twelve, his brother William, and others. Carrying the Gospel into adjacent states, this young lad assisted in creating new branches and strengthening those previously established by others. At short intervals he would return home and labor upon his father's farm and then continue his missionary travels again. William and Willard, brothers of Erastus, were also preaching at the time, and frequently labored together; teaching, expounding and baptizing, as they were moved upon by the Spirit of the Lord.

During the fall of 1835, Elder Snow baptized many people, and organized a branch of the Church in the towns of Lyman, Littleton, and New Hampshire (North). "Zadock Parker, living in Washington County, Utah, in 1875, was the first person baptized by Erastus Snow.

"I was father's chief help on the farm during the summer months, but always carried a pocket Bible, or some of the religious works with me to the field, and when my team was resting, I was reading, and father sometimes thought my team owed a debt of gratitude to my Bible.

"Becoming convinced that my heart was more wrapped up in my minis-
try than my farming, father yielded to my importunities and set me at liberty to follow my own inclinations and calling. He gave me fifteen dollars in money, the only pecuniary legacy he was ever able to bestow upon me, and the day before I was seventeen, I left father's house with the blessing of father and mother and rest of my family and friends, journeying over seven hundred miles to Kirtland, Ohio, where Joseph Smith, the Prophet, then resided, and where the Saints were engaged in building a Temple."

The trip was made in company with Elder Aldrick and had been intended to be overland, but owing to the lateness of the season (November 8) and the costliness of such travel they made their journey by water, which was attended by much danger and difficulty at times. After a hard journey, during which they came near being shipwrecked on Lake Erie, they reached their destination December 3.

6. Dictated to his son F.R.
7. Dictated to his son, F.R.
Going to the home of Joseph Smith they met the Prophet for the first time, and were invited to remain at his home which they did for several weeks. In commenting upon his stay in Kirtland he says: "During the winter I continued to preach on the Sabbath in Kirtland and surrounding neighborhood and attended grammar school during the week, which was taught by Sidney Rigdon. I worked for my board nights and mornings. During the winter I received my patriarchal blessing under the hands of Joseph Smith, Sen. I was enrolled and annointed with the First Quorum of Elders that was organized in the Church. Later in the winter the Second Quorum of Seventies was selected and organized from the first Quorum of Elders mainly, and I was ordained a member of this quorum." 8

Quoting from his private journal relating to these ordinations, he says:

"The number of all that were annointed and blessed in the house of the Lord in Kirtland was about three hundred and sixty. When all were annointed the blessings were sealed by the presidency, then we all, like as did Israel when they surrounded Jericho, with one united voice gave a loud shout of Hosannah, Hosannah, Hosannah, to God and the Lamb; Amen, Amen, and Amen; when this was done the Holy Ghost shed forth upon us, some spoke in tongues, some interpreted, others prophesied, some received visions of the judgments that were to be poued out upon this generation, others saw Zion in her glory and the angels came and worshipped with us and some saw them, yea even twelve legions of them, the Chariots of Israel and the horseman thereof." (Sic)

These experiences, together with the privileges of being present on that solemn occasion to witness the dedication of the temple, where all the general authorities were, made great impressions in the mind of this youthful missionary who, on April 16, started for Pennsylvania to carry the Gospel message with greater zeal than ever.

Among the important happenings which had taken place before leaving for his new field of labor was a blessing upon his head, "predicting that he should yet be employed in the ministry west of the Rocky Mountains, and

8. Ibid
should there perform a good work in teaching and leading the Lamanites west of the Rocky Mountains, which then seemed very wonderful to his youthful mind, as the continent west of the Mississippi was known as the home of the savage.

Taking leave of his numerous friends, Erastus started for the State of Pennsylvania with a valise containing a few Church works and one pair of socks, and with five cents in his pocket, which represented all his worldly wealth. This missionary journey led him into the mountainous country of Pennsylvania. He returned to Kirtland, December 29th, having been gone eight months and a half and having covered a distance of sixteen hundred miles. He had held 220 meetings, and had baptized fifty persons, and obtained twenty subscriptions to the "Messenger and Advocate."

On this trip he had encountered much opposition from the clergy, and endured much persecution. On one occasion an armed mob collected at Cherry Run, Armstrong County, for the purpose of driving him out of the county, but he escaped unscathed from the mob who fully intended to do him bodily harm.

Upon his arrival in Kirtland, he found that his father and family had come from Vermont, and had gone on to Missouri. Many of his friends too, from the East, he found in Kirtland. Altogether he had much to be thankful for, as his health had been preserved and he had been safely restored to the society of his friends with a contribution in membership that would have done credit to any of the ablest men of the Church.

In the month of January, 1837, in company with Elder Luke S. Johnson, Brother Snow traveled south forty miles into Portage County, where he held meetings in the towns of Shalersville, and Parrish. The people

9. Dictated to his son, F.R.
in general were very much opposed to the Gospel, but many were agreeably astonished at what they had heard and seen.

Soon after returning again to Kirtland, Erastus frequented high school for a short time. This was not to last long, however, before he again started East to his former field of labor, in company with Elder William B. Bosley. Here he met the Saints and preached to the people of western Pennsylvania, who seemingly were especially interested in the doctrine again restored. This mission was only of short duration for he again returned to Kirtland, where he entered school, commencing the study of Hebrew and Latin which was taught in the upper rooms of the Temple by Professor Seixas. The study of languages he pursued diligently until the month of May.

"On the 9th of May, again in company with Elder Bosley, Erastus resumed his ministry and visited his former field of labor, comforting and instructing the Saints in three branches he had organized the summer before, where he baptized many more, extending his labors to southeastern Pennsylvania and Maryland and into that part of Virginia known as the 'Panhandle' baptizing, and organizing a number of branches of the Church." 10

Shortly after starting out upon this mission, the two missionaries separated and held meetings in different places. While at Andover, Ohio, Erastus held a discussion on the divinity of the Book of Mormon, with a Campbellite preacher by the name of Roberts. The meeting lasted from 4 p.m. until 7 p.m. when the people desired to have the debate continued on the following evening at 7 p.m. At this meeting a great throng gathered, many having to stand outside by the windows in order to hear. Each speaker was given an equal length of time, the debate lasting until midnight. The book, "Mormonism Unveiled", was the source book for Snow's opponent, whose material was easily combatted. The investigation made a lasting impression upon many, who were assembled, as to the divinity of Mormonism.

10. Dictated to son Franklin R.
In Bridgeport, Franklin County, Pennsylvania, two sisters, who were lying at the point of death, were miraculously healed under the administration of Erastus. "Many other cases of healing occurred on this and his former missionary trips." On one occasion, while holding a meeting at Bridgeport, in company with another elder, Erastus became the target for much rotten egg slingling, which besmeared him from head to foot. While this incident was both unpleasant and embarrassing, yet this young elder never became discouraged, but left a good impression with the majority of the people wherever he traveled. As a debater, he was very forceful and clear in his analysis, having as a weapon of defense an argumentative faculty that stood him in hand throughout his extensive ministry. Upon another occasion while on this mission, and while at Letterburg, Maryland, he debated with another Campbellite minister. This time the debate lasted for twelve hours. These lengthy discussions denote not only his argumentative powers, but his mental and physical stamina necessary to stand up under the terrific strain.

After preaching considerably in the western part of Pennsylvania, with much success, Elder Snow started back to Kirtland, November 22, arriving there December 5, (1837) having been absent seven months, during which time he had labored in Ohio, Pennsylvania and Maryland, and having traveled 1600 miles, preached 147 times, baptized about forty persons, and obtained twenty-seven subscriptions for "The Messenger and Advocate", a paper printed by the Church in Kirtland.

On January 2, 1838, he started again on a short missionary journey to the south of Kirtland, where a couple of days later he attended a conference for Elders at Milton. Erastus addressed the assembly twice, and

no doubt gave such a good account of his acquired ability as a public speaker, that at the conclusion of the conference he was challenged to debate with a Campbellite Minister, by the name of Hubbard, who had challenged the Book of Mormon, denouncing it as a false document. Erastus, only in his nineteenth year, announced to the people, at large, that he would furnish as much evidence in defense of the divinity of the Book of Mormon as his opponent could do in behalf of the Bible. Much interest was thus secured and everyone seemed to think the question for debate just and fair. Thereupon the hour was appointed for 1 p.m. the following day, but upon reaching the place, Erastus found six or eight preachers of the Campbellite and Methodist faith, who had collected from different parts of the adjacent country, but none would concede to the above alluded proposition. Being desirous, however, of setting before them the evidence of the Book of Mormon, Erastus, therefore, proposed that they accept an opportunity to refute his argument from any angle they might choose, and each party have one-half the allotted time. This was agreed upon, the debate lasting until 10:30 p.m. After much abuse had been heaped upon him they dispersed, but being fully aware who had been the master on that occasion, for in commenting in his journal he says in part: "The Lord was with me and by His Spirit, truth will prevail, and no arguments can ever stand before it."

Traveling now through Pennsylvania and touching the western part of Virginia, our zealous missionary arrived at a place called Cookstown where he debated Reverend Mr. Chyle, who, like all the rest, fell prey to the onslaught of refutation administered by Elder Snow. The following Wednesday, however, another debate took place by previous appointment, but this time the challenger had substituted a Dr. Young of Connelsville, pur-
ported to be the champion of the country, and to whom they had sent word a distance of eighteen miles for him to be present and debate for them. It was boasted that he could break down, in an hour's time, any barrier placed against him in argument. The debate, however, lasted two days, and at the close, the people appeared to be struck with astonishment at the young Mormon elder's ability to handle the situation, and his kindly manners in the face of personal insults which were heaped upon him by his opponent. The Reverend, Mr. Young, had proved so inadequate, and his manners so abusive that when he called for vote as to who had won, the people snatched up their hats and left the house. Tarrying in the community for several days, Elder Snow was approached by some of the women who desired baptism, who were not permitted to accept of this ordinance by their husbands, who, for one reason or another, were not interested in the new organization.
III

TO MISSOURI AND ILLINOIS

Journeying to Strongstown (Indiana County) in time for a conference to be held May 24, Erastus arrived there having come a good part of the distance by boat. While here, he received a letter from Kirtland, notifying him to return to Ohio for the purpose of going to Missouri. The request was gladly accepted, for it will be remembered, that his parents had already moved there; besides, to be with the Saints in their future home was, to him, a fond anticipation. He arrived, accordingly, in Kirtland, June 3, 1838, after five month's absence. In Kirtland he met Elders Heber C. Kimball and Orson Hyde, who had just returned from their missions to England, and were now preparing for their journey to Missouri. Many others were also contemplating to move to the same place because of apostasy and persecution in Ohio. Elder John E. Page arrived home from Canada with about one hundred saints who were going to Missouri, and they, too, helped to make up the party leaving June 25.

They traveled by land to Wellsville, on the Ohio river, thence with steamboats down that river 950 miles, and up the Mississippi and Missouri rivers, 550 miles further, to the Richmond landing on the Missouri. From this place the company traveled forty miles northward to Far West, where they arrived, July 18th.1 Here Elder Snow, now in his twentieth year, met his parents and other relatives, many of whom he found sick and temporarily disabled.

Having to resort to manual labor for a livelihood, he set about his

1. Dictated to F.R. as arriving Aug. 8 at Far West.
task with the same vim with which he did everything else, trying to make
his parents comfortable. When persecution was again heaped upon the Saints,
he was forced, through circumstance, to take up arms in defense of their
rights. After assisting in the defense of the people from mob violence
in Davies County, he contracted chills and fever, which had been running
rampant throughout the settlement, and became so disabled that he could
scarcely shoulder a gun or walk more than half a mile, when he was called
to defend Far West against mob invasion. Having been ill altogether about
one month, he had practically recovered at the time of the Mormon surrender
on November 1, when the Saints were forced to lay down their arms before
the Militia of Missouri, and were taken prisoners. Commenting upon this
incident he writes: "When the Lord so ordered it that we should be made
subject to the children of the world, we cheerfully submitted. Through
we saw, while surrounded by the militia, the most atrocious cruelties exer-
cised by them toward helpless unarmed men, women, and children that ever
disgraced our public."2

When the Presidency and others were taken to jail, some at Richmond,
others at Liberty, Erastus was present and heard what was later commonly
called, "the famous mock trial of Judge Austin A. King."

During the winter of 1837-38, Elder Snow had become acquainted with
the family of Alva Beman (?) whose youngest daughter Artimesia he married,
December 13th, 1838, at Far West. "The family was early associates of the
Smith family in the State of New York, and assisted the Prophet Joseph
materially in hiding the plates when the enemies were searching for them."3

Alva Beman was also the first president of the First Elders' Quorum
organized in the Church.

2. Private Journal E.S. #2
3. Dictated to his son F.R.
Following his marriage he commenced the teaching of school, which consisted of about thirty students. He closed the school, however, before the expiration of the first quarter, on account of parents and their children making their exodus into the State of Illinois.

In February, 1839, Elder Snow was sent with others of the brethren to Liberty as a messenger from the Church at Far West, where Joseph Smith and other leaders were incarcerated. When the jailer, on the evening of February 8, brought supper to the prisoners, the visiting brethren were permitted to enter the cell. That same evening, Hyrum Smith, with others, attempted an escape, but were unsuccessful, the jailer arriving in time to thwart their attempt, and slamming the door on the visitors as well. The jailer immediately gave the alarm and a great mob gathered from near and far, threatening the inmates with a "blowing up of the jail, taking the prisoners out and whipping them to death, shooting or burning them to death, tearing them to pieces with horses, etc." The brethren listened to all that had been said, but being tired, lay down to rest for the night, feeling a sense of security, and believing that the Lord would permit no harm to befall them. The visiting brethren felt somewhat uneasy because of their belongings, but the Prophet assured them that they would lose none of their things, neither bridle, saddle, nor blanket. He called attention to the fact that they had come and offered their lives as a sacrifice for their brethren, and the Church and the Lord had truly accepted their offering. Aside from being imprisoned one week, Elder Snow suffered no additional discomfort, and was permitted to plead his own case, which apparently he did in a most masterful way. Although he had had no training in the legal profession, many lawyers present stated that they never heard an abler defense. Having, therefore, secured his release by the help of the Lord, he

turned immediately to securing release for his friends. Many merchants, lawyers, and others, promised they would have the prisoners freed upon payment in property of $10,000 which Erastus secured, but the parties failed to make good their promise.

While the exodus was continuing on, unabated, Erastus, together with other leaders of the Church, considered not his own peril but desired to remain until the Prophet, and others incarcerated with him were liberated. Thereupon Erastus proceeded, on April 1, to Jefferson City upon request of the Prophet, a distance of eighty-two miles, to lay their case before the Judges of the Supreme Court, and to obtain a writ of Habeas Corpus. The Judge seemingly acted very reluctant to do anything that was necessary for liberation. It was necessary, therefore, for Elder Snow to call upon the Secretary of State for assistance, and managed through him to get an order issued for a change of venue, which resulted in changing the prisoners from Davies, to which place they had been sent from Liberty, to Boone county, and at which time the prisoners escaped from their guards.

On April 15 Erastus started with his family, consisting of a wife and mother-in-law, in company with his father and family, for Quincy, Illinois, where they arrived on the 27th, having traveled the distance of 200 miles from Far West by team. Their property, like that of practically all the Saints, was left unsold. To his surprise and delight, Erastus Snow found that the Prophet, and those who had been incarcerated with him, and who had escaped from the guards, had already arrived in Quincy before him.

In the early part of May, Elder Snow visited Commerce, in Hancock County, which had been selected as a gathering place of the Saints, and assisted in the survey of the townsite, and also visited Montrose on the Iowa side and planted a small garden. Here he commenced a new home, and
in the following June he removed from Quincy, with his family, to Mont-
rose, where he occupied the old barracks. In a short time every room
was occupied by others who made it their temporary abode.

After making hurried preparations for the welfare and comfort of
his family, he left for the mission field in Knox County, Illinois, about
seventy miles distant, on July 4. The mission to which he had just gone
was not only a short distance, as stated, but its termination seemed even
shorter, for by the last of July he learned through a dream, of his wife's
illness, and that of his brother-in-law Noble, and family, with whom Mrs.
Snow was then living. Upon his arrival, he found them very ill with chills
and fever, and much in need of personal attention. From the time of his
arrival they began to mend rapidly, and were soon in good health again.
Practically every family on both sides of the river was stricken with the
same malady. Elder Snow, in company with other elders, went from house to
house administering to the afflicted, until he, also was taken ill.

By the month of August, Elder Snow had recovered to such an extent
that he undertook a journey to Quincy with a team. On the return trip,
the horses ran away, capsizing the wagon into the river. Elder Snow was
thrown into the middle of the stream directly under the animals, and dis-
covered that he could not extricate himself. Only through interposition
of a kind Providence was he saved from drowning. The accident, however,
caused a recurrence of the fever, and he was confined again to his bed for
several weeks afterwards. Upon his arrival home, he found his wife again
sick with chills and ague, which, added to his own relapse, made it very
unpleasant and would have been very inconvenient had it not been for his
wife's mother and sister whom he had brought back with him, who now became
comforters in the hour of need.
October conference, which was held in the Grove at Commerce, found him much improved and able to attend the various gatherings. At this conference, a new stake of Zion was created at Montrose, and Elder Snow was appointed a member of the High council.

During November he started out again to preach, but after holding a few meetings, his health broke again and he was compelled through sickness to remain for sometime at the home of a Brother Haws, in Knox County. While thus confined, word came to him from Commerce, of the serious illness of his wife, who was lying, apparently, at the point of death. Unable to leave his bed or even wait upon himself, Elder Snow could do nothing but pray constantly for her. December 20 found him able to return home, at which time his wife had much improved in health.

Those were days when the harvest was great and the laborers few. To one whose conversion was so genuine, and who was so willing to labor, came much opportunity to spread the gospel message. President Joseph Smith had just returned in February, from Washington, where he had gone in defense of the Church, and he acquainted Erastus with the fact that his services were much needed in the eastern part of Pennsylvania.

"I therefore, began to make some preparation for going there, but sickness had reduced me to poverty and I was unable to walk there and I had no money or means of conveyance. Under such circumstances, considering our sickness, I could adopt the language of Paul. 'No chastisement is joyous for the present but grievous, but afterward yeild-eith the peaceable fruits of righteousness to them that are exercised thereby'."

Except for a week spent at Quincy, attending a group of protracted meetings, Elder Snow did not leave for the East until April 8, in company with Elder Winchester from Virginia. They traveled down the Mississippi

5. E.S. #2 Private Journal
River about 425 miles, then up the Ohio River a distance of between 900 to 1000 miles, landing at Wellsburgh, May 7. At the conclusion of this trip he felt more convinced than ever, he says, "That the destroyer of souls rideth upon the western waters." After having held a two days' discussion with a Campbellite preacher by the name of Matthew Clapp, Elder Snow continued to Philadelphia, afterwards visiting New York, New Hampshire, and Connecticut, where he visited two of his brothers who were living in Rhode Island. While in New Jersey he learned from wife that her mother had died; therefore, he concluded to go home and return with her immediately. On the last day of September, in company with Charles and James Ivins, he started from Philadelphia, arriving home on the 21st of October, having been gone nearly six months and traveling in all, about 5650 miles, by means of funds graciously contributed by Saints in various parts.

After a stay of seventeen days, mainly in the interest of his temporal affairs, he returned to Pennsylvania, leaving Nauvoo November 7, 1840, taking his wife with him, and arriving at his destination on November 21. His wife, who had been provided with a home at the house of Brother William Green, in Chester County, bore a daughter, Elder Snow's first born, January 21, 1841.

Shortly after his arrival in Philadelphia, he published a small pamphlet in defense of the Saints in answer to a publication by a Methodist preacher. With unabated zeal, Elder Snow continued his missionary labors, principally in Philadelphia and surrounding counties, and in New Jersey and neighborhood; preaching, baptizing, and visiting the Saints, and administering to the sick whenever occasion presented itself.

Being in direct route from Nauvoo to the eastern cities and to Europe, he was frequently visited by the elders on their way home, or going
to more distant parts. Among some of the brethren who were soon to call upon him were Elder George A. Smith, who was returning from his mission to England, and also Elders John E. Page, Dr. Galland, William and Hyrum Smith, William Law, and others from Nauvoo. The two last named were just returning from the New England states and called upon Erastus Snow, recommending that he and Brother Winchester go immediately to Salem, Massachusetts, to open that field of labor. They left with him a revelation, given in 1836, where the Lord had said that he had many people in that city, and Elders Smith and Law felt that the time was now ripe unto harvest. Elder Snow had fully intended to return home in the fall to look after the interests of his temporal affairs which he felt were becoming critical, but after much sincere prayer, "he left his former field of labor, where he had gained many warmhearted friends, who would administer to the wants of himself and family, and so on August 16, 1841, he started for a far, and to him unknown country, where not a single member of the Church could be found. His wife and child, the latter being sick, he took to Woonsocket, near Providence, Rhode Island, and left them there with his brother while he continued on to Boston.

Elder Winchester was to go also to the same field of labor but took a different route, intending to meet Elder Snow in New York City about the 3rd of August, whence they would proceed to Salem.

Having provided for his wife at his brother's, Elder Snow left, in company with Brother Israel Ivins, and one other, to the sea shore and fished together. Little did these two men surmise on that occasion that their lot would one day be cast together in Utah's Dixie, one to be directly in charge of colonization, the other as surveyor. Interestingly, too, to know that their friendship thus formed would culminate in the marriage of
a son of the one to the daughter of the other; that the son-in-law to
Brother Snow, Anthony W. Ivins, would become a mighty factor in the Church,
in so far that he would eventually assume, in due course of time, colon-
ization of this same Dixie, and other holdings of the Church in Mexico.
That ecclesiastically, he, too, would become an apostle of the Lord Jesus
Christ in his day, and finally be deemed additionally worthy and honored
to become one of the Presidency of the Church of Jesus Christ of Latter Day
Saints.

For a period of several days Elder Snow remained in and about Allen-
town, on Tonis River, preaching and baptizing one or two almost daily.
At this place, and while staying at the home of James Ivins, he baptized
Brother Ivins' mother. Brother Winchester soon arrived, and they proceed-
ed on the way to their appointed place.

Salem is situated on a small bay, fourteen miles northeast of Bos-
ton. To these brethren, it appeared to be a lonesome, quiet place, but
numbered about fifteen thousand inhabitants.

Arriving there as strangers, and alone, they trusted in God to dir-
ect their course. Locating for themselves a cheap, but respectable, board-
ing place, they set out to find a place in which to hold meetings. They
were finally successful in renting the Masonic Hall, which they figured
would be of sufficient proportions to accommodate all who would likely come
for some considerable time. Having secured the hall, they wrote an address
to the citizens, setting forth the doctrine of the Church, and inviting the
people to attend their services on September 6. The success of the meetings
held during the day was gratifying for a beginning, but they were truly
overwhelmed at the size of their congregation in the evening, for the hall
was not adequate to accommodate the number who tried to gain entrance.
Elder Winchester then went to Philadelphia, while Elder Snow remained at Salem, where he preached four times a week, with much success. Elder Snow's ability to expound doctrinal material soon opened the doors of people's homes, to such an extent that he was soon able to give up his boarding house. Not only did the Lord bless his labors in this particular, but in answer to his prayers, a Mr. Alley of Lynn, about five miles from Salem, whose family in part had embraced the work previously, generously offered to keep his wife and child. Brother Snow, therefore, returned to his brother's home at Woonsocket, where his wife had resided, and brought her and their child to Lynn, where they enjoyed the hospitality of Mr. Alley for one month, while he labored in Salem and Marblehead. Afterwards they removed to Salem.

Sad news had come to him from Nauvoo, announcing the death on August 7, 1841, of his Quorum President, Don Carlos Smith, and shortly thereafter, of his own father's death, of pleurisy, which death occurred at Montrose, Iowa. Peculiar though it may seem, even after migrating to and fro with the Saints these many years, his father never affiliated himself with the Church. As previously stated he was not connected with any denomination, but always manifested a kindly spirit toward the Latter Day Saints. He possessed, nevertheless, many splendid qualities, and was highly respected by all.

The Church of Jesus Christ of Latter Day Saints always grows in the midst of spiritual opposition and persecution, therefore, it was no exception in Salem, where one minister in particular, A. G. Comings, the editor of a religious periodical, caused much debate, which of course opened the door to publicity and sincere investigation that otherwise may have gone unnoticed. Those who controlled the press had the decided advantage, for no refutations from the other side were published. This one-sided af-
fair finally brought about an open debate in the Masonic Hall, which five hundred persons attended. The discussion was continued six successive nights, the interest growing more tense as each evening approached. However, the popularity of Mr. Comings gradually disappeared with each successive debate, because of his slanderous remarks and continual abuse. The resultant of this debate brought out so many investigators that the Masonic Hall would no longer contain them all; therefore, three leading men of the town took upon themselves to secure a more commodious hall for Elder Snow to preach in, which he did for six consecutive Sabbaths, to full houses.

The fruits of his labors were finally realized on November 8, 1841, when he baptized five persons into the Church. The number now constantly increased so that by February 1842, the number of baptized members had increased to thirty-five.

March 5, 1842, he held a conference meeting in the Masonic Hall, and organized a branch of the Church consisting of fifty-three members. He also ordained an Elder and a Priest. Subsequently, he extended his field of labor to Boston, where he assisted Elder Nickerson in organizing a branch of the Church; and thence to Marblehead, Bradford, Lynn, Peterborough, in New Hampshire, and other places.

The number of baptized members had now grown numerically, and true to revealed form, it was becoming responsive to the will of the Lord, for the Salem branch had grown in number to the extent of seventy-nine members.

While living at Salem, their first son was born to them, April 28, which brought to their hearts much joy and happiness.

In May, another conference was held at Salem, at which time much exhortation and encouragement was given by Elder Snow to those assembled. About this time, many of the Saints began making preparations for an exo-
due to Nauvoo, Illinois. Elder Snow, also, had intentions of leaving for the same destination, but was called upon again by President Hyrum Smith and President William Law in the month of October, and counseled to remain here with his family. The saints were very generous, and provided a house in Salem for their convenience and comfort. In this place they commenced keeping house for the first time by themselves.

Elder Snow continued his labors in Salem and surrounding country until the spring of 1843. Besides the numerous meetings he held, he had several discussions with preachers of various denominations which always resulted in victory for the side of truth.

"Among others, the apostate, John C. Bennett put in an appearance at Salem, and commenced to lecture against the Saints in Nauvoo and against the Prophet Joseph Smith, but Elder Snow confronted him so ably and energetically that Mr. Bennett soon found it advisable to leave the town."7

"Under Elder Snow's administrations, a number of sick were also healed. Among them a Mr. Baston, in Boston, who, even before he had been baptized, was healed from a deadly fever; and a Sister Spooner in Chelsea, who was healed by the laying on of hands, after being declared by the council of physicians to be incurable. She had, for several months suffered with dropsy of the worst kind."8

After setting the branch in order and appointing an elder to preside over the same, Elder Snow took leave of his family, and started, March 9 (1843) for Nauvoo, traveling and preaching through the states of New York, New Jersey, and Pennsylvania, and arriving in Nauvoo, April 11, but too late to be in attendance at the Conference. He had been away this time two years and a half, and was agreeably surprised at the many changes and improvements which had taken place during his absence. His stay, however, was of short duration, for he had not been home a month when he returned again to his family. He had received much valuable instruction from the

8. Ibid.
Prophet in person, which he prized very highly. Before leaving, he engaged a man to build him a house, which he hoped would be in readiness when he was to return permanently.

Many of the leading brethren of that period were living in what was commonly termed "mansions", and indeed they were of no mean proportions either, for they would have been creditable in our own day for workmanship and dependability of structure.

On this trip eastward he was accompanied much of the way by Elders William Smith and family, also Jeddiah M. Grant, who were bound for Philadelphia. Arriving home June 2, he found his family in good health, although the children had but recently recovered from a severe spell of whooping cough.

While in Nauvoo, permission had been granted Elder Snow, by the Prophet, to return in the fall with his family, which he did, leaving Salem, September 22, arriving in Nauvoo, November 5. The joy experienced upon their return was almost indescribably, for they were delighted to be home again among friends and relatives. Needless to say they were given a welcome reception.
The following winter, Erastus Snow entered into a commercial enterprise in partnership with Parley P. Pratt. Their mercantile association was not only a pleasant experience, but was also a farly successful endeavor. The means he had employed for this enterprise had come through a legacy to his wife, which legacy he disposed of to buy merchandise. They secured enough business that by spring time, when they closed out, they realized enough to pay for a home for each, and had supported their families besides. A call to the mission field in the East necessitated their withdrawal from the commercial field. All who are acquainted with Church history remember that at this time most of the leading brethren, including the Apostles, were out, either preaching the Gospel or campaigning for Joseph Smith, who was then a candidate for President of the United States in the coming fall election.

(As the humble author of this biography, sitting here this 27th day of June, 1933, I find the answer to my silent query why his name did not appear on the ballot that fall, when it is reflected that about 350 elders were championing his cause. He was martyred eighty-nine years ago this very hour (5 p.m.) the singularity of which had not been reflected upon even a moment before I pen these lines.)

Altogether he had spent a very pleasant winter in the society of the Prophet and other leading men of the Church, with whom he frequently met in council, and learned many things to which he formerly had been unacquainted. At the conference on the 6th of April, Elder Snow writes: "We had a glorious time, there were present about twenty thousand souls who were instructed by Presidents Rigdon, Joseph and Hyrum Smith, and other
elders, and all were highly edified and delighted."

Contrary to some historians, it hardly seems possible that President Rigdon had been away from the Saints over the winter, residing in Pennsylvania in the mood of apparent apostasy, if he was here in the spirit that Erastus Snow speaks of him in this particular conference. Could it have been possible that Erastus Snow recorded the wrong name? Surely he would have known of the Prophet's attitude toward Rigdon, when in October of 1843, he said to Hyrum and others, when they still held out the hand of fellowship, "As for me I will no longer carry him—you will have to carry him upon your own shoulders." Besides, Erastus Snow knew, too, that President Rigdon had absented himself from the Church since the fall before this April Conference, and was then residing in Philadelphia, contrary to the will of the Lord. Doctrine and Covenants Section 124:108-9 indicates Rigdon's intentions, when that revelation was given as early as January, 1841, of removing his family from Nauvoo to some Eastern point. Furthermore, the revelation referred to above does not infer any animosity toward the Prophet or anyone else, but is merely contemplating a place of refuge from persecution, which inference seems to point to external sources. However, in the fall of 1843, he did remove himself from Nauvoo, not so much perhaps, from enemies from without as from seeds of apostasy from within the Church.

As enlistment in Masonry was encouraged in those days, Erastus Snow among others, became a Master Mason, and studied well the Masonic lectures which were given. Having been a missionary almost the entire period of his membership in the Church, he became, as a result of continued preaching, a good speaker, evidence of which he was chosen to be the orator at the dedi-

9. Snow, Erastus, in private journal #3
10. Smith, Joseph Fielding, in Essentials of Church History
cathon, April 5, of the Masonic Temple, which had been erected on main street in Nauvoo.

Called again to go on a mission, he writes:

"On the 30th of April I bid a sorrowful adieu to my family and to the 'Seer', and others, and started in a steamboat for the East to the post assigned me...I visited the churches in Gilsum and Walpole, in New Hampshire and continued on to the State of Vermont where I was to preside over the conference...I returned to Salem where I met in conference with four of the Twelve on the 6th and 7th of July. About this time we heard of war and persecution in and about Nauvoo, and a few days after of the death, yea the brutal murder of our 'Seer', and Patriarch, Joseph and Hyrum Smith in the jail at Carthage, and which had occurred on the 27th of June. By advice and consent of the Twelve, I returned home immediately...I arrived in Nauvoo on the 25th of July and found some of my family sick and my services much needed. Great grief pervaded the city on account of the death of our 'Seer' and Patriarch. About two weeks after my arrival the most of the Twelve arrived, and at a special conference the Twelve were unanimously acknowledged the Presidency of the Church according to the appointing which they had received from the Prophet."

No greater calamity could have befallen the Saints than that which befell them in the martyrdom of their Prophet leader. If ever victory seemed apparent to the onlooker, surely the enemy had won this time, in spite of all obstacles.

"Those who expected Mormonism to collapse with the death of its leader were to be sadly mistaken, for no event in the history of the Church gave to the cause of that faith so much stability and vitality. With their Prophet now enshrined as a martyr, whose testimony had been sealed with his own blood, not all the militia mobs in Illinois, Missouri, or the United States could destroy that faith. Indeed, the assassination of Joseph Smith reacted a thousand fold against those who had committed or approved it." (11)

Due to ill health during the fall, no distant fields of labor were assigned Elder Snow, for he remained in and around Nauvoo, caring for the wants of his family, and performing considerable public work. In February, 1845, however, he was called to go to the eastern part of Illinois, and on to Wisconsin, as an agent of the Church, to collect tithing. He rode most of the distance on horseback, but the animal became sick, which caused some delay as well as inconvenience. He returned home in time for General Conference, where he found a perfect spirit of unanimity in the vast assemblage, which numbered some twenty thousand saints that were present. Such an assembly would have meant practically every individual living in the City of
Nauvoo, which at that time was the largest city in the State of Illinois. Such faithfulness and integrity to a cause must have been very surprising, yet disappointing to their enemies who had hoped for a complete disunion of its members.

Another short journey as far as St. Louis, in the interest of tithing to be donated by the Saints in that vicinity occupied about three weeks. He returned May 17, in time to attend circuit court of Hancock County, in which the indicted murderers of the Prophet, and Patriarch had a mock trial.

Persecutions in varied forms were being heaped upon the Saints in the late summer and early fall of 1845. In addition, much sickness prevailed in Nauvoo and vicinity, which Erastus Snow speaks of as "canker and bowel complaint," which only added to the distress of the people.

Elder Snow and family were also among the sufferers of the malady, which became somewhat epidemic in form.

Elder Snow was present in the general council of the Church held in Nauvoo the following October, at which time General Warren, Judge Stephen A. Douglas and other state officials, who had been sent by Gov. Ford, were present, and where the Saints agreed to remove from the state by the following spring.

Completion of the Temple, and doing ordinance work, now seriously occupied the time and attention of the members of the Church, in order to receive their blessings before leaving for the wilderness of the Rocky Mountains. In the beginning of December, the attic story of the Temple was dedicated for giving endowments. Erastus Snow and his wife Artimesia received their anointings December 12, after which he was appointed an ordinance worker, and he remained there night and day for six weeks, to-
gather with the Twelve, and others who were called to a similar mission.

On January 23, 1846, Elder Snow accepted the principle of plural marriage, and he had not only his first wife, but a second wife, Minerva, sealed to him for time and eternity. They also received their second annointings.
Exodus From Nauvoo

Due to continued persecutions, in violation of an agreement made, the Saints decided in council to commence the emigration westward in February. Persecution was heaped upon them continually, so they would not forget for a moment that their residence within the State was still deemed undesirable. However, it may be that the real impetus for leaving in the dead of winter, was also one of fear as much as one of persecution. It became rumored that numerous attempts were being made to hatch up vexatious suits in the several states and United States Courts, to cut off the Mormon's retreat into Indian Territory. Whatever the motive, the Saints under the leadership of that great man, Brigham Young, could rest assured that with the help of God they would be able to out-general any group of men, and be on their way before others could organize any movement against them.

Elder Snow was sent to Quincy, to lay in supplies for the Pioneer Company. He returned in time to accept an invitation from President Young to make preparations for the journey of himself and family, and left February 16, on the westward move. He sold all his loose effects as best he could, leaving his other property, valued at about two thousand dollars, to be disposed of by a group of trustees, elected to remain for the purpose of finishing the Temple, and for selling or exchanging of property. Elder Snow equipped himself with such teams and provisions as his limited means would allow, and started across the Mississippi.

The obstacles encountered, and the untold amount of perseverance needed, may be best expressed in his own words:

"This was a severe time for the women and children at the onset and would have staggered the resolution of any other people, but the Saints. But theirs was fixed and immovable, trusting in the Lord our God and rejoicing all the day long even under the most adverse circumstances. When I crossed my teams over the river, through the carelessness of the
boatmen, the wagon containing our bedding, clothing, groceries and all our most valuable articles was capsized into the water, wetting our goods and spoiling much and well nigh drowning my oldest child that was in the wagon at the time; but I made the best of the matter and felt thankful that it was no worse."

On March the first, the camp, numbering nine hundred teams, left Sugar Creek bound for the western border of the state. The day was warm and pleasant, winter had broken, frost began to leave the ground, and the consequences may be imagined by those acquainted with the deep muddy soil of that country. During the days that followed, however, it rained incessantly, and the roads were rendered impassable. People from surrounding country who visited them, spread the report that they were, nevertheless, cheerful, happy, and contented. That a person under such circumstances, who had in less than one month, toppled into a river which was practically a mile wide, nearly drowned a child, broken his wagon, which delayed him several days, had a valuable oxen die, could still be cheerful enough that a favorable comment was made of him, and others, then one can appreciate, to some degree, the stability of these men who were soon to be the pioneers of the Great Basin.

Elder Snow and family traveled in the advance company until what is now Garden Grove was reached, some one hundred and fifty miles west of Nauvoo. Having lost a number of animals, and being short on provisions, he concluded to return to Nauvoo and attempt a sale of his property, and thus secure means to continue the journey. With instructions to his family to press forward to the next permanent settlement that was to be established at Mount Pisgah, Elder Snow, in company with Elder Edmund Ellsworth, started on his backward trip May 14, reaching Nauvoo in safety.

With much difficulty and with considerable delay, he finally sold his property for about one-fourth its real value. With this amount he was able
to pay his obligations, purchase a couple of teams, and other necessities in the nature of groceries, etc. On his return, July 5, to meet his family, he was accompanied by his two brothers, William and Willard, together with their families, his mother, and another widow by the name of Aldrich, and her family.

Toward the end of the month, Elder Snow arrived at Mt. Pisgah, where he found his family anxiously awaiting him. Halting a few days, and rejoicing with his family again, they then moved on to Council Bluffs, to which place, the Twelve, and the main body of Saints had gone. Upon reaching the Bluffs, which is about one hundred thirty-eight miles west of Mt. Pisgah, they found the Saints scattered in small camps up and down the east bank of the Missouri river, and its tributaries, for twenty-five miles. They were cutting hay, building cabins, and otherwise preparing for the winter.

The Twelve, and many others of the Saints, had crossed the river, and were now living about three miles west, at a place called Cutler's Park, on the land of the Omah Indians. Here they were making similar preparations for winter. Elder Snow crossed the river, and joined the main camp at this place, September the first.

Seven months had now passed since they had begun their exodus, and yet they were but three hundred miles upon their journey. The causes ascribed for the slowness of travel, being that most of the streams were swollen by the heavy rains, new bridges had to be made, much heavy "wheeling", due to the early spring rains, and considerable sickness had occurred in camp, and last, the call by the government for five hundred volunteers to serve in the Mexican War, which necessitated more delay.

While at Cutler's Park, Elder Snow and other members of his family contracted illness, from which his youngest child, Charles Henry, died, September 9. In the beginning of December, however, Elder Snow had so far
recovered that he was able to make several trips back to Missouri for supplies for himself and others. Sometime before this the main camp of the Saints had removed from Cutler's Par. to the Missouri river bottoms, where they built, in the short space of two months, nearly 600 houses. They called the place Winter Quarters.

In January, 1847, a revelation was given through President Brigham Young showing the will of the Lord concerning the organization of the "Camps of Israel", in their contemplated trek to the Rocky Mountains. In this revelation, Elder Orson Pratt, Wilford Woodruff, Amasa Lyman, George A. Smith, Ezra T. Benson, and Erastus Snow were designated in the revelation to organize the Saints into companies, and to appoint captains of tens, fifties, and hundreds, with a president and two counselors over each company, and to teach the people the will of the Lord concerning them. In compliance with this revelation, Elders Benson and Snow, were sent to Running Water 170 miles north of Winter Quarters. They started February 1, and were accompanied by Orrin P. Rockwell and Sam Culley. The weather was intensely cold and the snow unusually deep. They were received, however, with much joy by the Saints to whom they gave much advise and comfort.
A special conference was held at Winter Quarters April 6, 1847, and the following day President Young, and others constituting the pioneer party, took leave of their families and friends, and started for the West. Elder Snow having been chosen as one of the Pioneers, called his family together, Thursday, April 8, laid his hands on the heads of his wives and children, and blessed them according to their needs, and having arranged for their comforts the best he could, joined the main body of Pioneers who were camped out upon the prairie some seven miles distant. A few days later, the actual journey of practically one thousand miles was begun.

The enlistment of five hundred men in the Mormon Battalion had crippled the forces materially, so that it was necessary for President Young to choose from all the camps, only the able-bodied men whom he knew could endure every hardship that they would be called upon to experience, men of fortitude and of resolute courage.

Just as the Pioneers had arrived at the starting point out upon the prairie, Elders Parley P. Pratt and John Taylor arrived home from a mission in England. Elder Taylor had brought with him about $500 worth of astronomical, and other types of instruments, which were deemed very useful to the Pioneers.

On the 16th, the camp numbering 143 men, three women, and two children, was called together, by President Young, "There were also in the camp seventy-three wagons, ninety-three horses, fifty-two mules, nineteen cows, seventeen dogs, sixty-six oxen, and some chickens."

From this point on, Erastus Snow becomes fully identified with the history of the Church.

"Many interesting episodes occurred on the journey," wrote Erastus Snow, in his journal, "but perhaps the most trying experience was with the mountain fever, which delayed us considerably, for in less than one week one half of the party had been stricken. The pain as it increased centered in the region of the spine and back of head and at times was most excruciating."

(Direct quotation from the private journal kept by Erastus Snow will now follow from date of July 5, until the last of the month; first, because the time element moves rapidly; and second, many events recorded are historically important; and last, the diary kept was by one of the two men to first gaze upon the crystalline Dead Sea nestled in the valley, the future abode of the exiled Saints in the heart of the Great American Desert.)

"July 5th. We traveled twenty miles without water, struck Ham's Fork and camped at middle afternoon. July 6th. Followed up the stream a few miles and forded it where it was about four rods wide, crossed over a divide two miles and struck Black River, another tributary of Green River, and forded it on a riffle where our wagon beds scarcely cleared the water. The stream was about six rods wide, and the current strong. Bearing westward about twelve miles without water we struck the same stream again, crossed it, and camped for the night, having traveled eighteen miles. July 7th. After traveling a few miles we crossed back again and kept up on the South side till nearly opposite Fort Bridger. Here the river is separated into seven or eight rapid creeks which flow over an extensive bottom and divide it into numerous islands. After crossing these streams and islands we camped a little above the trading house, having traveled eighteen miles today. Here we rested ourselves and teams for one day. There was timber and plenty of good feed. Indeed it is about the first pleasant looking spot I have seen west of the Pass. This is the country of the Snake Indians some of whom were at the Fort. They bear a good reputation among mountaineers for honesty and integrity. We traded some with the traders at the fort and with the French and Indians that were camped near there; but we found that their skins and peltry were quite as high as they were in the States, however they allowed a liberal price for the commodities we had to exchange.

"July 9th. We resume our journey, leaving the Oregon road which from this place bears north of west to Fort Hall. We took a blind trail, the general course of which is a little south of west leading in the direction of the southern extremity of the Salt Lake, which is the region we wish to explore. Fortunately for us a party of Emigrants, the Donner Party, bound for the coast of California, passed this way last fall although their trail is now in many places scarcely discernable. We left the waters of Black River and gradually ascended some 1,000 feet in the divide, descended the divide, crossed the long steep hill and wound our way down a hollow to a creek called Muddy Fork which runs north and winds around the hills to the north of Fort Bridger where it forms a junction with Ham's Fork and then flows to Green River. Upon this stream
July 10th. Today we passed through several fertile valleys and over two of the most rugged hills we have passed on our journey; spurs of the Bear river Mountains on the last of which we saw three grizzly bears and what is of more importance——Professor Carrington discovered what he positively pronounced the 'Blossom of Stone Coal' which has heretofore been supposed not to exist in this region of the country. We traveled eighteen miles today and camped upon a creek running into Bear River, two miles from the latter. Perceiving a smoke on the river, myself and several others rode down this evening and found it proceeded from a camp of men with pack animals direct from the settlements in California. From them we obtained late papers and news of the Mexican war, etc.

Sunday, July 11th. We remained in our place. A Sulphur Spring was discovered near our camp, also a spring of what is called mineral tar or stuminour pitch, being, in the opinion of Professor Carrington, about 87 per cent carbon. Some of our men filled up their tar buckets and used it for wheel grease. July 12th. We crossed Bear river, about two feet deep, the current was rapid, and at this point the river ran north. We continued our course a little South of West, and traveled sixteen and one half miles over a country somewhat mountainous though generally of a smooth surface. There has been a very evident improvement in the soil productions and general appearance of the country since we left Fort Bridger, but more particularly since we crossed Bear River. The mountain sage was in a great measure given place to grass and a variety of Prairie flowers and shrub cedars upon the sides of the hills. We crossed the Bear River divide this afternoon and descended from the head of a narrow valley about three miles and camped at the head of a broad and beautiful opening of the valley where two small springs runs met. Here we found excellent spring water. Deep black soil and the best feed for our stock we have had on our route. We named it Mathews Vale. On our right in the side of the Bluff was a curious cave extending under a broad shelving rock which by some means among the boys gained the title of Redings Cave.

Today we have had ten antelope brought into camp and there seems to be plenty of game west of Bear River, but between the pass and Bear River we saw but little. We saw bones and ancient signs of buffalo, but we are told by mountaineers that there have been none of these animals west of the Pass for some years. The President being taken with a severe illness and Captain Rockwood of the first division, being aghast to death, and many others of the camp sick; it was thought advisable to stop. Twenty-three of the best teams were selected with the ablest men (Professor C. Pratt at their head) and sent forward to prepare the way and to make their way over the Lake Mountains around the Weber River Canyon. The Balance of us remained in camp until Thursday after noon on the 15th inst. when the sick being on the mend, we again took up the line of March, traveled down the vale 4½ miles. The President and Col. Rockwood riding upon a bed in a carriage.

16th. We continued down the same valley 16½ miles and camped about a mile from the main fork of Weber River. Our descent was very rapid yet the top of the bluffs seemed to maintain about the same level. Down this narrow vale runs a small creek fed by the springs of the valley, which we had to cross about every half mile. Towards night for about one-half or three-fourths of a mile the whole camp seemed perfectly immersed in a dense thicket of large shrubbery and weeds, with scattering trees which filled the valley. As we
emerged from the thicket we passed through some extensive patches of what mountaineers call wild wheat, small patches of which we have seen all the way from Bear River. On the right hand from the thicket down to the river, is a range (nearly perpendicular) of conglomerate rock or pudding stone of immense height. On the left the bluffs, though equally high, were a little more sloping and covered with vegetation. The extreme heights on either side of this evening’s encampment are probably not less than fifteen hundred feet, and the valley about one-third of a mile wide.

*17th. We followed down the creek to where it forms a junction at right angles, with the river which here runs about N. W. down which we traveled about one and one-half miles when the President growing worse became unable to ride and we camped upon the right bank of the river two and one-half miles from our last night's encampment. This afternoon a quarum of Priesthood ascended the heights about two miles and appeared before the Lord and offered up their united Prayers in behalf of President Young and the sick in our camp, the Saints who are following us and our wives and children whom we have left behind. As we descended we discovered in the head of a deep ravine that opens into the river valley, a conglomerate column about one hundred and twenty-five feet high, thirty feet in diameter at the base and ten at the top. The round stone composing the column varied in size from the pebble to those that would weigh five hundred pounds. Its top may be seen from the road about one and one-half mile below the mouth of the small creek. Upon a further examination of the hills, we found numerous smaller towers of a similar kind resembling old factory or furnace chimneys; all situated in the head of the hollows, extending up near high points of the hills, and masses of stones below them, showing the continual wearing down of these column. Though in the wearing down of the hills, these had so far resisted the operation of the elements; yet in many other places we found where similar column had been prostrated and sliding down rugged steeps had formed windrows of stone resembling a prostrated wall.

*Sunday 18th. We had a prayer meeting in camp remembering before the Lord the case of the President and the sick in camp and also in the afternoon, a meeting for breaking bread and instruction and exhortation. We had an excellent meeting. The Holy Spirit was upon us and faith seemed to spring up in every bosom. In the afternoon the President, who had been nigh unto death, was very sensibly better and the effects of the prayers of the brethren were visible throughout the camp. Monday 19th. The President and the twelve thought it not advisable for the camp to wait longer for him and about forty teams left our encampment on the Weber. They were accompanied by the Apostles Willard Richards and G. A. Smith, with instructions to follow the advance company led by Elder Pratt and halt at the first suitable spot after reaching the Lake Valley and put in our seed potatoes, buckwheat, turnips, etc. regardless of our final location. Elder Kimball, Woodruff, Benson and other remained with the President and the sick. We followed down the river about three milesforded it and came in sight of the canyon where, turning to the left we took Pratt’s Pass and ascended the mountain, which was a gradual rise, frequently crossing the rivulet that flowed down the valley. We passed several excellent springs and reached the Summit a little afternoon. The summit was about six miles from the River. Our descent was over a rough road, which we found necessary often to stop and repair. Though our advance company had worked it much. We descended nearly five miles and struck quite a large creek, which proved to be a branch of the Weber. Elder Pratt named the creek Canyon Creek, from the fact of its entering a tremendous, impassable canyon just below where the road strikes it and also winds.
its way between these mountain cliffs and empties into the Weber between the upper and lower Canyon on that stream. Here the road took up the Creek south, and the snowy mountains, encircling us on the south and West showing their white heads above the intervening mountains showed us plainly that our climbing was not yet at an end. We stopped tonight upon a small patch of grass surrounded by the thick shrubbery upon this creek having traveled thirteen and three-fourth miles.

"30th. This morning some of the sick felt unable to ride over so rough a road and three wagons were left to wait until the President and the rear company should overtake them. We followed up Canyon Creek eight miles mostly through dense thickets often crossing the creek and after stopping to repair roads, cut away brush etc. we camped where Elder Pratt's Company camped last night at the base of the next mountain. Here we found a letter left by Elder Pratt for us. On the perusal of which Elders Richards and Smith determined on sending me in the morning with a letter to overtake Elder Pratt and accompany him to the valley and assist in exploring and searching out a suitable place for putting in our seeds.

"31st. This morning I started on horseback and leaving Canyon Creek, I ascended westward five miles to the Summit of the mountain pass through a deep and narrow ravine following the dry bed of a rivulet occasionally finding a little water which, however, was soon lost beneath the soil. The pass over the summit was narrow, the peaks of the mountains rising on each side half or three fourths of a mile. This pass is the only notch or opening of the mountains known in this region of country that is at all practicable for a road except through the Canyon down the bed of Weber River, which is very rough and passable only in the lowest stages of water and scarcely passable for wagons up the streams at any stage. From the summitt of the pass I for the first time got sight of the valley of the Utah outlet extending from the Utah to the Salt Lake. (Snow sees the Utah Valley and the Jordan River). By trail it is about fifteen miles from the summit to the valley. The road down the mountain on the west side is very steep and through a well timbered valley chiefly rock maple and quaking asp. A creek originates in this valley which by the time it opens into the Lake Valley becomes quite an extensive stream. I followed this creek down about seven miles and overtook Elder Pratt just above where it enters a rocky canyon. Here we had to turn to the right and ascend a very steep hill about three-fourths of a mile long and descended another equally steep and long one into another ravine equally well timbered and supplied with a creek somewhat smaller than that of the other valley. As much labour was necessary to make a passable road through the thickets and down this valley. Elder Pratt and myself left the company performing this task and made our way down the valley six or seven miles and came to a small canyon just above where the creek opened into the valley of the Utah outlet. To avoid this canyon the old pack trail crossed the creek and lead up an exceedingly steep hill onto a Butte that commands the valley and view of the Salt Lake. From the view we had of the valley from the top of the mountain, we had supposed it to be only an arm of prairie extending up from the Utah Valley, but on ascending this Butte we involuntarily, both at the same instant, uttered a shout of joy at finding it to be the very place of our destination and the broad Bosom of the Salt Lake spreading itself before us.

"We descended a gradual slope some four miles towards the center of the valley and visited several small creeks flowing from the mountains into the Utah outlet, traveled some ten or twelve miles in the valley and returned to the company about nine o'clock in the evening found them about
three miles from where we left them at noon, and Elders Richards and Smith
with their companies camped half a mile above them.

"22d. This morning we started again with seven other to explore
the valley further. The company united their efforts to work a road down
the creek and make their way into the valley which was only about four miles.
As we rode down this morning we dismounted and examined the small canyon and
found it practicable to make a road down the bed of the creek through the
canyon and thus avoid the dangerous and almost impassable hill upon the other
side of the precipice.

"We left a note upon a pole recommending it to the company, who acting
upon our suggestions made the road through the canyon and before sunset found
themselves camped upon a creek in the great valley four miles from the canyon.
Our little exploring party took down the valley a few miles toward the Salt
Lake bearing a little west of north, struck a Salt marsh fed by numerous warm
springs that comes out at the base of the mountains in the east. The men
broke, bull rushes and a kind of large three cornered grass was up to our
shoulders on horseback and the immense body of old grass and rushes formed a
bridge over the marsh which our animals crossed without difficulty. Passing
next a dry Salt Plane which is evidently covered with water when the springs
which evidently spreads over the plane and marsh in the spring of the year.
The largest and warmest spring we found was near the Margin of this Lake. It
bursts forth from the base of a perpendicular ledge of rocks about forty feet
high and emits a volume of water sufficient for a mill. We had no instrument
to determine the degrees of temperature, but suffice it to say that it was
about right for scalding hogs. There are the greatest facilities for a stream
doctor I ever saw and a stone in the center of the stream before the aperture
in the rocks seemed to say this is the seat for the patient; at any rate I
tried it but had little desire to remain long upon it. All these warm springs
are very strongly impregnated with Salt and sulphur and some of them with
coperos and other ingredients. Finding no place equal to that east of the
Utah outlet we returned to camp that night and the next day, Friday 23, moved
north to a creek about four miles where we commenced preparations for putting
in seeds.

"Saturday 24th. The President and all the rear of the Pioneer company
arrived, their health was much improved. By night we had the creek dammed
up and water turned onto our land and several acres of potatoes and early corn
planted. Sunday 25th. Had an excellent meeting all felt satisfied that the
Lord had let us to the very spot for a stake of Zion.

"Tuesday 27th. Some sixteen of us including the Twelve crossed the
Utah outlet which runs through the center of the valley, passed to the base
of the ridge of mountains on the West, found the valley to be about twenty
miles broad, passed round the north end of these mountains and struck the
south east corner of the Salt Lake twenty-two miles from our camp where we
halted and had a fine bathing frolic. The water was warm and very clear
and no salty that no fish can live in it. The waters of the ocean bears no
comparison to those of the lake and those who could not swim at all, floated
upon the surface like a cork and found it out of their power to sink. When
we dressed ourselves we found our hair and skin perfectly coated with fine
salt. We continued our march round the point of the mountains to another
valley between this and the next parallel range of mountains on the west which
also extends to the Lake o' the north. This valley is some ten miles broad
and rather poorly watered. Returning to the spring near the point of the
mountain we camped for the night. Wednesday 28th. We went up the valley on
the west of the outlet about fifteen miles from the Lake, found the west side of the valley to be poorly watered, all the springs now dry and the land thirsty. Returned to camp and in the evening held a meeting and unanimously agreed to lay out a city for our present location on this creek in Lat. forty Deg. forty-six min. and Long. Deg. min. baro. height of Temple Block above the level of the sea four thousand and three hundred feet.

"I should have mentioned that Elders A. Lyman and a few others from the soldiers arrived yesterday morning in time to accompany us to the Lake. Thursday. The soldiers and the Mississippi company (Numbering jointly about two hundred and fifty souls) arrived which made us about four hundred strong in the valley. During this week the Utah and Shoshone Indians visited our camp in small parties almost daily and traded some horses for guns and skins for clothing, etc. and they seemed much pleased at our settling here. While here one of the Utes stole a horse from the Shoshones and was pursued up the valley by the latter and killed and his comrades and their horses and the victor returned to our camp with the stolen property.

"The following week we continued to put in early corn, buckwheat and garden seeds, and on the following Saturday, 31st, Col. Markham reported fifty-three acres plowed, most of it sowed or planted, besides the wooding of thirteen plows and three harrows, getting timber for a boat, repairing wagons, burning coal, blacksmithing, making roads to the timber in the mountains ravines, exploring the valley etc.

"The following Sunday, August 1, a resolution was adopted in camp to trade no more with the Indians except at their own encampments and hold out no inducements to their visiting our camp. The planting of our seeds being pretty much over with the exceptions of a few turnips, it was unanimously resolved in order to prepare winter quarters for those that are to tarry and the balance of our brethren who are expected here, to go jointly to enclosing one of the public squares of the city, containing ten acres of forty rods square by a wall of log and doby houses to be joined together with the exception of the gates on each of the four sides, buildings to be fourteen feet wide, nine feet high on the outside, roofs to slant a little inward.

"Monday August 20th. Elder E. T. Benson, O. P. Rockwell and a few others were dispatched with horses and pack mules to meet the saints who are expected on our track and to return with mail from them if possible before we leave the valley to return——in order to ascertain who are on the way and with what quantity of stores and provisions they are provided."

After about one month in the valley, Erastus Snow, having been without the taste of bread the last six weeks of his journey, returned with the rear camp of the Pioneers August 26th, and reached Winter Quarters October 30, where his family resided——The meeting with his family was certainly a most happy moment but was also mingled with grief at the loss of their youngest daughter Mary Minerva, ten months of age, who had died during his absence on August 4.

A great many of the Saints were found to be destitute of clothing. Therefore, it was deemed necessary, in the councils of the Church to send a
few Elders into the Eastern and Southern States to solicit aid from members of
the Church in those parts of the Lord's vineyard, to help these less fortunate
ones who had been unable to realize any material assistance from the sale of their
property in Nauvoo. Elder Snow and Elder Ezra T. Benson were assigned in the
Eastern States where they were received kindly and hospitably by some, but flatly
refused by the great majority, who turned on them the cold shoulder. They had
bone upon this mission of mercy January 1, 1848, returning April 29, in time
to make ready for their second westward journey across the plains.

Every one was now industriously preparing for the westward trek, getting
together their supply of seeds and provisions. Most of the oxen of Elder Snow
had perished during the winter, or had in other ways been lost the summer before
while he had been to the valleys of the mountains. At any rate he was forced
to yoke together his cows and young stock with a few oxen he had remaining.

Everything seems to point to the greatness of Erastus Snow, even as a
young man in his twenties. Being chosen as one of the original band of Pioneers
was of itself a compliment, and now to be privileged to travel with his family,
on his second trip, in the same company with Presidents Young and Kimball was
deemed indeed a rare privilege and pleasure which was enjoyed by his family also.
HOME OF THE SAINTS

Their destination was finally reached on September 20. Shortly after his arrival in the valley, he was appointed a member of the Stake Presidency, and in less than half a year following (February 12, 1849) he was called and ordained into the quorum of the Twelve Apostles, together with Elders Charles C. Rich, Lorenzo Snow and Franklin D. Richards. In the ordination to this high and holy calling, President Brigham Young was spokesman.

Elder Snow continued to labor in the ministry in common with his brethren, and to labor, also, with his hands: building homes, fencing in his lot, opening up farms, etc., for the general needs of his families.

Every one wintered in the Old Fort which had been partially built by the original Pioneers. Wagon beds were chiefly used for sleeping quarters. In the spring of 1849 people began spreading out upon their farms and lots. The city was divided into Wards, and they began fencing by Wards. In the same summer he built two homes, one of adobe the other of logs, each a one room dwelling into which his families moved. Building a home in these times did not mean purchasing materials at the kiln or lumber yard, rather, it meant many long irksome journeys to the mountains with oxen, and there to fell the trees and haul them home, or to find suitable adobe clay, and, after much hard labor, mould the materials, and then construct their own dwellings.

Erastus Snow in these pioneer times was like most every other man of his kind, equally poor, but who in later life acquired the comforts commensurate with other great leaders of toil and unflagging perseverance.

In the same summer, Elder Snow became intensely interested in gathering means for the Perpetual-Emigration-Fund, having been made a member of a committee of five whose business it was to solicit funds to assist the poor Saints from the nations to emigrate to Utah. The committee raised the first
five thousand dollars for this purpose, and within two years this amount was quadrupled. The fund was established by contributions from Saints in foreign lands as well as from America. Means secured from this fund were covered by notes as security, the indebtedness to be paid off within a reasonable period after coming to Utah. The money then, in turn, would be used by others, and thus the term "Perpetual" came to be used as a part of the title of the Fund.

There were a considerable number who, though not dishonest, were unable to pay their notes, and by the time the method was abandoned by an Act of Congress in 1867, the amount in principle and interest had amounted to a loss of hundreds of thousands of dollars.

The settlements existing at the time the Fund was being solicited extended to Ogden on the north and to Provo on the south, and to these communities, Erastus Snow directed his attention. The resultant was that a considerable sum was gathered and put into the hands of Bishop Edward Hunter, for emigration purposes.

People cannot live without some form of government even for a short time. There needs must be rules and regulations in order to know what to do as well as what not to do. Being a thousand miles from civilization, the Church naturally took upon itself the necessity of creating some form of government. The one thus produced was an ecclesiastical form, or, what has been termed, a "Theo-democracy." All the wards created were directly presided over by the First Presidency. Before cities were incorporated, these wards, as they are called, acted as independent communities with the bishops officiating as mayors. With this temporal administration in every city and hamlet, roads were constructed, bridges built, cities created, lands divided, ditches made and society governed.

Such a "Theo-democracy" naturally fused both church and state. Being settlements composed entirely of Mormon inhabitants, the machinery thus set-up, answered the needs both for the ecclesiastical as well as for the civil affairs of government. When Gentiles began to come in, "it was the ecclesiastical
influence in civil affairs", which even "after the inauguration of the provi-
sional State of Deseret, and even after that of territorial government under the
organic Act of 1850, that gave rise to bitter conflict with federal officials."¹

The Provisional Government, set up in 1849, was assisted in its organiza-
tion by Erastus Snow, ² the officers being elected March 12, as follows: Brigham
Young, Governor; Willard Richards, Secretary; Newell K. Whitney, Treasurer;
Heber C. Kimball, Chief Justice; John Taylor, Newell K. Whitney, Associate
Justices; Daniel H. Wells, Attorney General; Horace S. Eldredge, Marshal;
Albert Carrington, Assessor and Collector; Joseph L. Heberwood, Surveyor of High-
ways.

"The organization of a civil government was intended mainly for the better
control of the gentiles, since, to its own members, the authority of the Church
sufficed."³

Looking at the personnel for a moment one soon discovers that it is
made up, in the main, of the highest dignitaries within the Church. That
such might be expected is self evident, since the greatest men, permanently
residing within territorial confines, were the leaders of the Church.

Political affairs were no exception to the rule, for Apostle Erastus
Snow was a man of versatility. Being intensely interested in the welfare
of the Saints in their new home, he applied himself assiduously to any and
every problem for their safety and comfort. He was also a member of the
first legislative council of the territory of Deseret.

"At the semi-annual conference held in October, 1849, Erastus Snow
was called to go upon a mission to Denmark to open the door of the Gospel
to the Scandinavian people. At the same time, Elder John Taylor was assigned
to France; Lorenzo Snow, to Italy; Franklin D. Richards, to England; with
several Elders accompanying each of them. They took their departure from
Salt Lake City on the 19th of October. The little party numbered about thirty

¹ Creer, Leland H., Utah and the Nations, Pp. 61-62.
³ Bancroft, History of Utah, P. 448.
Elders, and in addition, several merchants going east to transact business. Shadrach Roundy was appointed Captain, and Jedediah M. Grant captain of the guard. Bishop Edward Hunter was also one of the company.

"The chief incident of the journey was a charge made upon our party by about three hundred Cheyenne warriors during the noon halt on the Platte, (forty miles above Laramie; on the 12th of November). They were on the look-out for a war party of Crows and thought best to gobble up our little party for pastime, but we did not quite relish the sport, and having about one hundred and thirty rounds of ammunition with us, in about one minute's time we formed a line of battle, under the direction of our gallant captain, Jedediah M. Grant, in front of our wagons, with our animals behind them on the river's bank, and when every man's finger was upon his piece ready to fire, the savage horsemen were brought to a sudden standstill. A parley was commenced, which resulted in their giving us the road, and they withdrawing to their camps, while we made a good afternoon's march.

"We went down on the south side of the Platte and reached the Missouri river, at a point where now stands Nebraska City, on the 7th of December, in a blinding snow storm which had lasted about fourteen hours. The snow was about three feet deep when we reached the old barracks (Old Fort Kearney) on the west side of the river. And how joyfull we were at finding there, cabins to shelter ourselves and shelter for our animals. We held a meeting that evening and gave God thanks for our successful journey, and our safe arrival over the bleak and dreary plains.

"The Missouri river was full of broken ice and we saw no means of crossing it. We all joined in prayer that night that the Lord would cause the ice to congeal and make a bridge for us to cross over. When we woke up next morning, the river was gorged with ice a little below us, and was piling up with floating ice. The second day we all passed safely over with our horses and wagons, and the day after the ice broke up again and there was no more crossing the river for three weeks after. After a visit to Kanesville, about fifty miles up the river, where the saints received us with much joy, most of the missionaries journeyed together till we reached St. Louis, whence we expected to take different directions through the states, remaining in the States and gathering means for crossing the water.

"While in St. Louis I had a mild attack of smallpox and was very sick for a few days....Sister Streeter, my kind-hearted hostess, who cared me like a faithful mother, had a large family of children, including a young babe, who was frequently laid in the bed with me, and when the pits began to appear on me, and the character of my disease became known, she in her anxiety exclaimed 'Oh! my poor babe, and my poor children, none of them have been vaccinated.' At first, for a moment, a feeling of grief came over me, that I should be that cause of this agony; but straightway the Spirit came upon me, and I said to her: 'Be of good cheer; because of what you have done to me God will shield you and your house, and none of you shall suffer on my account.' She believed my words and was comforted; and so far as I know, no soul took the disease from me, except Sister Felt, who had a few moments' conversation with me while the fever was on me, and her little infant daughter, who well nigh perished with the smallpox."

Erastus Snow sailed from Boston on the 3rd of April on a Cunard steamer bound for Liverpool, where he landed on the 16th; this was considered fast travel in those days. He visited many of the churches in England, Scotland, and Wales. During the next four weeks he received many contributions in aid for the mission in Scandinavia.

He landed in Copenhagen, the Capitol of Denmark, June 14, 1850, in company with Elders George P. Dykes and John E. Forsgren, the former an American, the latter a native of Sweden. They were met at the wharf by Elder Peter O. Hansen, a native of Copenhagen, who had embraced the Gospel in America, and who had journeyed with Elder Snow, but had come on slightly in advance. Being acquainted with the language, the customs, and the city materially aided the brethren in securing a suitable hotel and other comforts. Upon reaching the hotel and being shown an upper room, they all knelt down together and offered up a prayer of thanksgiving to God for their safe arrival, and dedicated themselves to His service. Finding the hotel a rather noisy place they removed the next day to a private home where they were kindly received.

"The first fruits of Mormonism came from a congregation of reformed Baptists. Fifteen persons were baptized by Apostle Snow, August 12, 1850. Ole Monster being the first man, and Anna Beckstrom, the first woman to embrace the fullness of the Gospel in that far-off land. Having secured this nucleus, others came forward, and soon a branch of the Church was organized (Sept. 15, 1850) with fifty members. The Lord poured out His Spirit in great abundance upon the new converts and they rejoiced exceedingly in His work."

The manifestations of the Spirit was made doubly effective through healings which gladdened the hearts of these members, and created in them a dynamic force which has continued to this day.

"From Copenhagen the Gospel spread to other parts, notably in the province of Jutland where another branch of the Church was organized at a place called Aalborg, by Elder George P. Dykes, November 25, 1850."
Elder John E. Førzgren had gone in the meantime to Sweden where he succeeded in baptizing a few, but was soon thereafter, arrested and banished from the country.

Apostle Snow, assisted by Elder Peter O. Hansen, and a good native scholar whom he employed, set diligently to work in translating the Book of Mormon into the Danish language. No part, however, of the work was allowed to go to press before it had been thoroughly inspected by Elder Snow who had become quite conversant in the language. The book was published in May, 1851, being the first edition of that holy and divine record published in a foreign language.

It was first necessary, however, for Elder Snow to make a trip to England, where he was able to raise the necessary funds from among the British Saints for the publication. Upon completion of this splendid work, Apostle Snow made a second trip to England for a much needed rest, for he had confined himself so assiduously to the task he had undertaken.

After a trip of six weeks, having passed through parts of Germany, Belgium, England, and other countries of interest, he returned to Denmark and soon thereafter commenced the publication of the Doctrine and Covenants in the Danish language. He had written shortly before this an interesting pamphlet entitled "En Sanheds Rost", (A Voice of Truth) which explained the first principles of the Gospel in a very plain yet effective manner. "Over 200,000 copies of that little work has since been published in the Danish and Swedish languages." Remarkable Visions" by Orson Pratt were subsequently translated, and a number of other short treatises in pamphlet form were translated and published in Danish.

Elder Snow, by close application to study, soon acquired a freedom of expression in Danish that made his usefulness all the more appreciated.

His aptness, therefore, to converse freely in their language brought him in contact with a great many from whom he learned also their characteristics, customs, and habits. Through this intimate acquaintance, they showered upon him their hospitality, for which they are noted as a people, and he in return, through his kindly understanding, returned to them a mutual friendship.

In October, 1851, Apostle Snow commenced the publication of a paper called the "Scandinavian Stjerna." It was first commenced as a monthly, later to a semi-monthly periodical, and is at present the official organ of the Church in that land. In the same year a hymn-book was also printed for the benefit of the Saints.

"During his stay in Denmark, Elder Snow sent native elders into the southern parts of Sweden and Norway and also into Iceland, where they made many friends, and baptized a few into the fold."

As history usually repeats itself, so persecution followed the elders in this far northern country as well as in all other lands where the Gospel has been introduced.

"Ministers have frequently been the responsible parties instigating trouble for the elders, in conjunction with people of a more or less ignorant type. Much cruel treatment by mobs was heaped upon the elders and saints yet 'truth will prevail', and so it was in that land. Religious freedom had been granted in Denmark a year previous to the arrival of the elders, yet the clergy and government officials, and the people in general, had been slow to understand the liberties intended and thereby arrest persecution."

However, Mormonism has never failed in the midst of persecution, but rather taken on added strength and flourishes, as was evidenced here in developing new branches in every quarter of the land.

In August, 1851, Elder Snow held the first General Conference of the Church in Scandinavia. The second one being held in November following, "on which occasion three conferences, Copenhagen, Frederica, and Aalborg, were organized. At the conference held in February, 1852, there were present at that time nearly six hundred members from Denmark besides a few in Norway and Sweden."^6

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Having completed his allotted time as President of the Scandinavian Mission, Apostle Snow made necessary arrangements for the work to be carried forward with the same dispatch as it had been begun.

"A farewell and testimonial was given, therefore, in his honor on Feb. 24, at which time about three-hundred Saints came together in a large reception room of the hotel. The spirit on that occasion was such as to never be forgotten by old and young alike, for the men whom they now honored had brought to them, from a far-off-land, the greatest gift of God to man, the Gospel of Jesus Christ in all its fullness."

"Bidding his flock a fond and affectionate farewell, Apostle Snow sailed from Denmark March 4, 1852, having resided in Copenhagen twenty-one months. Of the six hundred newly baptized friends, nineteen of them accompanied him, in addition to nine others who had embarked a few weeks previous. This little group was but the nucleus of what was later to be one of the greatest influxes the Church has ever known.

"No fewer than twenty-five thousand persons have joined the Church in this far-off land (1901) since the seeds of Mormonism were first planted by Elder Snow in the year 1830."

Nor has the Church ever had a more superior type of people added thereto, than those furnished by these Scandinavian countries. Sturdy, energetic, resourceful, and steadfast, they have been a pillar of strength to the Church both at home and abroad. Indeed, in every decade since these people first landed on American soil, the membership of the Church of Jesus Christ of Latter Day Saints have been able to point with pride to the many exalted positions that have been filled by these native sons and daughters of Scandinavia.

"Except for a few weeks spent in England, attending to the organization of the Deseret Iron Company and other matters, Apostle Snow in company with Franklin D. Richards embarked for America May 8, 1852, arriving safely in Salt Lake City, Aug. 20, having been absent from his home nearly three years. During all these years his family still occupied their wagon beds for sleeping quarters. His eldest son, James, who was born in the East, had died in February, 1850."

Such were the trials and experiences of these faithful Saints who left their all, to preach salvation to a people in far-away countries; their families, frequently left destitute of everything that body and soul required to make earth's habitation liveable, while they themselves, trusting
in an all wise benevolent Creator, trudged, penniless, weary, and foot-sore, to their destination of labor.

A summary of the Danish Mission given by Apostle Erastus Snow follows:

"To the Presidency of the Church of Jesus Christ of Latter Day Saints. I left G. S. L. City Oct. 18th 1849.

"On the 14th June 1850 I first landed in Copenhagen, and remained (including two visits to England) untill the 4th of March 1852.

"The first year was chiefly spent in learning the language, translating the publishing the Book of Mormon and in laying a foundation for the work, operating more in a private way than in public preaching.

"During the last seven months much more has been done to give the work a more organized and stable character. The publications which I have issued in the Danish Language are as follows viz: 3000 copies of the Book of Mormon, 800 copies of the Book of Doctrine and Coverts—three small editions of Hymns making 2500 copies in all 'Skandinavians Stjernes' organ of de sidste Doges Hellesse. 1000 copies monthly during the last sixth months of which between five and six hundred has been circulated among the people. Besides these I have issued seven different tracts and pamphlets of different sizes from 4 to 27 pages Octavo amounting to about 10,700 copies among which was a translation of Elder O. Pratt 'Remarkable visions' and 'Divine Authority.' The greatest portion of these pamphlets have been circulated among the people.

"I also completed just before I left a work of 1000 copies 52 Octavo pages in the Swedish Language for general circulation on the rise, history, and doctrines of the church entitled, 'En Rost from Laudet Zion,' which is being thrown into circulation in Sweden where our Elders are denied the privilege of preaching the Gospel openly.

"I commenced baptising in Copenhagen August 12th 1850 and organized a branch of fifty members Sept. 15th."
BOOK TWO

ERASTUS SNOWS' VARIED EXPERIENCES

AND CONTRIBUTIONS TO THE COLONIAL DEVELOPMENT

OF THE GREAT BASIN.
PATHFINDERS

It is a generally accepted fact that long before the coming of the Pilgrim Fathers to the Coast of New England, Spaniards had entered what is now the confines of the United States. They are credited with having discovered the Grand Canyon of the Colorado as early as 1540, and in the belief of some historians, possibly came as far north as our present State of Utah.

It was not until July, 1776, however, when it was hoped a trail could be opened up between Santa Fe and Monterey, that Father Escalante with his companions set out traversing by way of the Great Basin. This region, with its deserts, mountains, rivers, and fabulous wealth of the northwest, had been pictured to them by the Indians. With many reasons other than for exploring this country, they finally reached the Green River, September 18, and pushed on up the Uintah River to Duchesne, experiencing much difficulty because of streams, mountain gorges, and heavy timber. Finally they reached the top of the divide which separates the waters of the Colorado River from those of the Great Basin. About September 22, they emerged from the mouth of Spanish Fork Canyon and proceeded north as far as Provo Bench, but did not go further. Instead, they followed down the Provo River, where they held an all night conference with the Indians. This was the most northerly point reached, and after making friends with the Timpanogos Indians, some of whom consented to guide them through to their destination, the party proceeded on to Monterey.

Traveling in a southerly direction, assisted by their Indian guide, they soon reached the point where the Beaver River enters the Sevier. Here their guide, for some reason turned back, leaving the party in a "veritable wilderness."
With the first week in October spent, and the winter with its
snows upon them, the party decided to return to Santa Fe instead of
continuing on to Monterey. They passed through Cedar Valley, down the
Virgin River. After wandering for twenty-three days, suffering hunger
and fatigue, they finally reached the Colorado River, and located a place
to cross just north of the Utah-Arizona line, at the Crossing of the Fathers,
as it is known today. They reached the Moqui villages on November 24, and
arrived in Santa Fe, January 2, 1777.

To the Indians of the Southwest must be given the credit for being
the first irrigators of the soil in America. They raised corn, squash,
beans, etc., by means of diverting water from natural streams. Ditches
are still visible in certain parts of the country, evidencing that water
was run onto the land in order to stimulate growth of these crops.

Escalante, in 1776, met Indians irrigating their corn, squash,
and melons, etc., on Ash Creek, in what is now Utah's Dixie.

"During the fall and winter of 1829-30, a company of sixty Mexican
traders under the command of Antonio Armijo succeeded in opening a road
from New Mexico to California by a route north of the Grand Canyon of the
Colorado. At about the same time an American party under Ewing Young, of
Tennessee, traversed the trail from Taos by way of Utah to Monterey. This
route later became known as the 'Old Spanish Trail.' It really was an
extension of the Old Santa Fe Trail from the Missouri River."

Of the numerous frontiersmen who frequented this region there can
be no doubt but that the most famous of the explorers of the Great Basin
was Jedediah Smith. In the interest of the Rocky Mountain Fur Company,
he was trapping, as early as 1825, west of the Wasatch Mountains. When a
partner with Jackson and Sublette in 1826, he planned to explore south and
west of the Great Basin, and on to the Pacific. On August 22, 1826, he
started with a company of fifteen men to explore this unknown region.

He proceeded south, passed by the Little Salt Lake, and then on southwest to the Rio Virgin, the future colonizing area of Erastus Snow. Crossing the Colorado River, he entered the territory of the Mohave Indians, where he remained a few days to recuperate from his arduous travel. From here he pushed on to San Diego. Turning northward he paralleled the shore, keeping a hundred miles inland, for a distance of three hundred miles to the valley of the Stanislaus. "Leaving the main party and in company with only two companions he started fearlessly across the Sierras covered with snow four to eight feet deep, and thence over the desert to Salt Lake."  

One year later, July 1827, Smith started upon his second trip to California in company with eighteen men. He traversed the same route, going southwest and passing through the Virgin River country.

It is said of Lewis and Clark that they discovered the first overland route to the Pacific, and that Jedediah Smith was the discoverer of the second.  

Many trappers and noted guides traversed the Great Basin country, but to "Jim" Bridger is given the distinction of having been the first to have seen the Salt Lake, but whether he actually saw it earlier than Provost and Smith would likely be hard to prove.

The explorations of the Great Basin by Fremont are considered the most official of any prior to 1850. Arriving in the Great Salt Lake Valley, September 9, 1843, he soon launched a boat and set sail upon the Great Salt Lake. In his company of twenty-seven men was the famous guide Kit Carson, who assisted him materially in his exploitations of the great intermountain west.

The following winter, 1844, Fremont skirted the north-east border of the Basin to Johnson's Pass, from whence he crossed over into the Sacramento Valley. Returning east in the spring he skirted the Great Basin from the south, travelling over the Salt Lake Route. He made careful observations as far north as Utah Lake where he turned east crossing the divide to Green River thence east to the Missouri. On his third expedition (the second in the Great Basin) Fremont entered the Valley of Utah Lake by way of Timpanogos Canyon. He followed the Jordan River to the Great Salt Lake, where his party divided.\(^4\)

On Fremont's return from his first expedition to California, "May 10, 1844 found him and his party camped at the mouth of Little Zion Canyon. This canyon he describes as a gap 2,000 feet deep. They ascended the Santa Clara River, prettily wooded with cottonwood trees, reached the divide which separates the waters of the Rio Virgin from the Sevier River, and here rested in a meadow which gave their animals abundance of food....The party reached the Utah Lake by way of Tintic Valley."\(^5\)

As early as 1833, the Great Basin was visited officially for the express purpose of ascertaining the geography, topography, geology, climate, types of soil, mineral deposits, products, etc. Captain Bonneville, while he was not in the employ of the government, was on furlough from the United States' Army, and was expressly instructed to furnish the above information. Walker who acted as assistant in the party, was requested by Captain Bonneville to take forty men and make explorations of the Great Salt Lake, but instead of so doing he struc across country to the Sierras and down into Sacramento. To Walker, is accredited the first trip from east to west across the Sierras. Bonneville's contribution, aside from some maps he furnished, has been of little value because of many inaccuracies which were corrected later by Fremont.

It has not been the intention of the writer of this biography to give detailed account of the explorations of the Great Basin, but only in a general way as it affects Utah in the southwestern portion especially.

\(^4\) Creer, Leland H., in Utah and the Nations, P. 29.

\(^5\) Young, Levi Edgar, in Founding of Utah.
I quote the following brief summary:

"The fur traders and early explorers of the Great Basin revealed the sources of the Platte, the Green, the Yellowstone, and the Snake Rivers and the General characteristics of the Great Salt Lake region; pioneered their way through South Pass, discovered the trails and indicated practical wagon routes through the Rockies; crossed and recrossed the Great American Desert to California and became intimately acquainted with the geography of the country. In short, they blazed the trails for the 'covered wagon' and future settlement. The Mormon colonists who came in 1847 eagerly sought the reports of these early explorers. Their route of travel and location for settlement was largely determined by the preliminary work of these early pathfinders of the western wilderness."6

A great many people believe the original pioneer group blazed the trail from the Missouri to the Great Salt Lake. Historians, however, have advanced definite but varied conceptions as to the contribution made by Brigham Young and his party. By some biased writers of history, the Mormon Pioneers followed trails already made by fur traders and earlier explorers practically the full distance. However, the following appears in footnote: "Making a new road for a majority of more than one thousand miles westward...."7 Another statement reads: "He (Brigham) and the company arrived on the 24th of July, having sought out and made a new road 640 miles, and followed a trapper's trail nearly 400 miles."8 Again: "I as I remember there was no trail after leaving Laramie, going over the Black Hills, except very rarely. For a short distance before reaching the Sweetwater, we saw a wagon track; it was a great surprise and a great curiosity."9

Of the six hundred and forty miles pioneered by the Saints, the major part must have been made through Nebraska on the north side of the Platte. A council was held to consider whether or not it were wise to cross the river and strike the old road to Laramie. There was good grass

7. Millennial Star in General Epistle of the Twelve x82 (Bancroft)
8. Smith's Rise; Progress and Travels 16.
9. History Brigham Young, M. S., 1848, 7.
on that side, whereas, the Indians were burning it on the north. In view, however, of the thousands who would follow in their track, it was concluded to continue as before, braving the Indians and the burning prairies, for, said the pioneers: "A new road will thus be made which shall stand as a permanent route for the Saints, independent of the old route, and the river will separate the Mormon companies from other emigrants, so that they need not quarrel for wood, grass or water, and fresh grass will soon grow for our companies to follow us this season."10

On the last lap of their journey the following appears: "Soon after leaving this point (Fort Bridger), the real difficulties of the journey commenced. Led, as the Saints relate, only by the inspiration of the Almighty, Brigham and his band crossed the rugged spurs of the Uintah range, now following the rocky bed of a mountain torrent, and now cleaving their way through dense and gnarled timber until they arrived at Echo Canyon."11

Half the party being afflicted with mountain fever, which delayed the party, President Young directed Orson Pratt at this point to take the strongest of their number and cut through the mountains, making bridges, and roads into the valley.

It hardly seems credible that new roads had to be created by the Pioneers west of Laramie and vicinity. The Saints, like many others living in Missouri, Illinois, and Indiana, knew something of the possibilities of the west through lecturers who spoke in glowing terms of its resources.

Trails are not wagon roads in the strictest sense, but migrations had gone on for several years prior to 1847. The Oregon Trail had been extensively used during the forties by explorers and trappers and the Donner Party had just gone forward the year previous. There were many

people on the road to California in "47" as well as a few eastward bound. West of Laramie the Mormons had intersected the main traveled highway, and, according to Erastus Snow, was sometimes on in front, and at times behind, certain wagons of gentiles.

"Hastings' Cut-off, a trail which left the main-travelled road to Oregon, and was the one taken by the Donner Party, was followed by Brigham Young in part. By going this route, it led them through Echo Canyon to Weber and East Canyons, on over Big Mountain into Mountain Dell; thence over Little Mountain and down through Emigration Canyon to the valley of the Great Salt Lake."\(^{12}\)

This divergence from Echo Canyon and the Donner route, was a virgin road, established entirely by the Mormon Pioneers. Emigration Canyon was perhaps the most accessible of any canyon encountered, being rather shallow and much less rugged in nature. From the mouth of this canyon, the pioneers emerged on the morning of July 24th, and on its north base the famous words of the great leader were uttered, "This is the Place."

\(^{12}\) Young, Levi Edgar, in Founding of Utah, P. 114.
As previously stated, the first to enter the Salt Lake Valley of the pioneer party, Wednesday, July 21, were Erastus Snow and Orson Pratt, who headed the vanguard in advance of President Young and party. Their course of exploration, having been deceived by bulrushes, thought at first to be flowing grain, led them southward, to what is now Millcreek.

Upon arrival of the main body of pioneers on Saturday, July 24, and the Sabbath being fittingly observed the next day, President Young directed for several days exploring parties until the valley had been gone over completely.

While the Salt Lake Valley alone would have accommodated inhabitants for many years to come, it was only a few months, until individuals began searching for wider range of habitat, settling on water courses that emerged from the canyons.

None of the leaders had had any particular experience at colonizing, save the establishment of temporary settlements in Iowa and vicinity. Here Parley P. Pratt had chosen the site for Mt. Pisgah, which indicated, to some degree, colonizing aptitude. President Young no doubt located Garden Grove, Council Bluffs, and perhaps Winter Quarters.

Just how much President Young had operated alone in selecting these settlements is uncertain. He had, however, manifested evidence of leadership at the time of the Saints' exodus from Missouri. Later at Winter Quarters, then on the plains, and later still in the valleys of the mountains, his colonizing prowess was exceedingly noticeable. Whatever fears
his colleagues may first have had of him as a colonizer and organizer were to be short-lived, for he proved himself a veritable "Moses" in the desert.

That the judgment of Erastus Snow was solicited by Brigham Young is equally evident, as we follow his future colonizing movements in Southern Utah, Arizona, Colorado, Nevada, and Old Mexico.

"Men are born not made," is aptly stated, and must be applicable in the instance of these two founders of empires. They inherited latent qualities that for a time lay dormant awaiting opportunity for expression. It is just possible, however, if circumstances had played the role of seniority to Erastus Snow, John Taylor, Heber C. Kimball, George A. Smith, or even others, perchance their names, and not the name of Brigham Young, would have echoed throughout the World. But no two persons have exactly equal potentialities. Nevertheless, there was at that period a galaxy of Church officials, the likes of which have never existed as a body since.

Except for the Escalante expedition, the explorers, the trappers, and the traders who had frequented the Great Basin for a quarter of a century earlier, the first civilized party to pass through Utah's future Dixie were the members of the Mormon Battalion on their return East. These men started shortly after their honorable discharge in July, 1847, for the region of the Rocky Mountains. Here they expected to find the original pioneers, after which, they intended to proceed to the Missouri River where their families still remained.

Leaving Los Angeles, they passed through Cajon Pass, continuing north-easterly by way of the Mohave Desert, thence to the Virgin River country, after which they turned north to the valley of the Great Salt Lake, arriving there in September. Although there were only about one hundred men of the Battalion returning, they had with them, five hundred head of
livestock.

It is very doubtful if they travelled at all by wagon, since they had experienced such extreme difficulty on the way to California.

The Little Muddy, now known as Coal Creek, represents the earliest remote explorations made by the Mormon pioneers. A little band from the pioneer group in Salt Lake Valley headed by Porter D. Rockwell with fourteen additional men was sent to California in December, 1847, to purchase livestock and supplies. They went south through the Little Salt Lake Valley (Parowan) and struck the Old Spanish Trail. As they passed through this region of Southern Utah, they made explorations in the valley of the Muddy. No doubt their curiosity was aroused by thecroppings of coal and iron ore which was later found in abundance.

It was a characteristic spirit of President Young, from the very moment he set foot in Salt Lake Valley, to know about the natural resources; viz., streams, lakes, canyons, rivers, and valleys of the territory in which he had come to make a home for himself and that of his people. Therefore, he sent out expeditions in every direction to explore the country, that suitable places might be secured for future settlements.

In November, 1849, Parley P. Pratt, with a company of picked men, forty-seven in number, started out to explore southern Utah. Coming as far as Manti, they found the settlers there perfectly content with their location.

Proceeding southward they arrived at the Little Salt Lake Valley. Here the party divided into two groups, one portion exploring in and about this region while the other, under Pratt's direct supervision, continued south.

2. Fish, Joseph, M S History of the Pioneers of the Southwest and the Rocky Mountains
Coming to Cedar Valley they found outcrops of rich iron ore, and other natural resources, that made them feel that no where west of the Mississippi could a more favorable spot be found than Little Salt Lake and Cedar Valleys. It was roughly estimated that the country here would support a population from 50,000 to 100,000.4

Continuing on further south, the Pratt division followed Ash Creek on down to the Rio Virgin and intersecting it at a point fourteen miles below the Rim of the Basin. Crossing the river here, they proceeded on down stream to the junction with the Santa Clara. Here the party decided to go no further, but turned up the Clara Valley because of limited food supply—jaded teams and unpromising country. There was nothing but moderate climate to favor settlement in this country south of Cedar valley. The whole area seemed desolate, parched, and decidedly uninviting.

Apostle Parley P. Pratt, while a scholar, and somewhat a colonizer, was not prophetic; he was not a Joseph Smith, a Brigham Young, nor a Heber C. Kimball. It is very doubtful that he visioned even in a slight degree Utah's Dixie as it is today. Could he have seen a decade into the future, his brother Orson and Erastus Snow at the head of an extensive colonizing movement into that barren desert, he may have considered the policy as one utterly suicidal.

The party passed on, camping for the night on January 1, 1850, two miles above the junction. Taking up the march the next day, they passed through the Mountain Meadows, and joined their companions in the Little Salt Lake Valley.

The reunited party then started homeward, a distance of practically two hundred fifty miles. The snow was deep—the weather cold, with temperatures ranging to 20° below zero. Not only were the animals weakened from

lack of feed, but provisions were limited for the men as well.

On January 21, at a point given as one hundred miles south of Provo, the group decided to divide the company; one-half under Pratt, to take the ablest animals, and press forward for help and provisions; while the rest of the division was to go into winter-quarters until such time as help could be secured. Upon Pratt's arrival in Provo, which required seven or eight days, men and supplies were provided, and within a couple of months' time all were safely restored to homes and families.

To President Young, Apostle Pratt, in glowing terms recommended his findings in the South. The Salt Lake Valley (Parowan) was deemed most desirable of all. No doubt the presence of iron ore, eighteen miles further on, made a great appeal to Brigham Young to establish colonization at once, lest other peoples come in and make settlement.

The report given, made such a favorable impression that the President made up a party under the direction of Apostle George A. Smith, December 7, 1850, of one hundred and seventy persons, many of them skilled in trades, and well equipped with wagons, livestock, machinery, seeds, and provisions. Traveling about two hundred fifty miles, they built a fort near the present site of Parowan. "On the south-east corner of the fort a meeting-house in the shape of a 'St. Andrew's Cross' was built of hewn logs."  

The land was of good quality, pastures and timber were plentiful, and more important than all was the vast deposit of iron ore which it was hoped would one day prove a great asset.

Brigham Young made his first trip to this southern country in May, 1851, and addressed the people in the fort, and gave the place the name of Parowan, an Indian name. That same year the people harvested a bountiful crop from one thousand acres of land which had been cultivated.

"In August of the same year (1851), coal was discovered near what was then known as the 'Little Muddy', from its turbid waters, and afterwards named Coal Creek, some eighteen miles southwest of Parowan."

President George A. Smith with a small party went to Coal Creek on November 3, 1851, for the purpose of locating a fort. This they did, returning to Parowan the following day. On the 10th, a company of some thirty-five men, with eleven wagons, under Henry Lunt as leader, started for Coal Creek to form a settlement, arriving there the next day and at once setting to work building the fort. Because of the abundance of cedar, it was later given the name of Cedar Fort. The winter was passed amid some privations, mainly from the lack of sufficient clothing.

In the summer of 1852 "Burr Frost, a blacksmith from Parowan, started the making of iron at Cedar City, making nails enough to shoe a horse." 6

Returning from Europe where he had opened up a tremendously successful mission in Scandinavia, Apostle Erastus Snow, and Apostle Franklin D. Richards, who had been appointed general agents and managers of the Deseret Iron Works while in England, under advise of President Young, were sent November 11, on a trip southward as far as Cedar City. Here they organized the Deseret Iron Company, for the purpose of manufacturing iron. After surveying a tract of land one mile square, for the company, a furnace with which to make iron was built, but little was accomplished because of a lack of hands suited to such labor. Shortly afterwards, however, some iron workers from Great Salt Lake City arrived.

In October of the following year, (1853) Erastus Snow and Apostle George A. Smith were asked to take fifty families, who had been previously selected by them, and strengthen the settlements in Iron County; about one-

half left immediately, settling somewhere in Iron County; 7 the rest coming next spring led by Rufus Allen. Parowan was intended as the agricultural center for the raising of foodstuffs to supply the ones living at Cedar City, which was founded primarily as a manufacturing city. Even for that early period, the mining and smelting of iron ore was looked upon as the coming industry, lying in the very heart of the vast area then embracing the territory of Utah. The mountains surrounding Cedar City being literally impregnated with iron ore, the county afterwards, and naturally too, appropriately named Iron.

Furnaces of small dimensions were constructed and some pig-iron was manufactured, but owing to the poor quality of coal from the East, the industry had to be abandoned. It was not done, however, without a liberal subscription on the part of the Legislature for its continuation. With conditions having become favorable at the present writing (1933), the industry has developed during the past decade to such proportions that it is now one of the largest enterprises within the state. The vision of Utah's pioneer leaders has, therefore, been realized and now stands as a monument to their far sightedness.

7. Just who these families were is not definitely known but the call was motivated by Indian depredations and, therefore, called Indian Mission.
III

ERASTUS SNOW

MISSION PRESIDENT, PUBLISHER, AND HEAD OF EMIGRATION

(1854-1861)

As representative of the Mormon Church, Apostle Erastus Snow left, in company with other elders from Salt Lake City, July 8, 1854, bound for St. Louis, Missouri. This place was now the designated headquarters for the Western States' Mission. He commenced, soon after his arrival, the publication of the St. Louis "Luminary" and, in addition to his missionary labors, superintended the emigration of Saints across the plains.

On February 16, 1855, there appeared in the column of the "Luminary", the following:

"Notice to Emigrants"1

"It is intended that the remainder of our European emigration destined for Utah the present year, will sail during the months of February and March, from Liverpool via Philadelphia, Cincinnati and St. Louis, to a point of outfit for the plains. That portion of those now on their way hither, via New Orleans, as also those going from St. Louis, will be shipped hence to the same point on the Missouri. All others from the Eastern States, or British Provinces, who intend crossing the plains this season, will do well to concentrate at St. Louis, and report themselves at this office, during the month of April, or early in May, and embark hence under our general arrangements.

"Those of Northern Illinois, Iowa and Wisconsin, who choose to journey by land across the country, should also rendezvous at the same place on the Missouri,---which will hereafter be made known through the columns of the "Luminary",---and there I will meet them personally, or by agent, to organize them into companies, and give them such instructions, and adopt such regulations as will be necessary for their security in crossing the plains.

"My assent will not be given for any Saint to leave the Missouri River, unless so organized in a company of at least fifty effectual well armed men, and that too under the command of a man appointed by me; one who will carry out my instructions.

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"Behold here is wisdom! 'He that hath ears to hear, let him hear.' Every male capable of bearing arms, should provide himself with a good rifle, or other effectual firearms, and ammunition.

"I will furnish at the point of outfit, for such as desire it, wagons, oxen, cows, guns, flour, bacon, etc.

"Choice wagons made to order and delivered at the point of outfit with cows projections, etc., will be about $78, without projections, $75. Oxen, with yokes and chains, from $70 to $85 per yoke; cows from $16 to $25 each.

"My experience, derived by six journeys over the plains, enables me to know what kind of teams and outfits are wanted for the plains.

"Those wishing me to supply them in part or in whole, should lose no time in sending in their orders, which in all cases must be accompanied with certificates of deposit or drafts on some good banking house in filling such orders, the deficit or excess will be settled with the parties at the point of outfit.

"One wagon, 2 yoke oxen and 2 cows will be sufficient (if that is the extent of their means) for a family of eight or ten persons, with the addition of a tent for every two or three families. Of course, with that amount of teams only the necessary baggage, provisions and utensils can be taken, and then the persons ride but little.

"Those who have a surplus of means after paying their tithing and making provisions for their own outfit, should contribute to the 'Perpetual Emigrating Fund,' according to their means and faith, so that other long tried and faithful Saints who lack means, may receive aid through that channel.

"In as much as many individuals and small families or limited means desire to hire a passage over the plains, I propose to fit out teams and emigrate all such from the Missouri River to Salt Lake in connection with P. E. Fund Emigrants, and under similar regulations, by their advancing $40 each, with the understanding that if, when the accounts shall have been adjusted by the P. E. Fund Co., it is ascertained that the cost of their emigration has exceeded that sum, the balances shall be paid in Utah, and if less it shall go to the profits of the P. E. Fund, 100 pounds luggage, besides provisions, will be the extent allowed any P. E. Fund passenger, or $40 passenger; provided, that extra freight will be taken for the latter at $10 per 100 pounds.

"All Persons wishing to avail themselves of this opportunity, must send in to me their names, with the amount of their luggage, and the money as soon as they decide upon it, in order that active preparations may be made for the immense labors attending it.

Erastus Snow."
Having assisted over two thousand members on their journey across the plains from Mormon Grove, a place near Atchison City, Kansas, to the valleys, Erastus Snow returned home from his mission September 1, 1855. Here he remained until the following April, when, on the 22nd of that month (1856), he was sent on another mission to continue primarily the emigration of Saints by an entirely unique method.

Few greater tasks were ever undertaken by the Church Authorities than that of attempting to finance and transport men, women, and children, besides necessary luggage by means of hand carts largely hand constructed, over the plains, a distance of thirteen hundred miles. The experiment, while novel, was not altogether untried prior to the unfortunate circumstances of the Martin and Willie companies, for some few had attempted it even earlier than 1856, and three companies preceded them the same season.

Instructions had been issued by President Young, September 30, 1855, and a general epistle had been circulated by the Apostles October 29, and an additional circular published in Liverpool, four months later, advising the Saints in all parts to "come to 'Zion' afoot, wheelbarrow, or by hand-cart." Further advice contained in the same message read: "gird up your loins and walk through for nothing should hinder you."

The point selected for the handcart emigrants was Iowa City. Here the carts were built, the general appearance being rather primitive in fashion. The shafts were about five feet long and composed of hickory or oak, with crosspieces, one of which served for handle, forming the bed of the cart, under the center of which was a wooden axle tree, the wheels being also of wood, with a light bend of iron, the weight of the cart being about sixty pounds.

Prior to 1856 the few emigrants who had used carts had had well seasoned timber, and the vehicles had already been prepared as they were in the years to follow. However, the year "56", found practically thirteen
hundred emigrants from Europe, many of them considerably disappointed. Arrangements had not been adequately prepared for this great influx, and many weeks passed before preparations were sufficiently under way for beginning the march of practically thirteen hundred miles.

Three groups, consisting of the Ellsworth, McArthur, and Bunker companies, started early in the season, and made the journey without mishap, arriving in Salt Lake City in August. They were escorted into the city by bands sent to meet them. The Willie company did not get under way until the middle of July, and the last group of that season, under direction of Captain Edward Martin, not until the end of that month.

The companies, however, were well organized into units. To each one hundred were furnished twenty hand-carts, five tents, three or four milch cows, and a wagon with three yoke of oxen to convey the provisions and tents, the amount of clothing and bedding being limited to seventeen pounds per capita, the weight of cart, including cooking utensils etc., being about one hundred pounds.

The Willie company arrived in Winter Quarters, now known as Florence, Nebraska, the middle part of August. Being composed of aged and infirm, as well as able-bodied men, women, and children, of every age, the question confronting them was which would be the best policy, remain over winter on the plains, where they were, or push on to the end of the trail. The Martin Company which was still two weeks in arrears was confronted even more so with the same serious question.

From writings that have appeared, it would seem that Erastus Snow was not at Iowa City, the place of mustering the handcart companies. It may have been that he was needed elsewhere, but upon second thought, his presence could no where have been so necessary.

"The responsibility therefore rested largely upon the Elders, for the emigrants knew nothing of what really awaited them. Except for one, Levi Savage, who was returning to Salt Lake City from a mission, who tried
to counsel them to good judgment and advised that they remain until spring but was overruled by a group of over-zealous individuals who rebuked the former for lack of faith. 'Brethren and sisters' he replied, 'what I have said I know to be true; but seeing you are to go forward, I will go with you....May God in his mercy preserve us'.

The aforesaid must have taken place at Iowa City, and not Florence, Nebraska, as some have intimated. There were returning from the East a number of the General Authorities, who in their carriages overtook the belated handcart companies at Florence. Having spent a few days in their company, all started together for their final destination. The following letters are conclusive that Apostle Erastus Snow was in Winter Quarters (Florence, Nebraska) at the time the Martin Company left, whether he was present, two weeks earlier, to direct the Willie Company, is to the writer unknown.

September 4, 1856, Elder Nathaniel H. Felt wrote from the plains as follows:

"(Big Papau.)
Pres. Taylor,

Dear Brother: I sit down at our first camping place to write you a few lines to inform you of our good health and the general good spirit of the company, we were all greatly hurried during the last week that we were obliged to spend in Florence; Br. Franklin and Spencer have had a vast amount of settlements to accomplish in completing the forwarding of the handcart and cattle cart companies. The emigrants all went off in the best of spirits, notwithstanding the lateness of the season. I think I never saw more enthusiasm or determined faith in any companies of saints that I ever had the privilege of seeing start across the plains.

"The crowd of business obliged Br. Erastus Snow to come out with us this far, and is with Br. Franklin D. Richards and Bro. Spencer, closing up the last of the business connected with the Perpetual Emigrating Fund."

The following is from the "Deseret News". (A letter written from Franklin D. Richards.)

"President Brigham Young:

2. Chislett, John in his narrative. See also Smith, Joseph Fielding, in E. C. H. footnote, P. 487.
"The rear of our season’s emigration had started on the road, with the exception of Elder Mr. Walker with 10 wagons laden with a portion of P. E. Fund baggage.

"Previous to leaving Florence we sent Elder Jos. A. Young back to ascertain, if possible, the whereabouts of Elder Walker. He rode back 50 miles, and, learning that Walker’s train was yet some 25 or 30 miles in the rear, returned to join us for the plains.

"Elder Erastus Snow accompanied us to our camp, 3 miles west of Elk Horn, and on the morning of the 5th, having completed his business with us, returned to the States."

To assure that the Elders dictated the movements of the foreign emigrants at Florence, or any special plea was needed from Elder Savare at the same place in the presence of Erastus Snow, would seem preposterous in the extreme. Apostle Snow, as previously stated by himself, had traveled over the plains, six or eight times. He knew, if any one knew, the difficulties and dangers that would beset the emigrants. That he erred is evident when he permitted those last two groups to proceed beyond Florence, the last recruiting place enroute. From the letter published by Erastus Snow in the "Luminary" of February 16, 1855, he proposed outfitting the emigrants, if they followed his instructions. However, he may have had extreme difficulty in securing hand carts in sufficient number. Seemingly, this was evident for the delay was caused not only by too few carts but by lack of suitable material to construct them. Be that as it may, it had nothing to do with advancing beyond Florence. Being made up of many aged and infirm individuals, the odds were too much against them.

But Erastus Snow while affable and kind, almost to a fault, was not the type of man to be dictated to, except by those in authority over him, in matters spiritual or temporal. Those of affluence, who were present, may have been just as faulty as he as to whether the emigrants should have continued forward or not; however, the responsibility rested upon Erastus Snow directly, in view of his position.
The resultant fatality is known to every student of Church History. Suffice to say the Willie Company, delayed by continuous breaking of wheels which were made of unseasoned wood, finally reached their destination November 9, after suffering untold hardships, after reaching the mountains, particularly. Of the four hundred and twenty persons who began the march westward, sixty seven had died from hunger and exposure.

The Martin Company, embracing five hundred seventy-six persons, arrived three weeks later than the Willie Company, sustaining a loss of nearly one fourth its original number.

No censure came to President Young, even from his bitterest enemies, for he spared no effort in sending relief to the suffering people. He set the example of the good Samaritan by sending several of his own teams and wagons laden with food, clothing, and blankets, as did other leading brethren, according to their means.

Erastus Snow was in the East mainly for the purpose of directing emigration, although he was directing the missionary work and editing a paper in those parts as well. He at least, received a letter, according to his own personal diary, from President Young, written October 31, which he did not receive until February 5, 1857, apprising him of the disasters which had befallen the late companies even in the latter part of October. The letter stated further: "He enjoined strictly upon me, not to allow any Emigrants to start on to the plains so late again." What might he not have said, had the letter been written one month later?

The mail from President Young telling of the unfortunate circumstance referred to, had arrived in St. Louis, within the allotted time for mail to travel in those days, but Apostle Snow in company with Apostle George A. Smith had left November 28, on an extended trip to Washington, and intermediate points, in the interest of the State of Deseret, as a delegate to apply for commission; also to visit the branches of the Church under his direction, and
collect means for maintaining the same.

While in Brooklyn, visiting with President John Taylor, and Apostle Parley P. Pratt, the four of them decided, in conformity with President Young's wishes, to establish settlements on and near the Platte River, along the emigrant route, that no more Emigrants be sent on to the valley the ensuing summer, who would need help from the Saints already there, as so many had done formerly.

Arriving in Washington on January 12, Erastus Snow solicited the aid of the War Department to establish these settlements on the Platte through the Pawnee and Sioux country, knowing that such settlements would be annoyed considerably by the Indian agents, and military forces, unless favoured by the Government.

Mr. Manypenny, commissioner of Indian affairs, refused his approval of establishing settlements by the Mormons in Pawnee and Sioux country, and without his consent, the other offices of the Department would not act in the matter.

While in Washington, through mail sent by President Young, to Dr. Bernhisel and Apostle George A. Smith, Apostle Snow was apprised for the first time, in part, of the fateful experience to the handcart companies. In this letter only fifty deaths had been reported.

Upon returning at St. Louis, after a pleasant trip, visiting the branches of the Church, also visiting relatives in various states, he appointed, in connection with Bishop John Allen and counselors, about twenty-five men for a mission to aid in establishing settlements along the North side of the Platte River in Nebraska Territory. Also, he had previously sent Elder Combs to Pelican Point, Arkansas, on a similar errand to the Saints at that place, in conformity with the wishes of President Brigham Young.

While the writer has no further information regarding its likely
settlement, from an extract by Erastus Snow, many of the Saints in those parts were so dead, spiritually and financially and, therefore, unlikely that settlements were made, that he closes his appeal to them in the following language.

"I also met frequently with the quorums, exhorting and instructing them, and pruning off the dead branches. Also with those who had been appointed on the Nebraska mission, who met from time to time to devise ways and means of fitting out the expedition, as most of them were poor, and a portion of them so dead to the spirit of the Gospel, that they had no faith to even make an effort. I advised the whole to leave their families in the hands of God, to provide for them, and put all the means together, which they could raise, and let several men, say from three to six as their means would allow, join together in purchasing a team. Take seeds and supplies, and, those who could do no more than furnish their own supplies, let them take a spade on their shoulder and go along. All would be able to raise provisions and build habitations and send for their families in the fall."

Returning home, usually, each year for short intervals, Erastus Snow was released permanently from that labor and mission in the autumn of 1861; earning a short but well deserved rest. His privilege to remain at home in the enjoyment of family and friends was not to last long, however, before a call would be made of him: the most difficult of all his labors for the Church.
While Erastus Snow was in the East directing emigration, there was developing in the southwest portion of Utah, considerable expansion in colonization. Snow had already taken a hand in developing and organizing the iron industry, and later had escorted, in company with Apostle George A. Smith, a portion of a group that had been called to strengthen the southern settlements.

This colonizing movement came under two periods in this section; namely, that period from 1849 to 1861, when Parley P. Pratt made official exploration; the second from November 1861 to 1868, when Apostles George A. Smith, Orson Pratt, and Erastus Snow headed what was known as the "Southern Mission", when 309 families were called to strengthen the struggling settlements already created.

In developing the biography of Erastus Snow, it becomes necessary to review briefly the progress that was being made in a portion of the country where he was to play the most important role of his active career.

Just what impressions Erastus Snow had of the country in his visits in 1852, and again in 1853, are not known to have been recorded. To have had just one line recorded by some one who may have heard him recount would have been of inestimable value. Was he able to read the pages of nature's history and discern the future possibilities, as did his Prophet-leader Brigham Young? From information the writer has recently gleaned in numerous interviews with early pioneers of the section, he feels that he dare venture the assertion that its possibilities of habitation became as certain in the mind of Erastus Snow as ever it did to President Young. Only those individuals who knew Apostle Snow intimately as a builder of communities, and who lived in that, then remote, section of country, can truthfully bear witness of his magnitude
as a community builder and colonizer. Much more will be said later with respect to this natural aptitude which he possessed in such rare abundance.

Some of the brethren, called, at the general October Conference of the Church, to settle at Parowan, arrived in Little Salt Lake Valley in the fall of 1853. Just who they were or where they settled, however, seems not known. Others under the leadership of Rufus C. Allen followed in the spring of 1854; namely, Rufus C. Allen President; David Lewis, First Counselor; Samuel F. Atwood, Second Counselor; Jacob Hamblin, Samuel Knight, Lorenzo W. Roundy, Thales H. Haskell, Richard S. Robinson, Ira Hatch, Amos G. Thornton, Price T. Coleman, David W. Tullis, Benjamin Knell, Augustus P. Hardy, Clark Amos, Hyrum Burgess, Thomas Brown, Robert Richie, John R. Murdock, John Lott, Elia Nathan Eldridge, Isaac Riddle, and Wm. Hannefer. This last company started April 8, and arrived at the camp of John D. Lee, at Harmony, May 16, 1854, finding some twelve or fifteen families already located.

Harmony, situated about twenty miles north of the Rio Virgen was located by John D. Lee with one or two others in 1852. Lee in company with ten others, started for the Rio Virgen country the 27th of January, as an exploring expedition under advice of President Young. They had with them, four wagons, thirteen horses, and fifteen days' provisions. The exact portions of the country they explored, or conclusions reached, are not definitely known. The inaccessibility likely discouraged them in whatever virtues the country may have possessed, for nothing came of it for several years.

Close upon the heels of the group of Indian missionaries to arrive at Harmony, came Brigham Young, Heber C. Kimball and several others of the Church officials.

1. Bleak, James G., Annals of the Southern Utah Mission says there were twelve in all, although only eleven appear.
President Young, being interested in what possibility lay in the vicinity of the Rio Virgen, asked of the men who had been into the country south of Harmony, if they thought a wagon road could be built across the Black Ridge down to the Rio Virgen. Their reply seemed very discouraging, but notwithstanding their report, President Kimball predicted that a wagon road would yet be made from Harmony over the Black Ridge; that a temple would be built in the vicinity of the Rio Virgen, and many other things would yet occur.

Due to a lack of sufficient water supply to accommodate a greater number of people, Harmony in the latter part of 1854, was moved four miles north to what is now New Harmony. It was established primarily as headquarters for the Indian missionaries, and a good substantial fort was erected for protection against the Indians. Harmony was used mainly as an out-post, and from which place the Indian missionaries went into more remote places where other settlements were finally established.

Some eight or ten missionaries left, Monday, June 5, 1854, under Rufus C. Allen, for the South, to labor among the Indians of the Rio Virgen. Some difference of opinion exists as to the number and exact personnel of the party. They arrived, either the first or second night out, at Toquerville, and there they met a small band of friendly Indians under Chief Toquer. The following night they arrived opposite the present site of Washington. Here they met another camp of Indians. These Indians were very timid and gazed the newcomers very cautiously, denoting considerable fear. This

2. Morris, Judge David H., in his personal interview with Augustus P. Hardy insists there were only three persons in the party. Hardy was asked by John D. Lee, according to Morris, to dig in a deep well, which he refused and was then sent by Lee as a missionary among the Indians. The three persons were Jacob Hamblin, Thayles Haskell, A. P. Hardy. This is not sustained by either Bleak Hamblin or Haskell. Bleak mentions Allen, Hatch, Hamblin, and Henreter.
timidity had been occasioned from the fact that bands of Mexicans and Utes had made invasions upon them, stealing their women and children whom they sold in California and Mexico as slaves. Fear soon abated, and the next day the missionaries were permitted to proceed to the Santa Clara, where they pitched camp near the site of the present town. Here they met a fairly strong tribe of Indians. These Indians were found to be farming in a very primitive way, raising, by means of irrigation, some wheat, corn, squash, melons. Their chief farm implements were made of sharpened ash sticks, with which they made a furrow by throwing the dirt to both sides while on the knees. Into these furrows the seeds were dropped, covered, and then irrigated.


4. Judge Morris in his Home Coming paper of 1911 tells the following incident in connection with the meeting of the Indians opposite the present site of Washington:

They (the missionaries) went to see old Indian Chief Tutsagavita, and if possible save him meet the whites and talk over the question of allowing them to come into this country, particularly along the bottoms of the Rio Virgen and the Santa Clara Creek. The Indian went on, met the old Chief and arranged with him and his warriors to meet the whites on the river bottom below where Washington now is, only on the South side of the river. When the three men came up to where the Indians were, coming to within thirty yards of the camp, they unsaddled their horses, laid down their arms, and proceeded to meet the Indians. There were about 150 warriors, besides women and children, the women and children all being out of sight. The Indians were in a salky mood, and it was quite easy to see that they did not take kindly to the intrusion of the whites. Hardy, seeing this, began to look for the women and children, and succeeded in finding some of the latter, all of whom kept away from him, but by showing them some beads and other trinkets, among them a little round looking glass, he succeeded in coaxing them to come to him and get the presents. After receiving them, they all ran away again. In running away they went to where their mothers were, and after the latter saw their faces in the glass they became so excited they could not help coming out, with the result that the whole tribe were engaged in conversation, so far as they could, and a treaty of peace was entered into before they retired for the night. The next day the Indians conducted the whites to the Santa Clare—going behind the present site of St. George.

5. Reid, H. L., in Early History of Utah's Dixie.
To this group the missionaries launched a program of better farming, cleaner habits in living, and acquainted them with the teachings of the Book of Mormon.

Inasmuch as Harmony could not adequately sustain much of a settlement, President Rufus C. Allen and councilors chose in December, 1854, several men, including Jacob Hamblin, Thayles H. Haskell, Augustus P. Hardy, Ira Hatch, and Samuel Knight, to make permanent headquarters somewhere on the Santa Clara. They immediately set out and soon after their arrival they erected a cabin.

In order to be helpful and friendly, a dam was suggested by them, to be built across the Clara Creek. The land on the north side to be owned by the white settlers, the south side by the Indians. The dam was started at once, during this winter of 1854-55. The structure and dimensions of which differ somewhat.

The only surveying instrument used, was a straightedge furnished by Mr. Hardy, the securing of which necessitated a return trip to Harmony. The water was diverted from the dam at each side, and great was the joy of the Indians, approximately eight hundred in number, when they saw the water rise and flow equally into each lateral.

Just how these men passed the winter is not known, but from fragments dropped here and there, it must have been one of trials and privation. The serious illness of Jacob Hamblin who nearly succumbed under the strain,

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6. Little, James A., Life of Jacob Hamblin. Infers dam was built 1855-56.

7. Bleak, James G., says "The dam was one hundred feet long and fourteen feet high," but makes no explanation as to whether it was fourteen feet at just the deepest point or along the entire hundred feet.

Hardy's account, as given by Morris, would also lead one to conclude that it was a tremendous task and that the closing of the gap in the dam was a real gala day.

Thayles Haskel says it was a rock dam, while Jacob Hamblin passes the event with the statement we built "a dam to take out the waters of the Santa Clara to irrigate the bottom land."

as a result of hardships endured, and the struggle of Augustus P. Hardy, one of the party, to reach Parowan for medicine and food in mid-winter, confronted by a heavy snow, on the Rim of the Basin, which blocked his way, only tells the story in part.

"To follow in detail the early population of Santa Clara is quite impossible. Some of the original group of missionaries remained only for a limited time and then were released to return home, while others were called to remain as permanent settlers, until the fall of 1856. It would appear that men only inhabited the mission at Santa Clara."

However, families of Thayles, Haskell, Oscar Hamblin, and Dudley Leavitt were brought in at that time by Jacob Hamblin, who had just returned from Tooele Valley.

In 1856, additional families belonging to Franklin Hamblin, Wire Leavitt, Samuel Leavitt, Zadoc K. Judd, and Andrew S. Gibbons arrived.

For a short period of time during the spring of 1856, Santa Clara was abandoned, through advise of President Young, who feared an Indian uprising. Not wishing to be outdone in their missionary and colonizing activities, they returned, and that season obtained very good crops. They were visited in July by Apostle George A. Smith on his initial trip to Dixie, and who brought instructions from President Young to build a fort adequate for their protection, which they erected the winter of 1856-57.

"This fort was built one hundred feet square of hammer-face rock, the wall two feet thick and twelve feet high. It was afterwards said by President Young to be the best fort then in the territory." 9

An interesting account has been given by Mrs. Zadoc K. Judd as she and her husband and two children journeyed from Parowan to Santa Clara in April, 1856, expecting to make a new home. No sooner did they arrive than the call came next morning for all to abandon the fort. The return journey was east by way of St. George and the Black Ridge. It would appear

that this was the first group to traverse over this particular region of
country. According to other information given, the route was first made
by Jacob Hamblin, Augustus P. Hardy, and Thayles Haskell, on their explora-
tion to the Rio Virgen in 1854. The trail, thus made, marked the way
for the road which was temporarily built by Erastus Snow in 1861, as the
caravan he was directing moved steadily forward. Later, however, a road
was built by Apostle Snow on the south side of Ash Creek, which was used
for many years but which has since been abandoned for the more preferable
one originally made over the Black Ridge.

The winter of 1854-55, when Augustus P. Hardy returned to Parowan
for medicine and food for his comrade, Jacob Hamblin, he met a Mrs. Anderson,
who gave to him one quart of cotton seed she had brought with her from the
South. With the planting of this seed in 1855, commenced the first experi-
ment of cotton raising in the Great Basin.

On account of the warm climate, it was supposed that cotton might
be raised abundantly in the Santa Clara region, and thus produce a needed
article for all time. From the seed planted that season, a yield was realized
sufficient to produce thirty yards of cloth. "The ginning and spinning was
done by hand and the weaving on a treadloom." A sample of the cloth was
sent to Brigham Young's office, where it was declared by Major Hunt, Indian
Agent and a Virginian, to be as good as any he had ever seen. It was beau-
tifully white, fine, and silky. Then and there President Young made up his
mind for its future development.

The women naturally assumed the responsibility of manufacturing the
cloth from the raw material. They would pick the seeds from the cotton and
then card and spin and weave. A Mrs. Leavitt was found to be experienced in
weaving, and she it was who taught others much that they learned in that
industrial art.

10. Morris, Judge David H., in "Dixie Homecoming."
"During the (same) winter of 1857-58, Zadoc K. Judd constructed a hand-turned cotton gin, the first ever used in Utah, and although it was slow, requiring two people diligently working all day to produce two pounds of lint, yet it was better than picking the seeds by hand."

While cotton paved the way for colonization of Utah's Dixie, it was not until the fall of 1861, that its importance was fully realized.

Several factors contributed toward dispensing with cotton raising in this region, namely: the area in and around Santa Clara was too limited for expansion; there were none especially acquainted with its culture; the cost of production was prohibitive because of the small amount raised. Therefore, it was first deemed necessary to call persons to the Rio Virgen district who were experienced. Accordingly, at the General Conference, held April, 1857, twenty-eight families, and a number of young men, originally from the Southern States, were called to settle the Rio Virgen. Robert D. Covington was in charge of the traveling company, and they arrived May 5, at Adair Springs, now known as Washington, Utah.

No matter what their hopes and anticipations were, they must have felt somewhat disappointed at the scene before them. With what little seed they had with them, they secured an additional amount from the settlers of Santa Clara. With canals and ditches to be built and lands to be prepared, the colony set to work at the task before them. Many became discouraged and left for other parts, which must have been disappointing to President Young.

The "Utah War", of 1857, caused a cessation in all outlying settlements. Especially was this true of the Dixie colony, and more especially that of San Bernardino. The latter place was entirely abandoned, many of its settlers taking up their residence in the Dixie country. The recall may have been superinduced by the faith of the Church leaders in the possibilities to grow plants of a tropical nature at closer radius to Salt Lake City.

12. Reid, H. L., History of Utah's Dixie, P. 76.
They were not fully satisfied with what had yet been done by way of experimentation in cotton raising. Presidents Brigham Young, Heber C. Kimball, Daniel H. Wells, and a few enterprising citizens of Salt Lake City, fitted out a small party of sixteen men on January 26, 1858, headed by Joseph Horne, to establish a cotton farm on the Rio Virgen.

This party arrived at Tonaquint February 10. After three days of investigation, they selected a district afterwards known as Heberville, or Price, on the opposite side of the Rio Virgen, and about five miles south of the present site of St. George. Locating a place to erect a dam, they began February 23, to complete the task. They built a canal, also, for diverting the water onto the land. By March 19, the work was finally completed, after which they turned their attention to plowing and preparing the soil. Actual planting of the cotton began on May 6, 1858. The seed having been produced at Santa Clara and Washington.

In November, Supt. Joseph Horne and company returned to Salt Lake City and delivered to the Central Tithing Office, 575 pounds of ginned cotton, and one hundred and sixty gallons of molasses. The experiment was conducted the following year, also, under Joseph Horne, with a slightly changed personnel.

Naturally the cost of operation the first year was excessive; the cotton produced costing $3.50 per pound. It was hoped, however, that the next season would find the enterprise much reduced in expense and the industry much encouraged thereby.

With the return of Superintendent Horne on April 4, 1859, the planting and preparing of soil was again commenced. The dam having been weakened considerably by the unruly waters of the Virgen, necessitated considerable labor and expense. Just how much land was planted to cotton in the various settlements is not known, nor the amount produced. Toquerville was less
enthusiastic because no market had been secured for the previous year's crop. The cost for producing cotton in 1859, as reported by Horne, was $1.90 per pound.

While the expense was yet too high to make the raising of cotton justifiable, the reduction over the year previous convinced the Church Authorities that extensive production would lessen, materially, the operation. The subsequent action on the part of the leaders confirmed that fact as will be shown hereafter. It, therefore, becomes necessary at this point to make a brief survey of the early settlements, not as yet mentioned, that had already taken form prior to the extensive colonizing movement of 1861 known as the "Southern Mission".

Early in the summer of 1857, William Hamblin, brother of Jacob Hamblin, settled on a tract of land some twelve miles up the creek and north of the town of Santa Clara. Whether other families located with him is not certain. Apostle George A. Smith, returning from his visit to Dixie in 1857, called upon Mr. Hamblin, who, in crossing the plains, traveled in Smith's company, and had as his special duty the care and fixing of all guns, in addition to doing the principle hunting, earning the title of "Gunlock Bill". Apostle Smith, therefore, appropriately christened this habitation of Hamblin's, Gunlock.

At the junction of the Rio Virgen and the Santa Clara creek, a little community of brush houses called by several names, "Seldom Stop", "Never Sweat", but more commonly "Tonaquint", became established sometime between the years 1857-1860. Some four or five families, including those of James Richy, Harrison Pearce, and James Mangum, were then living on the banks of the waters flowing from what was later known as the St. George City Springs.

The place was finally washed away in the terrible flood of 1861-62.

Toquerville, like many others in Utah, derived its name from an Indian chief. The place was settled in 1858 by Joshua Thomas Willis under direction of President Isaac C. Haight of Cedar City.

Harrisburgh was named after Moses Harris, a highly respected citizen, who is purported, like many others of its early inhabitants, and many by the same name, to have come here from San Bernardino, which was settled in 1851. Harrisburg was created in 1859, under the direction of Bishop Robert D. Covington of Washington. Its early location being first at the mouth of Cottonwood creek but in the year 1861 it was abandoned for the higher location.

Prior to 1861 there were only a few small settlements along the upper Rio Virgen. The first one was named Virgen City and was surveyed and laid out in the spring of 1859.

"Some five families from Virgen City; namely, Nathan C. Tenney, James McFate, Darius Shirts, Benjamin Platt, and Henry Barney moved six miles above Virgen City to a place they called Crafton. The original site of Crafton as settled at this time was some two miles down the Rio Virgen, and on the opposite side of the river, from the present town of Crafton. The community was changed to the present site in about 1861."

"Adventure," as the town of Rockville was first known, is situated about two miles above the original town of Crafton, and was located just prior to 1860. Adventure was just below, and around the curve from where Rockville now is. To this place, Apostle Orson Pratt and a few other families came, when first entering Dixie in 1861, because of a rumor that fever existed lower down on the Virgen.

Pine Valley, located as it is at the head waters of the Santa Clara creek, was first settled in the fall of 1855. It first originated as a lumber camp, and for some years to come furnished the lumber used in several of the settlements on the Rio Virgen as well as for Santa Clara.
"Prior to 1861 the communities of Parowan, Cedar City, Harmony, Santa Clara, Washington, Toquerville, Virgen City, Pinto and Harrisburgh, had been founded and organized as wards or branches of the Church. In addition there were at several places, such as Crafton, Adventure, and Gunlock, small groups of settlers as yet unorganized. Post Offices had been established in 1859 at Toquerville and Santa Clara.

"The county government of Washington County was organized in February of 1856 with Harmony as the County seat, and with John D. Lee as Probate Judge. In 1859, Washington became the county seat of Washington County and James D. McCulloch as Probate Judge.

"By 1861 schools and school precincts had been established at Harmony, Washington, Santa Clara, Pine Valley, Toquerville, Virgen City, and perhaps Crafton."14

The population of Washington County in May, 1861, some seven months prior to the settlement of St. George, was as follows:

<table>
<thead>
<tr>
<th>Location</th>
<th>Number of Families</th>
</tr>
</thead>
<tbody>
<tr>
<td>Washington (County Seat)</td>
<td>20 families</td>
</tr>
<tr>
<td>Fort Clara (Santa Clara)</td>
<td>20 families</td>
</tr>
<tr>
<td>Virgen City</td>
<td>11 families</td>
</tr>
<tr>
<td>Toquerville (one time</td>
<td>10 families</td>
</tr>
<tr>
<td>Toquerville (one time 10 families)</td>
<td></td>
</tr>
<tr>
<td>Crafton</td>
<td>6 families</td>
</tr>
<tr>
<td>Adventure (Rockville)</td>
<td>6 families</td>
</tr>
<tr>
<td>Gunlock</td>
<td>4 families</td>
</tr>
<tr>
<td>Harrisburgh</td>
<td>2 families</td>
</tr>
<tr>
<td>Total</td>
<td>79 families</td>
</tr>
</tbody>
</table>

RESULT OF COTTON INDUSTRY

Hostilities were no longer imaginary when the Confederates fired upon Fort Sumpter on April 12, 1861. Cotton raising dropped off rapidly, and manufacturing ceased almost entirely. Cotton goods already made, soared to prices that made purchase almost prohibitive. Yet, it had a most wholesome effect upon conditions in Southern Utah.

President Young, Heber C. Kimball, Daniel H. Wells, and a few others from Salt Lake City, had made a hurried trip of inspection into the southern parts of the State in 1860, primarily in the interest of cotton raising. With the curtailment in cotton production in the Southern States, President Young and his aids, launched in 1861, an extensive colonizing program for its development within the area known as Utah's Dixie. Thereupon, a call was made at the October Conference of that year for over three hundred families to proceed at once to this region.

Two reasons at least justified the expansion of the southwest portion: first, the climate was suitable to the raising of specific crops, which could not be developed elsewhere within the boundaries of the Great Basin. Furthermore, the articles produced tended to make the Saints all the more self-sustaining. Besides cotton, other products such as indigo, tobacco, olives, etc., could be developed. Second, it had been proved beyond question that a marketable grade of cotton could be raised here. Besides, the price for it had risen to such proportions that a neat profit seemed almost assured.

Next to food, clothing is the most essential article to be developed in any region. Living in a country hidden away in the mountain fastnesses, amid desert wastes, as were these Mormon people, without railroad facilities to hasten transportation, the absence of the cotton industry would have seemed suicidal in the extreme.
Therefore, discerning quickly the latent possibilities of the country, President Young launched, speedily but carefully, a colonizing campaign that has been felt for good not only to southern Utah, but for hundreds of miles into adjacent states.

Happy were the Saints in these scattered settlements when they learned of the reinforcements President Young had in store for them. Just what the prerequisites of individuals were is not known, but from all appearance they must have represented some of the best blood of the Church. It has since been said, that in proportion to its population, "Dixie" has more men capable of running the affairs of government than any other community in the State. If this is true, then it reflects the stability of her early pioneers. The "Call" that brought these people, constituting the "Southern Mission", into Dixie required men and women of courage, faith, initiative, and stability in marked degree, for the southern territory was considered as the most difficult of all the missions launched by the Church.

At the October Conference of 1861, a call was made to over three hundred families, whom they intended to send. These families had had no previous notice, nor had they been consulted about this matter. No doubt some were not in attendance, but were apprised of their call by friends. That the Church leaders had made careful survey seems evident from the fact that its personnel was made up from many wards and settlements and from many diversified occupations.

1. Following is the list of those who responded to the call at this time:

Ashby, Richard  
Adamson, David  
Allen, Marshall  
Allen, Arville M.  
Allen, Samuel  
Allphin, John Henry  
Allphin, Joshua M.  
Andrus, James  
Angus, John C.  
Bliss, Orley  
Bown, William  
Boggs, Francis  
Box, Thomas  
Bonelle, Daniel  
Box, Thomas M.  
Bracken, James B.  
Branch, William H.  
Attley, Henry W.  
Baddley, George  
Bale, Joseph  
Ballard, John H.  
Barlow, Oswald  
Barnes, William  
Barney, Edson  
Barney, Danielson  
Burgess, Harrison  
Burgess, Melancton  
Burgess, Samuel  
Burgess, Thomas  
Burgess, William  
Burnett, B. F.  
Butler, Wm. F.  
Calkin, Aes  
Barrow, William  
Birch, Joseph  
Bird, James
The wards and settlements contributing, varied over a wide geographical area: viz., Cache County on the north to Iron County on the south, Salt Lake City alone contributing fifty-seven percent. Of the nineteen wards in Salt Lake City, the Thirteenth contributed the greatest number. Next in order came Utah County, Salt Lake County, (Sugar House and Millcreek Wards furnishing almost the entire number) Weber and Tooele, Davis County, and the remaining number made up from counties lying south.

Considerable importance must have given to occupations, for we find many types represented. The classification of professions are here given in their order of greatest frequency: fourteen blacksmiths, ten coopers, four carpenters, five shoemakers, five musicians, five masons, three school teachers, three millers, three clerks, two surveyors, two painters, two millwrights,

Bird, Taylor
Blair, Carlton
Blake, Benjamin
Bleak, James G.
Bliss, Norman I.
Cheaney, James
Church, Haden W.
Clark, Lorenzo
Clayton, Matthew
Clayton, Thomas
Clawson, John R.
Clements, Gilbert
Coatcher, Wm.
Bringhurst, Samuel
Bringhurst, William
Brinkerhoff, James
Bundage, Wm. L.
Bunker, Edward
Cunningham, Jacob
Cutler, Royal J.
Davis, Philetus
Dayton, Lysander
Deming, Moses (?)
Dix, Owen
Everett, Addison
Fawcett, William
Findley, Alexander
Ford, Charles
Fordham, Amos P/
Fordham, Elijah

Forsyth, Thomas
Foster, Solon
Frazer, Alexander
Hancock, Mosiah L.
Hardy, Augustus P.
Hardy, Samuel B.
Hardy, Sam'l Prescott
Cannon, Angus, M.
Cannon, David H.
Cannon, Marsena
Carter, William
Chaffin, Louis
Rockstander, Geo.
Done, George
Darrity, Dennis
Duncan, Chapman
Duncan, Homer
Duzette, Edward H.
Fuller, Cornelius
Fuller, Elijah K.
Fuller, Revile
Fuller, Wyllis
Gardner, George B.
Gardner, Robert
Gates, Jacob
Gibbons, Richard C.
Gillett, Samuel
Hoops, Elisha
Houston, James
Houtz, Jacob

Huber, Edward
Coates, Franklin
Coplin, Willis
Braig, James
Crosby, Jesse W.
Cunningham, Andrew
Earl, James C.
Earl, Sylvester
Eldridge, Horace
Eldridge, Joseph
Elmer, Ira
Ensign, John C.
Golding, Robert J.
Graff, Jacob
Granger, Walter
Green, William
Greaves, Robert
Grosebeck, Nicholas
Hall, John C.
Halliday, William
Hammond, Joseph
Kelsey, Easton
King, Charles
Kleinman, Conrads
Lamb, Brigham Y.
Harmon, Joseph
Harmon, Appleton
Harmon, Jesse P.
Harper, John
Harriman, Henry
Hastings, William
two chairmakers, two tanners, two wool carders, two plasterers, one weaver, 
one joiner, one shingle-maker, one turner, two cabinet makers.

In addition to these three hundred and nine families, a Swiss 
group, consisting of twenty-nine families, was called. These Swiss people, 
many of whom stand out prominently today, arrived at the Santa Clara on 
November 28.

d
Hendis, Daniel
Haywood, Joseph L.
Higbee, Ezra
Hill, William
Hilton, Hugh
Hindley, John
Holbrook, Chandler
Holley, James
Lund, John
Lytle, John
Hulet, Salvanus C.
Hunt, Amos
Hunt, Wm. Bradford
Hund, Isaac
Ivins, Anthony
Ivins, Israel
Jackson, James
Jarvis, George
Johnson, Jos. W.
Jolley, Pelique
Jones, Frederick
Jones, Robert
Jones, Nathaniel
Keats, James
Minerly, Albert
Moody, John M.
Lamb, Edwin R.
Laney, Isaac
Lang, John
Lang, Joseph
Lang, Nathan
Lang, William
Lang, William
Lee, Francis
Lee, George W.
Lee, John Nelson
Lee, Samuel F.
Lee, William H.
Lewis, Hanson
Little, James A.
Pendleton, Benj. F.
Perkins, Wm. G.
Lytle, John
Lytle, William P.
Mace, Wendell
Mansfield, Matthew
Mantrap, James
Marvin, Edward W.
Maxwell, W. B.
McArthur, Daniel D.
McArthur, James H.
McInelly, James
McIntire, Wallace
McIntire, W. P.
McMillan, William
Mousley, Lewis H.
Moody, John H.
Moon, Hugh
Moore, David
Mustard, David
Nebecker, Aaron
Neals, Henry W.
Nebecker, Ashton
Nebecker, John
Nye, John
Oakley, John
Pace, James
Perkins, Wm. J.
Perkins, Uth
Peter, Lyman
Pfister, Frederick
Phillips, Thomas
Pilling, John
Pitro, Robert
Pitro, William
Player, Joseph
Pulipher, Charles
K. Millen, William M.
Wilkins, Jas. W.
McQuarrie, Hector
Williams, Wm. W.
Wilson, Charles
Winder, Thomas H.
Wooley, Franklin
Young, Franklin W.
Merrick, John A.
Meads, Alexander
Metcalf, John E.
Miles, Orson P.
Robbins, Lewis
Roberts, George
Roberts, Levi
Rogers, David
Romney, Miles
Russell, Alonzo H.
Russell, Henry L.
Russell, James
Russell, Thomas W.
Sanford, Cyrus
Schill, George
Sevy, George
Simmons, Joseph W.
Slaughter, Charles
Smith, Charles
Pace, William
Partridge, Charles
Farker, Zadock
Paul, Nicholas
Peake, John D. L.
Snow, Erastus
Spencer, Claudius V.
Spencer, Edwin
Stanton, Daniel
Staples, George
Starr, Edward W.
Stevens, James W.
Stout, Allen J.
Strout, Hosea
Stratton, Oliver
Straw, James
Stringham, Benj.
Strong, Ezra
Sullivan, Archibald
Swapp, William
Pulsipher, John
Pynn, John
Bandell, Alfred
Woods, Benj. F.
Woodward, George
Following the October Conference, many meetings were conducted in President Young's school house, where he gave some timely instructions of a practical nature. He also informed them that they were being called on a mission and that they should accept it as such. They were not to say when they would return, if ever, or where they were to locate, but that everything was being marked out for them, they need only follow instructions of their file leaders, and all would be well. Very few failed to accept the call; a volunteer or two made up the shortage.

The following letter from President Brigham Young to Orson Hyde breathes the spirit of the times:

"Great Salt Lake City, Oct. 13, 1861"

Elder Orson Hyde,

"The resolution of the General Conference, passed on Monday, 17th, in relation to the Cotton Settlements on our southern borders, is being acted upon.

"You are hereby requested to raise and organize in the County of Sanpete thirty to fifty families for this mission. Send good and judicious men, having reference in your selection to the necessities of a new colony, and including a sufficient number of mechanics such as coopers, blacksmiths, carpenters, masons, plasterers, joiners, etc., if you have them that you can spare, without robbing your settlements...

"It is expected that the brethren will become permanent settlers in the southern region, and that they will cheerfully contribute their efforts to supply the Territory with cotton, sugar, grapes, tobacco, figs, almonds, olive oil, and such other useful articles as the Lord has given us, the places for garden spots in the south to produce...

"Elders Orson Pratt and Erastus Snow, Horace S. Eldredge, Jacob Gates and Henry Harriman are expected to accompany the Mission and become permanent citizens of the sunny south..."

B.Y."

The following remarks by Elder Erastus Snow, Bowery, Sunday Morning, October 20, 1861: (With respect to the Southern Mission.)

"I feel to speak encouragingly to my brethren, so far as our removal from this to the southern part of the Territory is concerned. I feel to go body and spirit, with my heart and soul, and I sincerely hope that my brethren will endeavor to do the same; for so long as we strive to promote the interests of Zion at home and abroad, we shall be happy and prosperous; and what seems to be a temporary leaving and loosing of present comforts that we have gathered around us, will be like bread cast upon the waters, which aftermany days shall be gathered like seed that brings forth much fruit. If any suppose that they are making a temporary sacrifice, let them come before the Lord and claim a hundred fold. But he that receiveth a commandment with a doubtful heart, and keepeth it with slothfulness, the same is dammed. Those who complain of their condition are miserable, and their reward lurketh from beneath and not from above. Brethren, God forbid that this should be the case, with any that are called to go on this southern mission. We will accomplish more good for the Territory and enjoy much more happiness than we could by staying here. To you that think you cannot bring your feelings to go upon this mission like men, so far as I am concerned I will vote to release you...

"I wish to say a word more to our brethren who are expecting to accompany me south: I do not feel that it will be wisdom for us to load ourselves down with household furniture, but if a woman wishes to take her rocking chair along, why, let her take it, for that will probably make her more comfortable than any other article of household furniture; but leave the heavy furniture behind, and go with that which will be useful to you.

"And I want to know if we have got a good turner attached to this mission; if we have not, I want the privilege of selecting one. (Pres. Young: Bring him forward and we will appoint him). In reference to timber for making our bedsteads and other articles of furniture, we can find plenty of it. But I will tell you what I wish our brethren to understand that it will be their business to supply themselves with good tools to work in the ground, such as spades, shovels, picks, and also a general supply of quarry tools will be wanted. If we have any on hand, we want to take them along; all kinds of tools suitable for splitting and dressing the rock, and, if we have not got the means nor the tools, let it be made known. We want every mechanic to take with him his tools; and, if for want of team, he cannot take them along, let it be reported, and we will have them taken along, for it is the tools and not the manufactured goods we want, and we will take pleasure in arranging to carry down the tools of mechanics who cannot take along their own.

"There is a good saw mill in Pine Valley, Washington County, but this will not supply us. We expect two or three new saw mills will be in operation before next spring, for we shall take the irons along with us this fall. Those brethren who can, will do well to take along tents, particularly those that have large families.

"I wish further to inform the brethren that the President says it is his intention to allow the tithing grain in the southern part of the Territory to be exchanged so as to give all a chance of getting a little. All kinds of choice seeds should be taken along, particularly those that are adapted to that part of the Territory.
"There is a mill in Washington County that grinds wheat, but perhaps it cannot be depended upon to do all our grinding. There is also one at Cedar City, and one at Parowan where the most of the tithing grain will be found.

"It is also expected that next spring we shall have a carding machine; hence, those that have sheep should take them along with them. And if any are not making their calculations to take them out at the present, let them shape their course and arrange their affairs so as to take them along as soon as possible, for we not only want to raise the cotton but the wool. We shall also want the linsey woolsey and the jeans, therefore we want the wool as well as the cotton.

"If any of you have got large quantities of molasses, you can effect an exchange probably, for there is plenty of good molasses down there. We do not want any mean, sour stuff. I hope also that the musicians that are called will take their instruments with them, and if there are musicians called who have not got instruments, and there is any way by which they can procure them, it is my particular request that they take some along, and also their music books.

"I also wish to say to the brethren and sisters that, so far as practicable, it is advisable for them to take school books along with them. I do not know whether there are any there or not, but I think it rather improbable. It is my desire to have our children in the school soon after we get down there; and if we have not school houses, we will pitch our tents and set our sisters to work to teach the children. It will be warm down there, and we can make school rooms of our tents; take along the necessary books, the writing materials and every kind of apparatus requisite to prepare for schooling your children."

The year 1861 witnessed a renewal of Apostle Snow's labors in Southern Utah. In the intervening years since 1854 he had been in the East supervising emigration. From this particular time forth he is identified throughout the remainder of his long and useful career as a colonizer in that and adjacent parts.

On November 1, in company with Elders George A. Smith, Orson Pratt, and a few other general authorities, Erastus Snow returned with a company of three hundred and nine families, most of whom, as before stated, lived in Salt Lake City. But going in advance of the main body was a scouting party headed by Apostles George A. Smith and Erastus Snow, whose purpose was to seek suitable locations, for settlement, on the Rio Virgen and Santa Clara. These men, traveled to the Upper and Lower Virgen and Santa Clara

making only hurried inspection, for the main body was steadily advancing upon them. Arriving at Cedar City, they found the group awaiting them. Definite instructions could not be given as to final location; the word had just been given to "go to St. George," although no such place existed. It had yet to be determined and finally created. President Young wished a city to be located on the slope north of the junction of the Santa Clara with the Rio Virgen, and said it should be named St. George, in honor of Apostle George A. Smith, who had been called the Father of Utah's Dixie.

Apostle George A. Smith, together with several of those who had constituted the exploring party, continued on to Salt Lake City. Apostles Orson Pratt and Erastus Snow were now in command of the newly-arrived Saints. They started the following morning from Cedar City, and journeyed to Ash Creek, which they crossed with much difficulty. Continuing on, they climbed the steep road over the black volcanic ridge on the right hand of the creek.

It could scarcely be called a road, it had greater semblance of a deserted trail. It will be remembered that Zadoc K. Judd and one or two other families are reported to have returned to Harmony from Santa Clara by that route in 1857. Likely, too, the first exploring party from Harmony in 1854 to the Virgen, including Hardy, Haskell, and Hamblin came by that way, but had no wagons to mark the path. Suffice to say, Apostle Snow, noted later as a pathfinder and road builder, directed the party over what seemed to be the logical passage to their final destination. Of course, he had, just a few days before, traversed the country on his exploring expedition, and must have known what confronted him. One part of it was so steep that it had acquired the name of "Peter's Leap," and was the most troublesome part of the road. Many persons driving frail outfits unloaded and dismantled their wagons, letting down one part after another.
The party continued to push on until they arrived at the forks of the road, one of which led to Toquerville, and up the Rio Virgen, the other toward Washington. A general halt took place while they debated which way to go. To go on to Washington and vicinity means exposure to the dreaded chills and fever, said to infest that region; whereas, if they turned up the Virgen and reached higher altitude they would be in a much healthier area. Being in the Dixie Country, had fulfilled the "Call," irrespective of the settlement chosen. The word came to them that Apostle Orson Pratt, who had gone on a couple of days in advance, had gone up the stream; therefore some turned in that direction also. However, the vast majority headed for the lower country, in compliance with President Young's wishes, in order to establish the city of St. George.

Passing over loose drifting sands for an additional five or six miles, they came to Harrisburgh, where Moses Harris and two or three other families lived. The journey continued to Washington and thence five miles to the valley where the intended city was to be. The greater number of wagons arrived December first, the remainder of them on the third, having been just one month enroute.

The spot chosen by Erastus Snow for the temporary halt was one half mile east, and a little to the north of the Temple site, on what is now known as the Adobe Yard. Here on a grassy slope, Apostle Snow marked the boundaries for a general encampment. A plow furrow from one of the springs carried the water to the flat, and on each side, wagons and tents were placed until such time as would be required to locate the future city of St. George.

Elder George A. Smith wrote the following:

"Great Salt Lake City
December 5, 1861

Brother John L. Smith:

"...I left this city on the 29th of November for the cotton country accompanied by Erastus Snow, Horace S. Eldredge, Dr. J. M. Whitmore, Robert J. Golding, and Isaac M. Stewart. We visited the settlements, examined many
of the facilities afforded in the valleys of the Rio Virgin and Santa Clara. I have been to the forks of the Rio Virgin, but did not find the water brackish. The company were disappointed for the better; they found the land more susceptible of irrigation than they expected, and of much better quality; fuel more convenient, and a larger supply of building timber than had been reported, and much more convenient; while the amount of grass and other facilities for stock-raisings are inexhaustible to all appearance; and yet the general aspect of the country is barren and desolate, as much so as any country in the world: the people were healthier, and not so much sickness as in Provo or Great Salt Lake City. There was but a small amount of cotton planted, but in every settlement the results were highly satisfactory. The brethren who accompanied me agree that the soils that can be irrigated are of the richest description, not surpassed in quality by any they ever saw in their lives. There are probably a hundred families now settling this season between the Forks and Toquerville.

"We met four hundred wagons on our return, twenty of which had reached their destination. A village of about a hundred lots was being surveyed at Grafton, and Elder Snow was preparing to sink wells at St. George, to ascertain the quality of the water below.

"We met the Swiss company of fourteen wagons, headed by Daniel Bonelli, at Kanarra Creek. They excited much curiosity through the country by their singing and good cheer. They are expected to settle at Santa Clara village, where there is a reservation of land selected for them, that is considered highly adapted to grape culture.

George A. Smith."

The Swiss Colony consisting of twenty-six families 4 called at the same Conference, was in charge of Daniel Bonelli. Just what their experience may have been, has not been said. They came a few days in advance of the main body constituting the "Southern Mission," arriving on November 28, stopping at the camp of William Fawcett and Robert Thompson, who arrived on the 25th. Starting on again, they made Santa Clara in half a day's travel, stopping outside the old Fort which had been built by Jacob Hamblin and others, in 1856-57. Here they awaited orders from Erastus Snow, who, since Orson Pratt had gone up the Virgen, was the directing force of the Mission.

4. Following are the names of the Swiss company:

Bliingenstorfer, Solomon
Enz, John
Feldmann, Andrew
Frie, Rudolf
Gubler, Casper
Gubler, John

Itten, John Christian
Keller, John
Kuhn, Henry
Hafen, Conrad
Hafen, John

Hirschi, Gottlieb
Hug, Henry
Hug, John
Mooiman, Christian
Muller, Henry
Nageli, Conrad
Arrangements had previously been made by President Young and Apostle George A. Smith, that the old settlers, on and below the Santa Clara, relinquish their rights to lands formerly held by them, to the extent that they and the new settlers share alike in the division of property.

With the surveying and laying out of Santa Clara, and the usual custom of dedicating the place for habitation, the Swiss people from then on became identified with the future history of Utah's Dixie.

With the families of Orson Pratt and a few others gone to the Upper Virgen, the affairs of business were entirely in the hands of Erastus Snow, the junior Apostle.

A superior man as colonizer, as later events proved, would have been difficult to find. In the estimation of his friends and admirers, both living and dead, Erastus Snow has no peers, and few equals in all the earth. Doubtful even that his file leader, President Brigham Young, possessed superior genius as an empire builder.

As soon as these new comers arrived, a spirit of security pervaded the camp, for they felt the influence of a strong personality directing the forces.

The day following the arrival of the last group, December 3, Apostle Snow called the group together, and expressed the desires of President Young with respect to this "Southern Mission." He informed them that he and a few others had been chosen to explore this region, and to locate the most suitable spot for settlements. He further said that he had gone on this expedition to the upper portion of the Virgen and found that about ten miles above Grafton the mountains close in, leaving only space for the river to emerge; that the place where they were now was as

Reber John Staheli, Geo. Sr. Stuper, Niklous Stucki, Samuel Roulet, Fréidrich Staheli, Geo. Stucki, John Tobler, Jacob Willi, Igantz
nearly central, according to amount of tillable land, as could be found. Furthermore, President Young wanted a city to be named St. George, built somewhere in this locality.\(^5\)

"Erastus Snow said, also, that Apostle George A. Smith and he had deemed it advisable to distribute the families in the following order: fifty families to strengthen the upper settlements on the Virgen, a dozen families to Toquerville, forty families, including the Swiss families, to Santa Clara, with the rest of them (about two hundred families) to remain in this lower valley. January 13, 1862, Monday."

Erastus Snow sent the list of settlers in the Southern Mission from which we learn that ninety-five were natives of the United States, sixty-five of England, and twelve of other parts of Europe, making a total of 172 heads of families. He also states that there are twenty-eight Swiss families on the Santa Clara.

Other reasons for the meeting were: first, locating definitely the proposed town-site for the City of St. George; second, ascertaining the most feasible location for a dam by which to retain the early waters and at the same time raise it high enough to be diverted onto the lands.

Committees were then appointed and investigations started at once on these projects.

The following persons were chosen: on township, Erastus Snow, Jacob Gates, Angus M. Cannon, and William Fawcett; on dams, canals, etc., Israel Ivins, Robert Gardner, William Carter, Benjamin Pendleton, and Haden W. Church.

\(^5\) Bleak, in the Annals of the Southern Mission speaks of President Young's First visit below the present site of St. George: "Dismounting from his carriage and looking in a northerly direction, with a sweep of his arms, he predicted to friends that somewhere in between the two volcanic ridges a city with spires, towers, and steeples, with homes containing many inhabitants would yet be built."
At a subsequent meeting held on December 6, the two committees made their reports. Israel Ivins states that the land on the north of the Rio Virgen, in the lower St. George Valley, was the most feasible, although it would entail much expense because considerable tunnel work would be necessary.

The committee on town-site, headed by Erastus Snow, reported three possible locations, as follows: first, a hundred acre plot near the head of the spring that watered Tonaquint; (St. George City spring) second, a larger plot directly south of the first. While considered very good, its soils were very streaky and were classed as good and poor; third, a plot directly east of their present campsite. The last one mentioned was, at the time, considered the most choice of all. The committee felt, however, that they were not ready to make final decision and suggested postponing the matter for further consideration. Deliberating upon the proposition for several weeks, Apostle Snow finally announced on January 12, that the committee had chosen for the City of St. George, the site nearest the spring. It had advantages in that it commanded the lands in the fields of Santa Clara, Washington, St. George, and Huberville.

"Israel Ivins began the survey of the city, January 15, according to a plot furnished by President Erastus Snow. The first survey, Plot A. was not large in extent, and was laid out in Blocks 32 rods square, each containing 8 lots, the streets 90 feet wide, including 12 foot sidewalks. Thirty-six blocks were in this Plot, of which one was set apart as a Public Square. In all there were two hundred fifty-six lots, 8 x 16 rods. Three lots were reserved for school purposes."

The choice of the site for the city was manifested by the people, and by unanimous decision President Snow was asked to determine the lot each family was to receive.

The city was to be made modern as far as possible by naming the streets, which they did February 14, 1862, as follows:

---

"The street running north and south on the east of Plott A (Now Temple Street) was named Cotton Street; the next, Denter Street; the next, Main Street; the next Washington Street; next Clara Street; next Vine Street; the next, on the west line of Plott A, Bluff Street. The streets running east and west, beginning at the street on the south of the Public Square were named first South, second South, third South and so on; the north of the Public Square first North street, Second North Street.  

"During the intervening time between the arrival and moving on to city lots assigned, which was some six or seven weeks, business and pleasure went on in fully organized fashion. The ditch carrying the water from the spring divided the camp into two parts through which also ran a street. Many of the families lived in tents, while the majority of them had their wagon boxes which were placed on the ground. Those who were provided with tents and covered wagon beds were indeed most fortunate.  

"On the west side of the street stood the camp of Erastus Snow and Jacob Gates, the large tent of the latter being the Executive Mansion' wherein many of the Council Meetings were held. To the east of the camp stood the big tent owned by Asa Calkin, used for all public gatherings and for school."  

Knowing how important local government is in governing a people rightly, Apostle Snow created a camp Council two days after his arrival. This council consisted of Robert Gardner, George Woodward, Daniel D. McArthur, William Fawcett, Israel Ivins and Lysander Dayton. This temporary group was later replaced by a permanent set of officers as follows: President Robert Gardner with Daniel D. McArthur, Ute Perkins, George Woodward, Wm. F. McIntyre, Wm. Fawcett, and John B. Atchison, with Angus H. Cannon as Marshall.  

Common herd-grounds were established, under supervision, for all cattle on the lower bottoms. The system in the main proving, in general, satisfactory; although occasional selfishness and greed appeared on the surface, to the discomfort of those in charge.  

7. Ibid.  


At General Conference in Salt Lake City held April 8, 1868, Erastus Snow made the following comment with respect to fences:

"As to fencing, the only fences in that region, (meaning the Muddy settlements) are two stone corrals, one in each settlement for coralling the stock at night which is herded in the day. And I am fully satisfied that it is very much cheaper; and that they will make for greater progress in developing the country by adopting this system of herding their stock, than they would by attempting to fence their land, and I will say that in my visit to that country I have not, to the best of my recollection, seen one single animal preying the crops in that section of the country. I wish I could say as much for the best fenced sections of country in the other portions of our territory."

All this happened nearly three-quarters of a century ago. Few people of that group, who were then in their teens, are alive now to tell how they felt when their parents were directed here or there. However difficult it may have been to send this forward, or back along the trail, the loyalty to their leaders made the task much easier to perform. It was a day when patriotism to the Church and its leaders was perhaps paramount. To most of the membership, the Authorities were infallible and were chosen to position by inspiration; no second or third choice, a one and only for each position. While it seemed, to a few, considerably autocratic; yet, in the main, a beautiful spirit prevailed among them.

Although the country was generally looked upon at that time as being decidedly arid in nature, these newcomers, however, had scarcely arrived before the "windows of heaven were opened," and such a rain, as had never before been known in that region, before or since, came down in torrents upon them. Dry creeks that had nearly lost their purpose for existing, now became enclosures for raging torrents. "Forty days" continued, until rivers and creeks overflowed their banks on every side, carrying in their wake barns and homes that had been formerly built by the earlier settlers and almost everything constructed by the newcomers.

10. Bleak records the event as happening on Christmas Day while the people were in the midst of their festivities.

11. Ibid. "It rained more or less for forty days."
Together with the homes of the earlier settlements, went whatever furniture they may have possessed, and in several instances, men and women and children were carried headlong into the maddened streams, only to be rescued by the heroism of others, through means of ropes thrown in as life-saving devices. It is reported that among the group who barely escaped a watery grave was Jacob Hamblin, noted guide and frontiersman, who was then living at Santa Clara.

This particular flood so completely devastated certain sections, that to establish themselves again was practically to pioneer the country anew. In fact the topography had in many places become so changed that certain lands, formerly considered tillable, were now made almost useless, except for poor pasturage, while other lands in limited quantity, formerly useless, were either so well drained or leveled by these waters as to be made quite desirable.

These newly-arrived pioneers soon found that their improvised homes, consisting of tents and wagon boxes, were proving very inadequate, as one might easily imagine. The camp-site that was once green and tidy now took on the appearance that follows in the wake of most floods. At Tonaquint the flood carried everything, of what little there was, before it, leaving no signs that a habitation had ever existed. The most that it had ever been was half a dozen log and brush houses. "The bed of the Rio Virgen River and the Santa Clara Creek were greatly widened and deepened for miles above their junction."12

Heberville, the experimental cotton farm opened by Joseph Horne in 1858, met the same fate as Tonaquint. This particular region, when all was over, was covered with sand to a depth of from two to six feet.

12. Mleak, James G., Annals
Fort Hamblin, on the Clara, was entirely swept away. Included among its buildings were a grist mill, a school house, seven or more dwellings, barns, also orchards, and vineyards. Heavy damages occurred on the upper Virgin at Grafton and Adventure as well, the latter place being where Apostle Orson Pratt and family were residing. Fortunately, out of all these narrow escapes, not a life was lost, but rather, several births took place. Mrs. Matilda Young Thompson, Mrs. Nathan C. Tenney, and Mrs. Lamb being confined under most adverse conditions, but, that was pioneer life.
II

GENERAL DEVELOPMENT

The first necessity before colonizing any new territory is the building of a road into it, and the more rugged the region the more difficult the task. After reaching the destination, a wood road most likely must be created, followed by a more extensive one for timber, to be used for building purposes. History only need be read to appreciate the hardships and difficulties that follow in the wake of developing an overland trail. The fate which befell the Donner party, after leaving the "Oregon Trail," was due almost entirely to delay, caused by an almost impassable barrier. The "West" has always challenged the best brain and brawn that America could produce. With mountains ranging thousands of feet above their valleys, and with deep-cut canyons, through which ran raging torrents, the pioneers may have been seen plodding wearily by their wagons over these barriers, and across miles of desert wastes, bridging by means of these newly made roads an old civilization to one that was yet to be in the making.

Immediately upon arrival of Erastus Snow and his followers, he detailed men to scout out a wood road into the mountains for cedar and pinion pine, which, he was informed, could be secured by going some seven or eight miles distant.

A limited amount of road work had been done prior to the arrival of President Erastus Snow, into Southern Utah. The March term of the Washington County Court, in 1860, indicates an appropriation for labor on the Harmony and Washington road:
"To Supervisor Thomas W. Smith  $166.25
Supervisor Samuel Pollock  106.25
And to John D. Lee  25.00

Total  $297.50

"Provision was made for the expenditure of an appropriation made by the Legislature on the 20th of January, 1860, for road on the Black Ridge."

The December term of the Washington County Court placed a poll tax on every male above fourteen years to give three days of his time, single handed, to road improvement each year.

The Washington County Court at its March and April session in 1861 provided for the expenditure of two hundred dollars on the road between Toquerville and Grafton, this appropriation having been made by the Utah Legislature. The same Legislature appropriated an equal sum to be expended on the road between Washington and the Salt Lake-California road, to each of which, the county appropriated twenty dollars.

The great day for road building came, however, as everything else came, when President Snow emerged on the scene of action. He was to all this southern section, including eastern Nevada and northern Arizona, what President Young was to the entire Great Basin; its founder and colonizer.

On December 13, 1861, only a few days after his arrival, and while attending a meeting at Grafton, Erastus Snow proposed a resolution that the people petition the Legislature for an appropriation to build good roads in the county. It carried unanimously, and he was selected as the chairman of a committee of four to act immediately. The following is a copy of the petition to the Legislature:

"To the Honorable; The Council and House of Representatives of Utah Territory:

"Gentlemen:

_________________________________________________________________

1. Bleak, Annals, p. 79
The undersigned citizens of Washington County respectfully petition that your honorable body make an appropriation of one thousand dollars, to be expended under the direction of the County Court of the County in constructing a wagon road from St. George to Grafton.

"We further petition that you make an appropriation of five hundred dollars, to be also expended under the supervision of said County Court, in altering and improving the road from Harmony to Toquerville, and in continuing said road until it intersects the contemplated St. George and Grafton road.

"And as in duty bound your petitioners will ever pray (Signed by the citizens of Grafton, Virgen City, and Toquerville.)"

The following appears as of March 21, or 22, 1863:

"The report of work on the St. George and Harmony road was laid before the conference. The three thousand dollars more will be required."

Again on January 19, 1866, the Utah Legislature made the following appropriation for Southern Utah:

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>For roads in Washington County</td>
<td>$368.33</td>
</tr>
<tr>
<td>For repairing and changing the road between Toquerville, Washington County, and Grafton, Kane County</td>
<td>$1000.00</td>
</tr>
<tr>
<td>For the road from St. George to Old Harmony</td>
<td>$800.00</td>
</tr>
<tr>
<td>For the road from St. George to Cedar City via Pine Valley</td>
<td>$1200.00</td>
</tr>
<tr>
<td>To make a road between St. George and Lower Nuddy</td>
<td>$800.00</td>
</tr>
<tr>
<td>To make roads in Kane County</td>
<td>$1200.00</td>
</tr>
<tr>
<td>To open a road from St. George to Panacca</td>
<td>$800.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$6,168.33</strong></td>
</tr>
</tbody>
</table>

At the Semi-Annual Conference of the Southern Mission, Convening November 1 to 4, 1866, inclusive, "at which time President Erastus Snow spoke in relation to the road between Toquerville and Kanarra proposing to change it to the east side of Ash Creek and to ask the Legislature to appropriate a liberal amount for the work; and if not granted, to ask for a Charter to establish a toll-road, to be built by the people of the South." This then would cause the abandonment of the old road over the

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2. Bleak, Annals, p. 358
Black-ridge, which was not used until reconstructed in the days of Governor Nabe, in 1925. Since that period, it represents one of the finest stretches of oiled road to be found anywhere in the State.

In the summer of 1867, the citizens of Pine Valley, Washington, Santa Clara, and St. George have voluntarily subscribed towards making a road between St. George and Pine Valley.

<table>
<thead>
<tr>
<th>Location</th>
<th>Subscription Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pine Valley</td>
<td>$324.50</td>
</tr>
<tr>
<td>Washington</td>
<td>45.50</td>
</tr>
<tr>
<td>Santa Clara</td>
<td>60.00</td>
</tr>
<tr>
<td>St. George</td>
<td>549.00</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>$978.50</strong></td>
</tr>
</tbody>
</table>

"On June list, 1868, Special Road Commissioners, Erastus Snow, Jacob Gates, and Ellis M. Sanders reported to the County Court of Washington County that over one thousand dollars donated by citizens of St. George had been expended on the making of a County Road from St. George south to Beaver Dam."\(^3\)

"Work upon the Black Ridge Road is being prosecuted to completion."\(^4\)

The following appears for 1869:

"19th February. The following Legislative appropriations were approved:--

"To cancel amount expended on road between Kanarra and Harrisburgh, Washington Co., in 1868, $45,511.69.

"To cancel amount expended in excess of former appropriations on the new road between Beaver Dam Wash and Muddy Valley in Washington County $635.47.

"To cancel amount expended on roads in Washington County in excess of appropriation $1519.41."\(^5\)

At the conference of the Southern Mission held May 1, 1869, President Brigham Young who was present stated the following with respect to labor performed on roads. "He declared that the people of the South, in Washington County, had expended four fifths more labor on the road in the South than the people of the North had done with the same amount of means."

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3. Ibid.
4. Ibid.
5. Bleak, Annals, P. 446.
The secret of Erastus Snow's success in colonizing was his ability to make a friend of every person he met. People loved to be with him no matter where he was, or what he was doing. He accomplished more road work on a given appropriation than any other person, as noted in President Young's comment, because his method was, "How many men will come with me?" He never sent men as a rule -- it was "Come." And according to reports he had all the men he wanted, pay or no pay. Furthermore, he would say:

"Never travel without a shovel no matter where you intent going. And if you see a rock that should be removed, why, remove it -- and if a hole needs to be drained from water, get out and make an opening. If you see a low place that should be filled, why, throw in some dirt."

That was President Snow's method of developing any needed enterprise. Through arousing personal interest in the community's welfare, it created economy in every department of public improvement.

The greatest obstacle besetting the newly arrived pioneers, was that of irrigation. According to Erastus Snow, two problems presented themselves in the vicinity of St. George. One was the natural lowness of the Rio Virgen River itself, which necessitated high dams to bring the water onto the lands, and second, the nature of the soil in the river channels over which the water ran. Being made up of quicksand bottoms, it was extremely difficult, as will be seen, to maintain dams when high waters pressed against their surfaces. For upwards of thirty years, these people "fought the good fight" before they were able to subdue the elements of nature.

No section of the country offered such perplexing problems as did this southern region. Crops planted, with hopes of a bounteous harvest, frequently succumbed because no moisture came in time to save the crops, or else they withered and died on account of a torrential flood which destroyed the dams that had been so laboriously built.

In this particular section, man's ingenuity was challenged time and time again by what appeared to be the assembling of all the evil forces of
nature. How to build a dam that would stand up under the heavy strain to which it would be subjected, was the greatest query of all. The first type of dam construction was brush and rock, but that proved entirely inadequate. Another method was devised in which "wooden horses" were placed in the river, with brush and rock piled against them. These "horses" were big trees with branches on, the "butt ends" facing up stream, and into the sides of which, legs were fastened at right angles holding the "butt end" partly elevated. Against these supports, the brush and rock were placed in considerable quantity. This construction entailed an enormous amount of labor, but it was as ineffectual as the preceding one, for it, too, disappeared from view, as if no obstruction had been intended.

No person felt the keeness of the situation more than did Erastus Snow. He must remain fixed no matter what obstacles might be. The people must remain, too, if the mission, to which they had been called, was to be a success. It was a simple matter for individual families, or small groups of the, to abandon the project if they had assumed no particular leadership or responsibility. To them, it was only a matter of personal welfare, whether the location be either here or there. If conditions were not favorable, removal would not be serious, a "haven" might be found elsewhere, or a return home to permanent quarters from which they had come, could at least be resorted to; not so with men in charge of colonizing, like Erastus Snow, who were sent to these localities to establish colonies permanently. "Remain and conquer" was his motto, "not be conquered." The elements had waged the winning fight so far, but man in his relentless march will eventually succeed. Erastus Snow as directing head of the Mission would fight every obstacle to the finish, no matter what the cost. If the dams had gone out, other kinds would have been provided that would sustain the waters, irrespective of the nature or fierceness of the floods.
Except for a small canal at Harmony, which belonged, more or less, to Cedar City, the first canal constructed in the Dixie country was at Santa Clara. This canal was dug by a little group of Indian Missionaries, in the winter of 1854-55. With the coming of the Swiss colony in 1861, they built a new canal and dam which watered the site now occupied by the town of Santa Clara. It was built at a cost of $1,030, and was finished on Christmas Day just as the "Great Flood" commenced, which washed away every sign of habitation, as referred to earlier.

Defeated, but not conquered, the sturdy Swiss Group, together with the Indian Missionaries, set about as soon as the storm cleared away, and proceeded to build another dam, which the completed in one month, finishing the project March 16, 1862.

The early settlers who came to Washington were the first to take water from the Rio Virgen. In the summer of 1857, this canal, which was just across the river from Washington, was completed. Its waters supplied the needs at that time for the bottom lands of the Rio Virgen fields. Later, this canal, with its extensions became known as "The Old Bottom Ditch," and still later, with additional extensions and the "Washington Field Canal." It is not certain whether this canal was in use during 1857; however, during the years 1858 and 59 it was in use, but suffered considerable damage through five floods in those two years.

Joseph Horne, as Superintendent of Cotton experiments, built the second canal, diverted from the Rio Virgen, onto lands in Heberville, or Price. "This group of men located the side for this dam February 13, 1868, at the head of the Price flat, near the 'narrow,' directly south of the present site of St. George. Active work commenced on the canal February 23 and twenty-five days later, March 19, the job was completed and ready to receive water."6

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The summer following, this canal was in use. It seemingly was not menaced by flood of serious enough consequences to make mention of it until 1861. It must be assumed, therefore, that everything had been all right.

"At Virgen City a canal was in the process of construction during the fall and winter of 1858, but whether the water was to be obtained from North Creek or from the Rio Virgen is not certain. By 1859, however, the people at Virgen were using the water from this river, as the floods of that season damaged the canal to the extent of over $400." 7

One of the first enterprises advanced by Erastus Snow was that of irrigation. A committee, headed by Robert Gardner, was created at the camp ground, December 4, with instructions to locate a site for a dam, with suitable laterals, for taking out the water of the Rio Virgen. The decision reached by the committee embraced a number of hundred acres of land on the north bank of the Rio Virgen in the lower St. George valley. The water was to be diverted a mile or so above the present Washington Field bridge. "The canal after passing through a 900 foot tunnel was to skirt the river bank, passing just under the north end of the bridge and on to the land, just a few rods west of the bridge. The project was known as the 'St. George Rio Virgen Canal.'" 8 The canal of which it forms a part was later built six miles long, three feet deep and six feet wide.

As soon as it was feasible, preliminary work commenced, and to Robert Gardner is accredited the task of making the survey, which was done with a device of his own make. The tunnel was begun at both ends simultaneously, during December. Being of a soap-stone substance, and gummy, it was almost impossible to cut through.

The Rio Virgen, prior to Erastus Snow's arrival, was very narrow, only a few rods wide. In many places it permitted of a log being placed

7. Ibid.
8. Ibid.
from bank to bank as a foot-bridge. With the coming of the "flood" of 1861-62, however, it took on greater proportions. Protected only by grey willows along its course, with an occasional cottonwood tree, the river never seemed the same again. Apostle Snow, and the new-comers with him, had not been long enough in the region to have had much fixed ideas concerning it. But to the older settlers, it was as if they had resettled into some new territory, for the general topography, on the south side especially, took on a new but devastated appearance. The maddening stream, at the junction of the Rio Virgen and Santa Clara, sent a wall of water six feet high over its banks, carrying in its wake all that there was of Tonaquint, and, in addition, much valuable land, leaving in its place debris and quicksand several feet in depth.

Erastus Snow was not the man to become discouraged, although some did feel disposed to leave because of the extreme difficulties encountered in this particular region. The new-comers, in the majority of cases, were men and women who knew no bounds of endurance, and, with the encouragement of their leader, they pressed forward in spite of every obstacle.

With the coming of March, all things seemed hopeful to the extent that President Snow forwarded the news to President Young that all was now well; the tunnel and canal were nearly completed and indications pointed to a successful crop for the season.

The variability of the stream in the Rio Virgen caused much worry and work. The waters either receded too far below the intake, or else the canal would be filled with deposit from the spring freshets, which caused delay in carrying water to needed crops.

On May 24th, Apostle Snow directed the labors from the canals and ditches to the planting of cotton and wheat and other crops, on the Lower Santa Clara, where water would be less troublesome to take out upon the
lands. To work on the Rio Virgen and its laterals at the season of menacing floods was as time wasted. So long as the canals and ditches kept filling up, they deemed it wisdom to wait until the season became more settled. Furthermore, it was getting late to plant crops in that region, and their sustenance must be assured through the coming year. President Snow experienced a double load as all such leaders must assume. There was resting upon his shoulders, the necessity of conquering and subduing the wilderness, and at the same time keeping those sent into the Mission, happy and contented, in spite of all adversities. Due to the lateness of the season, the extreme isolation, and the difficulty of combating the elements, some left, utterly discouraged with the prospects.

President Snow assured those remaining that, if they would only keep united, they would obtain a good crop of wheat, provided they kept the cattle off; that cotton, though not put in until the first of June, would ripen; that sugar cane, though not as yet planted, would make a crop; and that corn put in as late as the first of July, would mature. The same promise was made concerning potatoes that if not put until August first, they would mature. But in spite of all this, and the seeming confidence in their prophet leader, some turned from the country and sought a haven of rest elsewhere. But let it be said, however, that every word uttered by this great leader was prophetic, and was literally fulfilled.

In spite of the discouragements which had pervaded the "Mission", the crops for 1862 were fair. Tithing reported from the people of St. George for that season amounted to $3201.61, which is a pretty fair index of the gross returns of a Mormon community. The amount of cotton produced in Dixie during that season was about one hundred thousand pounds, but what part was contributed by the people in St. George is not known. With the Civil War still in progress, prices were continually advancing, which gave impetus to greater development. In addition to exporting the product, the necessity for home manufacture grew necessary in order to supply the depleted
stock of cotton goods on hand.

With rainfall as the country's most limiting factor, and the control of waters for irrigation the most troublesome and perplexing, the people had learned in their short period of residence what some of the problems were which confronted them. Added to these were the scarcity of feed for their livestock on the surrounding hills, and the excessive heat encountered in this dry region. It was, to a goodly number, more than they could stand and so they "burned about face" and went elsewhere. The majority, however, felt the importance of the "call" just as truly as if it had been of a strictly spiritual nature, and so remained steadfast. The prospects for even a higher price for cotton the following year had a wholesome effect upon those who felt duty bound to support the mission.

"During the winter and spring of 1863, much work was done on the canals and dams. The Heberville land, under the personal direction of Erastus Snow assisted by Ellis M. Sanders, as Superintendent and water-master, was resurveyed and the dam and canal reconstructed. Some development work was done on the Rio Virgen canal and tunnel, although this project was by this time proving to be an expensive and difficult piece of work, and hence the people of St. George turned considerable of their attention to the development of the lower Santa Clara fields, where they had been granted equal water rights with the Santa Clara settlers who were using the upper fields."

The scarcity of breadstuffs called for immediate action on the part of Apostles Orson Pratt and Erastus Snow. The greatest possibility for the present was on the lower Santa Clara fields where the men of St. George were granted farming privileges. Desirous that they should secure an abundance of grain for the coming season, the two groups, from the upper and lower Santa Clara fields, put under cultivation extensive tracts of grain, but which failed in large measure, due to limited supply of water for irrigation purposes. Simultaneously with the planting of the grain, was the setting out of thousands of fruit trees and vines, but which perished in like manner, as did much of the grain.

Nothing could have been more vexatious than the variability of precipitation in the Dixie region. There was no dependence, unless dams could be 9. Reid, H. L., Early History of Utah's Dixie, p. 156.
built permanently, which could hold the early freshets and permit water to be drawn off at needed intervals during rainless seasons. Irrigation and its problems furnished the topic for many a Sunday Sermon, in those early days, throughout the territory occupied by the Southern Mission. (The area then embraced all of Utah territory from Fillmore southwest, including what is now eastern Nevada and northern Arizona).

At the conference held in St. George, October 31, and November 1, 1863, reports were given by each of the Bishops respecting crops grown in their respective communities. To the resident Apostles, it was not as glowing as they had hoped for, the crops had not been equal in many instances to those produced the season previous. The following quantities of cotton produced, and localities where raised, follow:

- Washington 21,500 lbs.
- St. George 8,500 lbs.
- Santa Clara 6,810 lbs.
- Grafton 4,784 lbs.
- Toquerville 14,500 lbs.

Total 56,094 lbs.

The total amount was just a little over one-half the amount for 1862. This might well have been expected, as it will be remembered that grains occupied the attention of Apostles Pratt and Snow, and received precedence over cotton.

Bishop Anson Winsor reported Grafton Ward "as being blessed with good crops, that one-third enough corn had been raised to supply his people through the season. About five thousand gallons of molasses have been produced, and about ninety acres of good cotton."

Bishop Covington reported Washington Ward: "The cotton crop is this year better than usual. The corn crop is short, but taking all crops into
consideration enough has been produced to purchase sufficient bread until another harvest. Cotton produced in this region is better than that produced in Tennessee and equal to that produced in the Carolinas."

Bishop Edward Bunker reported Santa Clara: "Crops are light through lack of water; they would not average more than a quarter of a crop."

Bishop Gardner, for St. George, reported that crops were very light in that region.

Bishop Willis for Toquerville said: "The people have not grown enough breadstuffs to supply their wants till another harvest, but enough cotton and molasses have been produced to purchase bread, if it can be had for such pay. Virgin City has produced from twelve to fifteen thousand pounds of cotton."

In every instance, water had been responsible for the deficiency in production. The people on the Rio Virgen had had their trouble as heretofore in maintaining dams which provided no surplus for the later season. Erastus Snow, who was continuing as the directing force, the water problem was a never ending source of consternation. Whether the dam went out in one place or another, it was always the interest of the whole which concerned itself in President Snow. Individual matters of his own were of minor importance; the group interest occupied his major attention; therefore, he shouldered equal responsibility against the entire populace within this colonizing area.

Discouragements, occasioned by one source or another, are not conducive to permancy of location. Discouragement was now growing rampant. What had this region to offer, many argued, but incessant heat, hard work, drought, and in consequence crop failures? Santa Clara lost half its population by removal of a goodly number to Clover Valley. Among those who left were Bishop Edward Bunker, Dudley Leavitt, and William Hamblin, who are credited as being the earliest founders of a community in that section.

Because of deficiency of moisture to mature the crops planted, the winter of 1863-64 saw foodstuffs soar to new price levels, the like of which was never
known before or since in the Dixie country. Flour reached $20.00 per hundred, cornmeal $15.00 per hundred weight, and wheat went at $5.00 per bushel, with molasses at $4.00 per gallon.  

Conditions became so acute that on March 19, 1866, President Erastus Snow called public meeting, in order to ascertain the amount of breadstuff on hand, and at the same time, adopt constructive methods of providing for the shortage. Fifty-four heads of families responded, representing four hundred thirteen people. The amount of breadstuff among these families totaled 10,651 pounds, or twenty-five and three-fourths pounds per individual, to last until the next harvest. In consequence of this extreme shortage, Erastus Snow sent John M. Lytle and John W. Snell to the northern settlements, to barter for necessary articles of food. As agents, under President Snow, these men found many in the nearby northern settlements just as devoid of foodstuff as those in the settlements from which they had come. However, many offered in exchange oxen, wagons, cows, window panes, and even one offered his coat.

Some idea of the scarcity of moisture in the Dixie region and the temporal condition of the people may be had from excerpts of a letter written by Erastus Snow, to Presiding Bishop Edward Hunter, dated March 20, 1866.

"Our teams are all exceedingly poor. The winter has been dry and cold and little or no grass for our stock. No rain or snow to wet the ground since last September. Hay and grain for our teams have been entirely out of the question.... As I told you before I left Great Salt Lake City, our people have been constantly selling off their teams, for grain, in the settlements of Iron, Beaver and Sanpete Counties, which, while it has increased their teams has depleted ours; and many of our remaining teams must necessarily be employed in hauling our bread from Sanpete and other more northern settlements; and as a consequence, I fear our agricultural and other home improvements will be materially retarded."

Conditions became sufficiently favorable to justify President Snow to write President Young, June 19, extracts of which follow:

10. Bleak, Annals, p. 223

11. Bleak, Annals, p. 214
"The weather thus far has been cool, and up to this time we have experienced comparatively little of the oppressive heat and hot winds common to this region during the months of June and July. We have also had some refreshing showers which have revived the grass upon the hills and replenished our irrigating streams. The weather has been favorable to grain generally; though not quite so favorable for cotton. The scarcity of bread is nearly over with us; some early pieces of barley and wheat are already cut.

It has cost the citizens of St. George a great amount of labor to control the waters of the Rio Virgen and keep them upon the land; but I believe the chief difficulties are now surmounted as the tunnel and canal have been in working order for three consecutive days."12

The crops for 1864 were fairly good, although the retention of water in its proper channels had been very difficult. So serious had the maintenance of water been, these several years, that Erastus Snow now directed his strongest men at the helm, in order to check the menacing affair.

Extract of Report of the General Conference, October 8, 1864:

"Elder Erastus Snow made a statement of the condition of the people in the cotton district of our Territory. Some three years ago, he said, about 300 families were chosen to go and settle in Washington County, and only two-thirds of that number went, the richer portion still remaining here. Spoke of the settling of the town of St. George, the causes that had detained the brethren in the northern counties; also of the scarcity of water, the labor of getting grain and flour to feed the folks with. There were over a thousand persons in St. George, he said, one-half of whom would have to leave unless something was done to relieve the mission and help the poor man to continue his labors on the fences and canals that were in progress there."

The "Millenial Star" in commenting upon this General Conference of the Church says editorially:

"THE 1864-ANNUAL CONFERENCE."

"(From Deseret News) October 9, 1864"

(Extract)

"Our cotton-growing district received the especial attention of the Conference, and after a plain statement of the condition of the people in that part of the Territory, on Saturday morning, by Elder Erastus Snow, it was unanimously resolved to sustain that mission. To effectually carry out this resolution over one hundred names were called, principally men of wealth, who are required, not so much to go and raise cotton as to furnish the needful and substantial requisites to enable the laboring and willing poor already located there to accomplish the work designed by the Priesthood and inspiration that sent them there."

The year 1865 saw Erastus Snow at the head of the colonizing movement in Southern Utah. Orson Pratt had been called, in 1864, to Europe, to head the

12. Bleak, J. G., Annals, p. 228
mission of the Church in that far off land. While the two men were so differ-
ent in nature, Pratt, a scholar and scientist quite in his own sphere; Snow,
a colonizer and founder of communities quite on a par with the world's greatest
empire builders; nevertheless, to feel the entire responsibility of satisfying
a people in so unfavorable a location must have had its effect upon him for
some time. It was no new thing, however, to direct men or suggest new ideas:
Erastus Snow had assumed the responsibility of that from the very first. Apostle
Orson Pratt was in no sense fitted for such work as colonizing. On the other
hand he should have fitted into a party on exploration, because of his ability
in the field of mathematics and astronomy. His contribution while crossing the
plains, in ascertaining the altitude, latitude, etc., and in determining the
base meridian for laying out of the city of Salt Lake, was of great importance
and for which he was admirably suited. From the viewpoint of the author nothing
could have appeared more absurd than to have sent a scholar into so forsaken a
spot, entirely foreign to his very nature. On the other hand, Erastus Snow was
largely in his element, mastering the desert waste, with the prospect of making
it "Blossom as the rose." To him it was really a challenge, which he readily
accepted throughout the remainder of his life.

The season of 1865 brought with it its own problems. The farmers occupying
the St. George Rio Virgen fields never felt secure even for a day. In June of
that year, the flood waters washed around the dam, breaking the canal in no
less than twenty-eight separate places. As in all similar instances, the
destroying of dams and canals delayed further irrigation of the land for several
weeks, exposing the crops to the mercy of the summer heat. This flood was
especially disastrous in that it necessitated not only the rebuilding of the
dam and canal "but one hundred and thirtj rods of new canal, twelve feet wide
at the top and six feet deep."13

A people's independence, in limited areas of rainfall, rests primarily on adequate water supply, provided through reservoirs, dams, etc. The continual annoyance from breaking of the depositaries, constantly depleting the articles required for bodily sustenance, bears heavily upon heads of families, and every one, for that matter, until it lessens the vitality and stamina of the individuals. Many of these early settlers found the grave their resting place, all too early, because of the feeling of insecurity from day to day. Erastus Snow himself failed to live the allotted time given to man, although he missed "three score years and ten" by only six months; yet, with the marvelous constitution he bore in middle life, he should have lived considerably longer, but for the hardships endured, and the ever increasing anxiety felt for his colonists who were scattered through Southern Utah, parts of Arizona, Colorado, Nevada, and even into Old Mexico.

In speaking before an audience in the Bear Lake Stake August 7, 1880, Apostle Snow reviewed some of the difficulties encountered in colonizing Southern Utah, especially that portion commonly called the Dixie region. He said, in part:

"Respecting the relative conveniences of St. George, for instance, and the surroundings of that country, as compared with this northern country, I have this to say, and I speak sincerely as I view it, and verily believe it, that in our efforts to subdue the country and having to contend with difficulties and hardships, in order to plant our settlements there, making our roads and getting building material, and controlling the waters and the quicksands, and having to meet and overcome obstacles which are peculiar to that country, we have worn out a great many good people, a great many good men have succumbed under the hardships we have had to endure; and I was counting up the number of families in the little city of St. George, whose husband and father had passed away under these circumstances, and I found that there were no less than between thirty and forty widows there, besides quite a number who have left and returned North, having buried their husbands down there. This is not the result of any contagion, or violent sickness, or an special disease for we have had none...And when I speak of the number of men who have worn themselves out in helping to subdue the barrenness of the land, I might have said they have been mostly hale hearty men, who went there in their prime that wore themselves out with constant work in making homes for themselves and families. They have fallen a prey to exposure and labor both summer and winter, and to poor fare."

A month had hardly passed since the coming of the new emigrants, before Erastus Snow proposed a mass meeting to be held December 31, 1861, for the purpose
of petitioning the Legislature to grant a charter to St. George. The committee elected to draft the resolution, besides President Snow, were the following: Eli Whipple, Israel Ivins, Robert Gardner, and Daniel Hendrix.

It will be remembered that there was not even a house on the premises now occupied by that city. Nor had the surveying been done, and how could it be, when the site had not so much as been definitely decided upon. That alone portrays the type of man who stood as the leader of the new colony. "Never leave until tomorrow what you can do today," was his motto in everything. Of the three sites considered, the final decision was not made until January 12. In response to the petition, the Territorial Legislature granted the Charter for St. George, January 17, 1862, one week prior to the Saint's removal from the camp grounds onto the new city lots.

At the time of Apostle Snow's arrival at the head of the Southern Mission, the service for the south was a monthly mail, which terminated at Cedar City. Owing to the increased population of three hundred thirty-two families (including the Swiss emigrants) beyond Cedar, President Snow felt justified in sending the following letter to Utah's representative in Washington, D.C. apprising him of the disadvantages of communication, to the north particularly.


"Hon. Jno. Y. Bernhisel, Sir: - "A short time since a petition was sent from G. S. L. City to the Post Office Dept. at Washington, praying for a semi-weekly mail service from Fillmore, Fillard Co., to Santa Clara, Washington Co. This having been the case, and knowing the deep and abiding interest you take in the progress and prosperity of your constituents, induces us to solicit your aid and influence in keeping said petition before the competent authorities.

"We further wish to suggest that the Schedule time for the departure of such mail from Fillmore and Santa Clara be on Monday and Thursday morning. This arrangement will cause the least delay in the transit of our mail matter to, and from, G.S.L. City, and the States.

"The fact that the population of the County has been increased during the past Fall by the addition of over three hundred families, seems to imperatively demand that the present government confer upon us increased mail privileges.

"This appears the more necessary when it is considered that, according to present postal arrangements, mail matter sent by the inhabitants of this county, is sent to Cedar, and there remains for nine days, at the expiration of which period it is taken by the Fillmore return mail carrier, and forwarded to its destination. This privation to be felt by the citizens of St. George, Upper Clara, Lower Clara, Washington, Tonaquint, Heberville, Toquerville, Grafton, Pocketville, Adventure and Harrisville."
"But, dear sir, should the department refuse our petition for, and resist your influence to obtain, a semi-weekly mail service, we earnestly entreat that you strive to obtain for us, at least a weekly service.

"We desire that the schedule for the departure of the weekly mail be from Fillmore, every Saturday morning; arrive at Cedar City Monday night, and at Santa Clara at 10 a.m. on Wednesday; then return leaving Santa Clara at 2 p.m., on Wednesday; arriving at Cedar on Thursday night, and at Fillmore on Saturday night.

"We are thus particular in specifying the scheduled time, as according to present arrangements, our mail is from twelve to twenty days in route between G. S. L. City and this county, when would take but six or seven days if the connections were properly made on the three routes over which the mail has to pass.

"We also request that a Post route be established from Virgin City in this Co., passing through Grafton, to Rockville, 16 miles; that a Post Office be established at each of the latter named places, and the service be placed on said route; connecting at Toquerville with the service between Cedar City and Santa Clara.

"We suggest that Franklin . J. Young be Postmaster of Grafton, and that George Petty be postmaster at Rockville.

"Signed in behalf of a Mass Meeting at St. George, Washington County, U.T. December 1st, 1861.

"Signed
Robert Gardner
Israel Ivins
Angus . M. Cannon."

"Pending the action of the Government in granting our application for mail service, active steps were taken by President Snow and other leading citizens to establish a Citizen's Mail Service. Iron County responded favorably, as also did Beaver County, the latter, however, stipulating that their portion of the expense be only in proportion to their number of tax payers. The Government decided to grant a weekly mail service from Cedar to Santa Clara by way of Harmony Toquerville, Washington, and Tonaquint (St. George) to Santa Clara; but this service was not to begin till the 1st day of July.

"At this time the mail service between Fillmore and Cedar City, by way of Beaver and Parowan was a bi-weekly service."14

Three hundred miles was a long way in those days to be isolated from the seat of the Church and the Government. With no other means of communication, save by ox or horse team, there can be no wonder that Erastus Snow welcomed, more than any other person, the glad news from President Young that a telegraph system was to be installed throughout the territory. Three weeks was required to travel one way, and it was necessary to return, sooner or later; therefore, it took practically two months to what, by telegraph, could be accomplished in that many hours at the most.

In the early part of April, 1865, when this news came, President Snow immediately took action, by calling a meeting for the purpose of securing subscriptions towards establishing telegraphic communication between Salt Lake City and St. George.

The East and the West became connected as early as October, 1861, placing Salt Lake City in touch with the outside world. Brigham Young had contracted a part of the work by furnishing poles, transportation, etc. To President Young, however, credit must be due for installing the system throughout the territory of Utah.

Needless to say, the people of Southern Utah were overjoyed with the prospects of communication with friends and relatives; from so great a distance. However, "The spirit desireth, but the flesh is weak," was appropriate in this instance. Each section was required to furnish so much money, the balance in labor and poles. The result of the subscription was that only $683.33 was subscribed in cash, and $890.00 in labor, totaling $1573.33.

On the 16th of the month, President Snow sent the following report to Brigham Young:

"We find it necessary to limit our cash subscription towards the carrying out of such a laudable enterprise; that comparatively few find themselves prepared to advance ready cash for this purpose, our peculiar position and circumstances preclude the circulation of money among us to any extent. The subscription in poles and labor will be more readily and generously made, and we trust that by the time it will be wanted, we will be in a condition to perform a liberal proportion of the labor necessary to complete the work."

The next year President Snow stated that President Brigham Young had expressed a desire to spend the winter in St. George, but would not, unless the telegraph lines were in successful operation. Brother Snow encouraged donors and workers, who were getting and setting telegraph poles, to make haste, and establish communication, by line, with the North as soon as possible after the first of December. (1866) 15

Although there had been much occasion for military service due to Indian uprisings, for it was the period of the Walker War, yet the men had not neglected

spending all the time at their command in completing the line from Cedar City to St. George.

"Tuesday, January 10, 1867, was a joyous day in St. George," said Erastus Snow, "because of the establishment of telegraphic communication between us and the North as far as Logan in Cache Valley, but more particularly because we were in immediate telegraphic touch with President Brigham Young and associate General Authorities of the Church. A greeting telegram to this effect was immediately sent to President Young."16

The telegraph system had come just at the opportune time, for Chief Walker was harassing settlers all over the central and southern part of the Territory.

While the militia was out on guard, it has assisted also in the construction of the system. For some reason or other the Indians never molested the telegraph offices or wires, either because of fear or because they didn't know its importance.

With the completion of the line to St. George, five hundred miles of telegraph had been installed, at a cost of seventy-five thousand dollars. The Deseret Telegraph System operated for a number of years, and was finally taken over by the Western Union Telegraph Company.

The office for the telegraph company was first located in the St. George Hall, a building that still remains in firm condition and which has the original inscription written into the half circle, "The Telegraph and Express Office;" and over the window on the right as one enters the building the inscription "Exchange Dept." The building since 1901, houses the mercantile establishment of C. F. Foster and Company.

It must bring to the old settlers, yet living, who frequent the store, reminiscences of by-gone days, made colorful by the experiences of those times. Some of the messages bore tidings of Indian attacks, of which there were many, upon settlers living near or far away; or they were announcing attacks upon a caravan of emigrants going or coming from California. It may, also have forwarded the news of the coming of President Brigham Young and party, which would have been glad news indeed. Then, too, it may have been a message sent to a village back

along the way, attempting to locate some belated "Stock Company," which had not arrived in time to fill a pressing engagement. Suffice to say, it was a highly appreciated enterprise in every community, for it brought the cities and villages closer together, and cemented the fellowship all the more completely. To these remote sections it was the greatest boon that had ever come, and remained so until the installation of the telephone.

"Gardners Club"

"Among the first organizations effected was the Gardners Club, which was perfected in June, 1865, with Joseph E. Johnson as its president. This club was the means of bringing into this country the first of the choice fruits that have characterized Dixie. As the pioneers of Dixie were required to go to Lower California for their merchandise, it was from California that the first grape vines were brought, and these were beginning of the grape industry in Utah. The members of this club were horticultural enthusiasts which will account for the fact that Joseph E. Johnson in 1868 received a diploma from the Fair association at Salt Lake City for the best cultivated garden in the territory of Utah."17

III
BUILDINGS AND EDUCATION.

Two months after the location of St. George, the citizens donated material and labor to erect a bowery, thirty-five feet by forty-five feet. The erection of this pioneer edifice was proposed by Apostle Snow, as the quarters for housing an appointed conference, and to be built on the N. E. quarter of the Public Square.

Within its four walls was held the first conference of the Southern Utah Mission, which began at 10 a.m., Saturday, March 22, 1862, under the Presidency of Apostles Orson Pratt and Erastus Snow.

Among the many transactions of the conference was the sustaining of Robert Gardner as Presiding Bishop of the City of St. George, and acting Bishop of the Fourth Ward, and who was, also, to have charge of all tithing business pertaining to St. George.

While living within the Temporary Camp, on January 9, 1862, the newly arrived pioneers supported, by uplifted hand, Erastus Snow's proposal for the erection of a stone building for educational and social purposes, at an estimated cost of $3,000 to $3,500. They unanimously agreed that this structure should be the first permanent public building to be erected in St. George. This movement was the finest indication of the progressive type of man Erastus Snow was. While situated hundreds of miles from Salt Lake City, St. George was going to be, at the earliest possible date, a mecca for culture and refinement.

At the conclusion of the meeting held in the Bowery, March 22, the foundation stones of this building were laid. Prayer was offered by Apostle Orson Pratt, and the first stone, that at the S. E. corner, was lowered by Apostle Erastus Snow.
The building was to be twenty-six feet by forty-six feet; to have a basement story under the main floor; the main floor to have a raised platform twelve feet by twenty-two feet with a room over the platform for the purpose of prayer.

Two years after the arrival of the company comprising the Southern Mission, found the people busily engaged in clearing of lands, building houses, fencing and planting crops. Except for Erastus Snow, the pioneers were momentarily lost to the needs of education. He reminded them tactfully, however, how prudent they were in providing homes for themselves, but challenged their patriotism to the needs of erecting structures for the edification and culture of their children.

The St. George Hall had not progressed beyond a temporary roof for the basement. Having been reminded of their negligence in the matter, the people made extra effort to bring about its completion. Hindered by breaking of dams, ruined crops, and scarcity of money, the structure was not finished for an additional two years, and was only made possible then by subscription on the part of the business men of Salt Lake City in response to a "drive" to the amount of $525.00.

As an educational, religious, and social center, this hall served to unify the group for many years. Within its walls have been spent some of the happiest hours ever enjoyed by the people of that community. Lectures and discourses by Brigham Young, Erastus Snow, Orson Pratt, and other great men of the State had been listened to most attentively; beautiful strains of music by artists, and dancing, and dinners had been indulged in to their hearts content. Not necessarily intended for a school building in the common sense of that term; yet its basement was used as such for a year or so in its earliest years.
"At a meeting of the Board of Directors of the St. George Hall held November 29, 1863,...it was decided that the rental for social parties be $20.00 per night, including heating and lighting."1

The first school enclosure was a big tent, owned by Asa Calkin, which stood just east of the temporary camp, which was used for all public meetings. Because of the "flood", however, it must have been of only a few weeks duration that school was held.

A survey had been made, under direction of President Erastus Snow, to ascertain the number of school children, and there was found one hundred three children for "Day School" and forty-eight for "Evening School."

According to reports,2 the first school taught in St. George, since the temporary camp, now abandoned, was in a large tent, owned by the teacher, Mrs. Orpha Everett, situated one block south of the present site of the Dixie College building.

The first building erected in St. George was what later became the St. George First Ward School House, but which, at the time, was nothing more than a brush enclosure, made of "cottonwood timbers with walls of interwoven willows and a roof overlaid with thatched willow switches. The walls were later plastered to shut out the cold."3 The benches were of the crudest type; a big flat rock placed in the center of the building upon which a post rested that supported the roof, was the only writing surface provided.

While this little one roomed brush affair still existed, it was the public gathering place until 1865, when the St. George Hall was finally completed. Shortly afterward, the brush hut was replaced by an adobe structure, and was designated as the First Ward School House.

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1. Southern Annals.
2. Reid, H. L., Early History of Utah's Dixie.
3. Ibid.
Few people, in these days, can fully appreciate the obstacles and inconveniences of pioneer times. It required men of Erastus Snow's caliber to divert the primitive life into the more comfortable, commodious type enjoyed by us now.

Although Jacob Gates, on August 3, 1863, secured from the county court the privilege of dividing the City of St. George into four Bishops Wards for school purposes, yet with the exception of the "brush" structure, no public building was had, indicating that schools were taught in private dwelling houses of the three other wards.

By the year 1868-69, at least seven schools were being conducted in St. George. G. G. R. Sangiranni was conducting an "Evening School" in the basement of the St. George Hall; Mrs. James Whitmore had ninety pupils in her own home, and Samuel Miles and John M. Macfarlane conducted schools in St. George. For want of available information, probably not recorded, other teacher's names are not known for that period. 4

The buildings used in those early years for school purposes were most primitive, and conveyed no atmosphere, within, conducive to study. The adjacent communities were certainly no better equipped, but behind the educational movement were men of incentive, who provided, by example, proper motives for advancement. Dixie, since that period of great influx headed by Erastus Snow, has reflected in a great number of its people, a culture and refinement equal to that found anywhere throughout the land.

"As early as October 26, 1872, an effort was made to establish a High School in St. George, to be called the St. George Academy. This movement originated at a meeting of the St. George bishops, which at that time consisted of David Milne, Henry Eyring, Walter Granger, and Nathaniel Ashby ....Arrangements were accordingly made for the use of the Third Ward School house and Professor Richard Horne was employed as Principal." 5

4. Reid, H. L. History of Utah's Dixie; quoting from the Cactus, Rio Virgen Times, and Our Dixie Times.
5. Southern Annals.
The Legislature, assembled in 1872, made appropriation of $500 for the establishment of a normal school at St. George, Washington County; accordingly, on November 1, 1872, (?) the school was opened in the St. George Hall. "This Normal School was evidently intended to serve all Southern Utah, as Erastus Snow at that time urged the people from Beaver and south to send their promising young men and women, who desired to prepare as teachers, to this school."^6

In March, 1876, County Superintendent of schools, Joseph E. Johnson, attempted to consolidate the four single St. George school districts into one. The suggestion received the hearty endorsement of President Erastus Snow and other influential people of St. George. No movement, irrespective of its size or degree of importance, escaped President Snow's attention. He was ready to propose or accept anything and everything which would be conducive to the general uplift of his people. Whatever Apostle Snow agreed to, was invariably accepted by his followers as final.

All preliminary work was carried out in minutest detail by the trustees and committees in charge. A committee of five had secured plans, estimates, etc., but, for some unexplained reason, the whole thing failed to materialize at that time.

With the passing of time, however, changes gradually occurred for the betterment of education in Utah's Dixie. Substantial buildings were erected in each of the four ward districts, and necessary equipment was added as financial conditions would permit. What was done in St. George for educational advancement was reflected in other settlements under President Snow's jurisdiction. He was not interested in St. George, by any means, alone, but in every village and hamlet throughout the Southern Mission. Arizona, and that portion of Nevada, embracing the Muddy and

adjacent territory, received his attention and counsel equally as much as
his own place of residence. Erastus Snow was a public servant of the
people, and, as such, divided his interests over a wide area of territory.
No portion must suffer educational or social disadvantages, but enjoy these
privileges commensurate with their finances.

While these ward schools of St. George provided adequate accommo-
dations for the younger children, the more advanced pupils were housed in
the St. George Hall, and later in the basement of the Stake Tabernacle, and
Court House, in the order given. 7

From the scanty information available, it seems quite certain that
schools of a very primitive order had been established at least in Washing-
ton, Santa Clara and probably Toquerville and Pine Valley, prior to 1861.
The school built at Old Harmony was the first one established, and that,
mainly, if not almost entirely, for the Indian children.

Becoming imbued with the ideals of the Prophet Joseph Smith, Brigham
Young and other early Church leaders, Erastus Snow "carried on" with the
same progressive spirit that they had manifested toward education. From
the very earliest history of the Church, education in its various branches
has been stressed by the Mormon leaders, so that it became second nature
for Apostle Snow to further its development within the confines of his
colonizing area.

The following comment of Apostle Snow at Bear Lake, in 1880, is
convincing of his attitude toward schools and education in general:

"I feel the necessity of appealing to the good sense of the fathers
and mothers; and to say to the Bishops and the Elders and Trustees parti-
cularly—and here let me say, that our Trustees should be chosen from our
most energetic men—men who will fill the office, who will give it their
most earnest consideration, who will seek to make everything comfortable
around the schoolroom, men who will take an interest in the welfare of

the children, and who will also see that good and suitable books are provided, especially the Bible and Book of Mormon. Now, do not be afraid to see the good books which God has given unto us in the hands of your school children; do not be afraid of the teacher who will open school by prayer, and who will encourage faith in God, and morality, and everything that makes people good citizens. And I beseech the people generally to encourage the combined efforts of the County Superintendent and the Trustees and school teachers in establishing good schools in your midst."

Returning from St. George, September 25, 1862, President Brigham Young wrote to President Snow, October 1, expressing his desire that a "good substantial commodious meeting house, large enough to comfortably seat 2000 persons," be built "which would be an ornament to the city and be a credit to the energy and enterprise" of its citizens.

In order that this structure be built at an early date, President Young placed at the disposal of Erastus Snow "the labor, molasses, vegetables, and grain-tithing of Cedar City, and all other places south of that city."

In answer to Bishop Robert Gardner's letter to President Young, permission was also given President Snow to use the money from the sale of all fresh meat, butter, eggs, cheese, chickens, young pigs, and other things not convenient to transport to the General Tithing Office at Salt Lake City, for the building of the aforesaid Stake Tabernacle, as it was later designated.

At a council meeting held, December 19, of the same year, in St. George, it was voted to build the meeting house, proposed by President Brigham Young. On June 1, 1863, the sixty-second anniversary of President Young's birth, the corner stone of the St. George Tabernacle was laid, Apostles Orson Pratt, Amasa M. Lyman, and Erastus Snow officiating, assisted by the High Council and Bishops, and by Edward L. Terry, chief mason. The dimensions of the building being 106 x 56 feet, outside measurement.

The announced date for commencing to build the Stake Tabernacle was given for November 1, through a letter signed by Apostles Orson Pratt and Erastus Snow.
In a letter to President Young, dated June 29, 1868, President Snow writes, in part, as follows:

"Our Tabernacle begins to make a respectable show. The basement story is finished, and the main floor timbers will soon be in their places. Work also progressing upon the Court House...Signs of improvement and thrift appear in all our settlements."

The first meeting in the St. George Tabernacle occurred March 26, 1869, at which time there was much rejoicing over the completion of the fine edifice in which they had then gathered, the cost of which had aggregated no less than $110,000. It was also the date that Franklin B. Woolley met his death at the hands of Mohave Indians while returning with merchandise from California. Elder Woolley had been instrumental in the erecting of the Tabernacle, having been a member of the building committee in conjunction with Erastus Snow and Robert Gardner since 1864.

One week following the arrival of President Erastus Snow, at the head of the Southern Mission, he called to the attention of the camp that from what he was able to learn, the land in this vicinity was well adapted to the culture of cotton, tobacco, indigo, and Chinese sugar cane.

Following the already demonstrated fact that cotton could be raised on the Rio Virgen and lower Santa Clara, and in keeping with instructions of President Young, cotton seed was planted by the new comers their first year (1862), as well as by many who had previously made their homes there.

The fratricidal war which commenced with the secession of South Carolina on December 20, 1860, rapidly followed by that of most of the cotton states, and which still continued, greatly suspended the production of cotton, causing its price, in the latter part of 1861, to be three times its normal value.

Cotton raising, as heretofore mentioned, had commenced on the Rio Virgen in the fifties, and so was not induced by the Civil War, as an
industry of a commercial order, but rather as an economic demand for cotton goods to the growing territory of the saints. With the advent of war and its effect upon cotton raising, however, stimulated immensely its acreage in Utah's Dixie. Indeed, the major reason for the new influx of saints into Southern Utah led by Pratt and Snow was for cotton production on an extensive scale as could possibly be had.

President Young, in November, 1863, sent a letter to J. W. Crosby of St. George, advising him that their cotton machinery in the north was not yet in operation and could not state exactly when it would be, but advised those who had intended shipping their cotton out of the Territory to desist, that it was unwise, and he advised them that he would purchase all the surplus they had, for the safety and security of all the people residing within the Territory. In spite of this, however, "in the spring of '64, eleven thousand pounds of cotton lint were sent to California via the Muddy and Las Vegas." 9

Up to 1865, it had not occurred to many of the saints, for reasons or other, that perhaps a factory might be established in their own midst. Instead of hauling bales of cotton north, there to be converted into wearing material and then shipped back, they might, through some means secure such a factory for themselves. This idea to build such a factory in their midst had occurred to the mind of President Snow and was graciously accepted by President Young.

"The cotton mill at Parowan, owned by Ebenezer Hanks Esq., which was so far completed as to be partially put in operation over a month since, is said to be doing tolerable good work, with a fair prospect that it will be a success, satisfactory both to the proprietor and the public. Only seventy-two spindles have yet been put in motion, but others will be ere long. The establishment is not very extensive, but when put into complete working order may be expected to furnish a market for some considerable portion of the cotton that was grown in Washington County last season. As the cotton growing business in the Southern part of the State is expected to be greatly increased, other and more extensive mills will of course be erected at no distant day.

Wednesday, April 16, 1862." 10

10. Brigham Young, History of
At conference of May 7, President Erastus Snow read a letter from President Young requesting him to look up a suitable place on which to erect a cotton mill, which he, President Young, contemplated building in the fall.

After a brief visit to Dixie in the fall, and deciding definitely upon the exact location for the cotton mill, President Young left the matter of construction in the hands of Erastus Snow. The latter part of December, work commenced on a one-story rock building located at Washington. One year from that date, the building was completed and the machinery had been started from the north by President Young.

By the year 1870, the cotton factory was increased in size in order to handle the supply of cotton raised. Teams had been sent during the latter part of August after machinery for the cotton and woolen mills. The building at first having only one story was added to by a second story.

In a letter from J. Birch, Agent at St. George, dated October 7, 1870, addressed to the Bishops and people of the Southern Mission at large, reads in part as follows:

"We have been at great expense and trouble during the past summer in traveling in the east to select suitable machinery for our use, and have bought everything necessary to work both cotton and wool into suit-goods as every family needs. We have also employed an experienced person from the east to superintend the manufacturing of the same.

"We feel that our cotton has much degenerated compared with what it was four or five years ago; samples of which are still on hand. Most of said degeneration is the result of not selecting the best cotton seed and planting the same in good and suitable soil...

"Taking the foregoing into consideration, we feel under the necessity of impressing upon you the importance of selecting your cotton when picked and ginning and bailing each kind to itself.

February 1871 witnessed the abandonment of the Muddy, and as the settlements on this stream had been the chief source of cotton supply to the cotton factory at Washington, as well as having subscribed heavily toward the purchase of stock in the factory, a letter was written by
President Snow to the settlements situated in the south part of Washington County, calling attention of the settlers to the necessity of planting and producing cotton in greater abundance in consequence of the Saints having left the Muddy district. It follows:

"It must be self-evident that if we furnish our own factory with the raw material and produce by the labor of our factory-hands material with which to comfortably clothe ourselves, wives and children, we thereby cut off to a considerable extent a constant draught on the little cash that finds its way into our community.

"Our factory is now in successful operation and prepared to work for both cotton and wool into most kinds of textile goods and most able to produce the cloth we need, if we furnish the raw material.

"Brethren: Let us do this; raise the raw material, supply and sustain our own factory and thereby each contribute our portion, in this respect to make Zion more independent and self-sustaining."  
Your brother in the Gospel

Erastus Snow."

President Brigham Young on Thursday, March 28, 1871, disposed of his factory at Washington, for the sum of $44,000 to Zion's Cooperative Rio Virgen Manufacturing Company, of which Erastus Snow was president.

Selecting persons to assist in colonization of the South, was largely in the hands of Apostles George A. Smith and Erastus Snow. Announcements, however, were made in General Conference by President Young, after having approved the names submitted. Just what part President Erastus Snow had played, if any, in suggesting a warehouse on the Colorado, or just who was instrumental in selecting Anson Call to erect such a building, is not definite to the writer, but in all probability it was President Young. At any rate Callville was established in December, 1864, and for a time was the southernmost outpost of Mormon settlement. Early history of Utah is replete with incidents in which Anson Call played an important role in explorations and founding of settlements.

As early as 1854, the Colorado had been seriously considered by Topographical Engineers as a feasible means of transporting goods to and
from the Mormon territory. Speculators had created a city on paper, bearing the name of "Colorado City"; streets had been laid out, blocks marked out, and many of them sold.

Traffic had already commenced as early as December, 1852. Captain Geo. A. Johnston, and Lieut. J. C. Ives, commanding independent steamers, were navigating the Colorado in 1856, as far up as Vegas, Wash.

Call, according to authentic information, established the location, which bears his name, "as agent for the Trustee and Trust of the Church." A plan had been conceived by the General Authorities, "to bring the Church immigration from Europe to Utah via Panama, the Gulf of California and up the river to this landing." In addition to this a number of leading merchants of Salt Lake City had proposed the erection of a warehouse, with the prospect of bringing goods by this same route.

President Young may have been the originator of such plans, but Erastus Snow was also, by nature, long-sighted enough, being on the ground, to think out possibilities, too, which might have so materially benefited the cause had the venture succeeded. At any rate, on November 1, 1864, Anson Call was authorized to take a suitable company and make a road to the river, explore same and locate a suitable place for a warehouse, build it and form a townsite on or near the landing.

Arriving at St. George, Call employed Jacob Hamblin and son, Lyman, Dr. James M. Whitmore, and Angus M. Cannon. "The Journal of Travel" records their leaving the mouth of the Muddy, continuing down the Virgen twelve miles, thence up Echo Wash. twelve miles, and thence twenty miles south-westward, to the Colorado, a mile below the narrows, above the mouth of Black Canyon, where, on December 2, a black rocky point was found which was considered as a suitable spot for the erection of the warehouse. This historic spot was later named Callville.
Except for a small piece of bottom-land around the warehouse site, the country was most uninviting. After a brief exploration by way of Old Fort Vegas, and continuing to the Muddy, which they declared suitable for settlement, they returned to Call's Landing where they measured off forty lots, each 100 feet square. Here on December 18, they left Thomas Davids and Lyman Hamblin to dig the foundation of the warehouse.

Hardy's Landing, which was established earlier than Call's Landing, was located down the river some 150 miles and was rather extensive, having a warehouse, store, hotel, blacksmith shop, carpenter shop and several cottages.

From the pen of Historian B. H. Roberts the following appears, concerning Callville:

"There was shipment of some goods from that point, though at first there were some disappointments and dissatisfaction among the Salt Lake merchants who patronized the route. Two steamboats, the Emsralda and Nina Tilden, made the trip somewhat regularly from the mouth of the Colorado to Call's Landing, connecting with steamships playing between the mouth of the Colorado and San Francisco. The owners of the river-boats carried a standing advertisement in the Salt Lake Telegraph, thus seeking trade, up to December 1, 1866. Doubtless the certainty of the early completion of the transcontinental railroad from the Missouri River to the Pacific Ocean stopped the development of this southwest route for immigration and freight, via Utah's southern settlements and the Colorado River."

Call's Landing was short lived. The Deseret News, in June, 1869, printed an article that Callville then had been abandoned.

"As late as 1892, the walls of the old storehouse still were standing, the only remaining evidences of a scheme of broad ambition designed to furnish a new supply route for a region comprizing at least one-fourth of the national expanse."11

Had this enterprise proved successful, what a boon might it not have been to southern Utah. Not only would there have been extensive freight outfits plying between Callville and the metropolis of Utah, but many

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emigrants would have likely settled in the region embracing the Southern Mission. Erastus Snow, too, must have visioned its possibilities and lent his influence materially in either suggesting such a movement or in stimulating its feasibility. The coming of the railroad, a more practicable means, however, nipped the enterprise in the bud, leaving a stone ware-house as a monument of pioneer vision.

As early as May, 1854, Heber C. Kimball in company with President Young and others, while at Harmony, made a prediction, that provided the brethren all remained united, not only would a road be made some day over the seemingly impassable Black Ridge from Harmony, but a Temple would be built in the vicinity of the Rio Virgen, to which Lamanites would come from the other side of the Colorado and therein secure their own endowments.  

At a council meeting held in President Erastus Snow's house on January 31, 1871, at which several of the General Authorities were present, President Young asked the brethren what they thought of building a temple in St. George. The very mention of such a blessing from the Lord, situated as they were, so far removed from headquarters, was greeted with "Glory Hallelujah!" by Erastus Snow. The brethren unanimously voted in favor of the measure and dismissed the meeting with a blessing and benediction by President Brigham Young.

The ground upon which the temple was to be erected was broken by President Young and Apostle George A. Smith, November 9, 1871. The first foundation stone was laid March 10, 1873.

While the building of the temple was by no means one of President Erastus Snow's major projects, he was the chairman of the building committee, with Alexander F. McDonald and Robert Gardner assistants.

Seventeen thousand tons of volcanic stone were put into the foundation which was hauled from the hill west of the city. The lumber, consisting of one million feet, was conveyed by ox teams from Mt. Trumbull, eighty miles distant. The sandstone, of which the structure is built, was quarried from the hills north of St. George. The glass and other materials were brought from Salt Lake City. The baptismal font, weighing 18000 pounds, was cast in a foundry in Salt Lake City, at a cost of $5,000 and contributed by President Brigham Young.

True to prophetic utterances of Pres. Heber C. Kimball, many of the Lamanites came for their own endowments and did work also for the dead. The first group, consisting of the Maricopa and Pima tribes from Arizona, performed their labors in the House of the Lord on Christmas day, 1883, Some of their names were Cherokee Erastus, Pablo Flores, and Nephi Montano.

The amount of $32,780.50 was expended on the temple the first year, from January 1, to December 31, 1873. The total cost of the temple finally exceeding one half million.

In the dedicatory exercises which were held in the St. George Temple from Wednesday, April 4 until Sunday, April 8, inclusive, Erastus Snow spoke in afternoon session Saturday as recorded in the minutes of that service:

"Apostle Erastus Snow said God desired us to be one. We had been called out of babylon that we might become God's own peculiar people. Those who had property and had learned the Gospel, understood that it was our imperative duty to become one in our temporal concerns. This oneness that we talked of was not to be brought about by taking the substance of the frugal and giving to the spendthrift. As we varied in our capacity, and in the size of our families, so was it needed that we should vary in the substance and inheritances imported to us. We were the Lord's stewards, called upon to be faithful.

"When we were first baptized, if we but knew the commandments of God, we were baptized into the United Order. Every time we raised our hands to sustain our President, Prophet, Seer, and Revelator, we renewed our covenants to receive the word and will of the Lord as given through him. All the substance of this people, and their lives, their talents, and their labors, should be consecrated to the building up of the Zion of our God. It was the hearts of this people that the Almighty required. When he had these, the substance of the Saints would be subject to Him, to be used to build temples, send out missionaries, or whatever heaven might direct.

"Our cooperative institutions should be so conducted, as to benefit the people at large, and not to build up a few capitalists."

After Sunday 2 p.m. session, the General Conference of the Church adjourned until October 6, 1877, in the Salt Lake Tabernacle. At this same Conference, held in St. George, a great many missionaries were called to various parts, as follows: Europe, fifty-seven; United States, nineteen; Indian Territory, three; Arizona, eighty; study Spanish, fourteen; total, one hundred seventy-three.

While President Young was a frequent visitor to St. George in his later years, he had spent the past five months in their midst. He took leave of the Dixie Saints Monday, April 16, 1877, intending to go by way of Manti; Sanpete County, where he proposed to dedicate the site for a temple to be later erected there.

Two days previous to his leaving, Erastus Snow was chosen and appointed Major General of the Militia.

It is very doubtful if the people of the Southern Mission ever gazed upon the features of their beloved leader, President Young, again, for he died August 29, of the same year, at his residence in Salt Lake City.
IV
DIFFICULTIES ATTENDING EXPANSION

Everything else being equal, remoteness is in and of itself a considerable handicap to the development and expansion of any region. While it has no bearing upon the productivity of the soil yet it does have much to do with the kind of crops raised because of distance to market. Mormon communities excepted, for they represented a heterogeneous mass, the type of agriculture largely determines the class of people who inhabit the country.

With bad roads and frequent gullies, whose bridges were often washed out by freshets from the mountain side, and the general lack of social, educational, and economic advantages, colonization is extremely difficult.

As an additional hardship to frontier settlements, was the annual call for men and teams to go East to assist immigration, or for machinery, supplies, etc. With over 300 miles separating St. George from the metropolis of Utah, much of it being over a tractless waste, the greatest sacrifice on the part of any of the colonists within the vast confines of Mormon Territory was made by the men from St. George who answered this call.

In February, 1864, President Young called upon the Southern settlement to furnish in the spring their exact quota of men and teams, and apportioned to Apostle Snow twenty-eight oxen, mule or horse-teams, and wagons,

"such ox teams if such be furnished, to consist of four yoke of good oxen of proper age, or four mules or horses and a wagon all strong enough to bring 3000 persons. If your wards have not the requisite number of wagons to send conveniently, they are at liberty to purchase in the states to supply the deficiency and he, President Young, will purchase them provided they deposit in his office $150 in Treasury notes for each wagon"...
In those days there was no other alternative but to do as told. When the call came for the next year, however, President Snow called the General Authorities attention to the great distance that had to be traversed before being mustered out of Salt Lake and return; also to the destitute condition many people in this particular section were in. He pointed out the fact, too, that many of the wealthier men who had been called to this Southern Mission had either not started at all or had dropped off elsewhere; that because of adverse conditions in colonization here, the quote should be modified to some extent.

Appreciating the soundness of judgment of Erastus Snow, whom he had sent to colonize the most difficult mission of all, President Young weighed the matter seriously before making further requests, although additional calls were made annually, and compliance thereto heeded.

Indian trouble also became a vexatious problem, particularly in this southern section, due to isolation. The so-called, "sixties," when the Navajos frequently crossed the Colorado River, driving off stock and murdering defenseless citizens in the weaker settlements, was the source for much consternation and unrest among settlers. Periodically, and without any formality, the Indian went to war; sometimes among the tribes, at other times against the settlers. Peace and prosperity for the settlements depended upon the pacification of the red man.

The year 1866 marked the period of greatest Indian activity and warfare. Many raids were perpetrated by the savages from the Arizona border. Prominent among the deaths which occurred were those of Dr. James M. Whitmore, George A. Smith Jr., Robert McIntyre, Joseph, Robert, Isabella Berry, and a goodly number of others at a much later period.

When Erastus Snow assumed the reins of control over the Southern Mission in 1864, he was of the same age as his file leader Brigham Young,
when he first arrived in the valleys of the mountains. Although the junior apostle, he had directed the forces almost entirely from the first. Younger than many, no doubt, who accompanied these Apostles into the southern region, he was matured enough to command respect from the eldest. Leadership was a natural thing to him; therefore, he acquired the confidence of every individual both young and old to cope with each and every problem.

Apostleship carried enormous weight in those days and lent prestige to Mormon and non-Mormon, alike. It was not at all surprising that he should be made Brigadier-General and General Commander-in-Chief of the Iron Military District.

Knowing President Young's policy in handling the Indian, President Snow, began a program of missionary work among the Moquis, hoping, thereby, to civilize the savage and at the same time convert him to the faith.

Within one year after their arrival in St. George, at a conference of the "Southern Mission", held November 15, and 16, a call for missionaries to the Moqui Indians was made.¹

In March, 1864, a call was made by President Snow for a dozen men to go and visit the Moqui Villages and if they could, to recover some horses which had been stolen by the Navajos the fall preceding. The following is a letter from Brigadier-General Erastus Snow to Elder Jacob Hamblin and company of missionaries:

"I would recommend that you travel as compact, separating as little as possible, between our settlements and the Moqui villages, both in going and in returning. To insure union and safety, I would recommend daily prayers, public and private, and vigilant guard by night and also around your animals while grazing by day, to prevent surprise, especially across the Colorado River....

"I will say live humble and prayerful and be agreed and all things will prosper in your hands, and you will return safely after accomplishing the object of your mission.

¹. J. H. 1882
"If a couple of the expert young natives wish to return with you to learn the arts of smithing and different kinds of woodwork, encourage them to do so under the approval of their leaders. Praying the protection and blessings of God upon you all I remain your brother--Erastus Snow."

It was necessary at times to enforce drastic measures on the Indians who frequently persisted in harassing the settlers. To those Indians caught in the act of stealing, Erastus Snow recommended the death penalty as a warning to all others.

Because of Indian raids in the year "66" the following settlements were abandoned by advice of Presidents Young and Snow: Gunlock, Grafton, Duncan's Retreat, Dalton, Northop, Mountain Dell, Shoonesburg, Springdale, Clover Valley, and the settlements of Long Valley.

Due to prompt and efficient action on the part of the Militia, the settlers who formerly occupied the abandoned settlements were able to return the following year and reestablish themselves on their holdings.

The missionary work of that famous "Apostle to the Lamanites" Jacob Hamblin, and the kindly attitude of President Snow culminated in baptism in 1862, of an entire tribe of Indians, known as Shivwits living near the Buckskin Mountains. The baptism was performed at St. George by David H. Cannon. Following the ceremony, Erastus Snow distributed a great quantity of clothing and food which made the Indians feel very thankful.

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November 19, 1865. At the head of Military forces of Iron County, Erastus Snow directs letter as follows:

Virgin City,
November 12, 1865.

"To the Saints in Long Valley, Upper and Lower Kanab, Pahreah and all others in that region of country: Agreeable to the vote of our Conference in St. George on the 5th inst., we send unto you Col. D. D. McArthur and his Lieut. Col. A. M. Cannon and Aid-de Camp J. D. L. Fearce with Bishop Winsor to preach the Gospel among you and to gather you together in suitable places for your defence and preservation during the approaching winter. The voice of wisdom dictates that you should build a fort at Berryville and another at Lower Kanab, providing there be enough desirous of wintering in that region for two; otherwise concentrate all in one place. There should be as many as twenty men at the Lower Kanab; and both places a good block fort consisting of houses and stockage at each place, large enough to accommodate those who wish to winter there this winter, and the friendly Indians, whom you should also protect against the murderous hostile
Ten years later they desired baptism again in order that they might get, apparently, more clothes and food.

Considerable missionary work was being directed by President Young among the various tribes of Indians. In the southern portion of the territory, the work was being carried on by Hamblin, Thales Haskell, Ira Hatch, James Pearce, and others, under the direction of Apostle Snow.

In addition to the missionary labors among the tribes in the vicinity of St. George, the interest of President Young was especially in behalf of the Moqui (Hopi) Indians beyond the Colorado in Arizona. To this people, several expeditions were launched in the late fifties and in the early sixties. Possibly Brigham Young was interested mainly because of a rumor, which later proved false, that they were of Welsh origin.

As a pathfinder and Indian scout, Hamblin had no equal in the West. Working directly under Presidents Brigham Young and Erastus Snow, he laid out a practicable route from Lee's Ferry to the Little Colorado, in the years 1871 to '73, inclusive.

Utes, who having murdered and plundered through San Pete and Sevier Valleys during the summer, have now retreated over the mountains, into Castle Valley, are liable to beat South and prey upon the herds of Kane County during the winter, unless our out posts in that direction are placed in a thorough state of defense. Every man should provide himself with efficient arms and ammunition and each settlement, with a public corral, sufficiently capacious to hold all their stock, and sufficiently strong that stock can only be got out at one place, and that entrance within easy gun shot of the fort, where the same guard may protect both the entrance to the fort and the corral.

"The above named brethren sent unto you will impart all needful instructions and arrange all details; and your energetic response to this message and execution of the work without delay will bring peace and security to yourselves and stock for the winter and increased prosperity to your settlements next summer.

Erastus Snow."
Upon Hamblin's ability to cope with the Indians of every tribe in Southern Utah and Northern Arizona, rested the security of the Saints in those regions. President Snow, himself a peacemaker with Indians, had a great many problems confronting him in redeeming the waste places, so that he had but little time to deal with the Indians. To Jacob Hamblin he intrusted the task of maintaining friendly relations. No greater man could have been secured for the position; to him, the red savage was only a wayward brother who must be redeemed, and to that labor he applied himself and dedicated his life.

In June, 1864, Erastus Snow, with Andrew S. Gibbons as interpreter, met with a group of the leading Indians at St. Joseph on the Muddy. There were in all seven chiefs and sixty-four of their men representing Santa Clara; Colorado, with To-ish-obe, Principal Chief of the Indians on the Muddy; and other bands.
"The valley of the Muddy became known to the Latter Day Saints in the latter part of 1847, when Captain Jefferson Hunt and companions followed the so-called Spanish Trail from the settlement in Salt Lake Valley to southern-California for the purpose of obtaining seed grain...After this first crossing of the Southern Desert from Utah to California, the Muddy became a noted camping place for travelers, as it represented the only good water found between Santa Clara and Las Vegas; that is when the travelers chose to cross the desert, instead of following down the almost impassable course over sandy river bottoms down the Rio Virgen....The establishment of a settlement of the Saints at Las Vegas in 1855 made the route, from the settlements of Utah to California, by way of the Muddy, much easier.

"...The authorities of the Church had ascertained that there were other valleys even at a lower altitude than St. George, where cotton and other semi-tropical products could be raised successfully, the climate and altitude being compared with other parts of the United States, where cotton was raised profitably. Another object which President Young had in view in connection with the proposed establishment of settlements on the Muddy, was the possibility of shipping emigrants and freight from Europe and the eastern part of the United States to the settlements of the Saints in Utah by way of the Isthmus of Panama, and thence ship by water course northward along the west coast of Central America and Mexico, proceed up the Gulf of California and enter the mouth of the Colorado River and up by river boats as far as navigation was possible. This led to the establishment of what subsequently became known in the Church as the 'Muddy Mission.'"

Just prior to establishing settlements on the Muddy, was the creating of Beaver Dam on the Rio Virgen, a small community which was founded by Henry W. Miller and a small party in 1864. This marks the first settlement in northwestern Arizona but the name of which, like many other early communities, has been changed several times.

Littlefield, as it is at present called, though first changed to Millersburgh in 1867, was built along the old Mormon road to California and on the north side of the Rio Virgen about forty miles southwest of St. George.

1. Jensen, Andrew, History of Moapa Stake
2. Ibid.
3. McClintock, in Mormon Settlement in Arizona, P. 117 states that Miller was called in the fall of 1863 to go to the Virgen. He further states that the land was cleared and crops put in the fall of sixty-four.
Early in 1865 it was reported, "affairs in the settlement are progressing very satisfactorily. A large number of fruit trees and grape-vines have been set out. Corn, wheat and other vegetation are growing thriftily and the settlers are very industriously prosecuting their several useful vocations, with good prospects of success."  

Due to trouble, because of numerous beaver being reported damaging ditches, and more especially because of devastating floods, the place was abandoned in the year 1867. It was again re-inhabited, however, between 1875-78. The soil being exceedingly fertile made it the more desirable to retain. "The Beaver Dam's Wash" heads about forty miles north in the mountains near Hebron. Its waters never reach the Rio Virgen except when very high, but sink and rise in the desert.

Seeing the opportunity for additional expansion near by, Erastus Snow likely called President Young's attention to the possibilities of the Muddy lying in what was then Pahute Co., Arizona.  

Therefore, at the General Conference of the Church held at Salt Lake City in October, 1864, another call was made for missionaries to strengthen the Southern Mission. Thomas S. Smith from Davis County, was selected to direct the company, and arrived, in connection with fourteen others, (three of whom were women), January 6, 1865. This small group constituted the first settlers in this particular region, and at once set to work organizing themselves into working units. In a very short time the colony grew to forty-five families, most of them being young people having recently married, while others had only one or two children. This was in compliance to Apostle Erastus Snow's recommendations, at this same conference, that young married people desirous of establishing themselves on new lands were best suited for colonizing. The wisdom of such council is understood, for with children, in excess of

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4. Ibid.
5. McClintock, Mormon Settlement in Arizona, P. 114. An expedition composed of Anson Call, Jacob Hamblin, Angus M. Cannon, Dr. James M. Whitmore, made a preliminary survey of the Muddy in December, 1864, declaring settlement upon the stream entirely feasible.
one or two, there come problems of schools, teachers, sufficient clothing, 
food, etc., which are usually inadequately supplied during the first year 
or two in any newly formed settlement.

St. Thomas, located on the South side two and one-half miles from 
the junction with the Birgen, was the first town created. It was immediately 
laid out in eighty-five lots of one acre each, the same number of vineyards 
two and one-half acres each, and the same number of farm lots five acres 
each. Ten town lots formed a block, the streets being six rods wide, including 
twelve feet side walks.

Being anxious to ascertain the welfare of these newly organized 
settlements lying in the boundaries of Arizona, as it was then, Erastus Snow, 
in company with James G. Bleak, clerk of the Mission, and James Cragun, left 
St. George April 21, 1865, visiting Santa Clara enroute. On the following 
day, the party was increased by the addition of Marius Ensign, Andrew S. 
Gibbons, Mohonri M. Snow, and James H. Cragun.

Arriving at Beaver Dam, they found seventeen persons: eight men, 
four women, and five children. For a nucleus they had enclosed a ten acre 
piece of ground to be used exclusively for garden purposes. The site chosen 
was irrigated by a stream of water, consisting, at that time, of 250 cu.
inches. Directly across the river and on the south side was found a very 
much larger stream, which was estimated as being sufficient to handle one 
hundred acres of land, which was also available. President Snow advised 
that no work be done on the large bottom-lands of the meadow, for he felt 
that it would be impregnated with too much mineral salts.

At a point some ten miles below Beaver Dam, the visitors examined 
some very extensive bottom lands, which were about three-fourths of a mile 
wide and of very good texture. President Snow, however, advised, that for 
the time being, it would not be well to establish colonists on this partic-
ular area because they would be required to take their water from the Rio
Virgen, which, at its low season, would be unhealthful.

Just as the party was about to leave, an incident occurred which showed one of the fine qualities of Erastus Snow. The principal Chief of the Muddy Indians, To-ish-obe by name, came up to President Snow in company with a number of his men and addressed the group in a very angry and excited manner. Elder Andrew S. Gibbons, knowing the language, became the interpreter.

"President Snow patiently listened to the interpretation and in his mild self-contained manner made his reply, the effect of which had a surprising effect upon the angry chief and evidently upon his men. When To-ish-obe again began to speak he was mild and subdued in tone and manner as President Snow himself.

"The cause of the excitement of the Chief and his followers was that some unsatisfactory trading had taken place between the Indians and some of the people of St. George, also that some of the Indians of St. George and Santa Clara had sent word that 'Snow and some of his men were going to the Muddy and poison the water and kill off all the Indians.' The conclusion of the interview was evidently satisfactory to the Chief and his men."

Arriving in the evening of the 26th, at St. Thomas, President Snow and party were met by Presiding Elder Thomas S. Smith, who with the rest of the settlers, gave the brethren a welcome greeting. The next day, Apostle Snow in company with Elder Thomas S. Smith and others, traveled up the valley. On reaching a distance of only two miles, they came upon a beautiful meadow containing approximately one thousand acres of land, the grass being then ready to cut. Two miles beyond they found another meadow of about five hundred acres, and in addition located a good mill-site. President Snow here decided to establish a settlement in and about this vicinity.

There had been called at this October Conference of the Church, in 1864, a very large number (183, according to Christopher Layton) of missionaries to proceed with their families to the region of the Muddy and Lower Virgen. Most of those who started, arrived later than Smith and his party. Another call was made by President Young, in the fall of 1867, when

6. Jensen, Andrew, History of Moapa Stake
one hundred fifty-eight families were sent. Of this last number, however, President Snow reported at a conference the following May, "Out of the one hundred fifty-eight families called last October Conference to strengthen the settlements on the Muddy, only some twenty-five or thirty remained, and the cry is, send us more help."

Settlements began increasing up the Muddy and soon seven communities were established along its course as follows: Overton, on the same side, and about eight miles northwest of St. Thomas; St. Joseph, which lay on the opposite side of the stream and five miles to the northward; West Point (now Logan) on the west bank, fifteen miles west of St. Joseph, and Mill Point and Simonsville between St. Joseph and Overton; Callville, nearly due south of St. Joseph, established as a point of entry to the Colorado and intended as a landing station for boats up the river. In fact a considerable number of prominent merchants of Salt Lake City subscribed to a warehouse which was built by its founder Anson Call who was called to that country in October, 1864. While President Snow directed the colonizing of the Muddy and Lower Virgen, it is not known whether he had in mind any particular thought concerning the use of the Colorado River as a source of landing the emigrants from Europe. However, President Young had directed Anson Call to investigate the possibilities of such a landing station, and at the same time use it for importing and exporting purposes. (More will be said on this topic later, under another heading).

8"I would say a word in relation to the missionaries who went south last fall to the Muddy. Brother Joseph W. Young and myself left here on the second of March and visited the settlements between this place and St. Thomas on the Muddy. The bad condition of the roads and the limited amount of time at our command, having to return here to Conference, prevented us devoting that amount of time to the settlements that we wished to. But we found them generally in the prosperous condition; though in some places we were reminded of what we saw last winter in Salt Lake City, and of Israel of old when Moses went up into the mountain and they got Aaron to make them a calf. Still as a general thing we found the people prosperous.

"I will say for the benefit of those who have sons and daughters and friends there, who have been reared in and about Salt Lake City and the older settlements, that it must not be expected that everything will run smooth with them, or that they will realize all their expectations. There are many here who assisted in establishing settlements in Salt Lake Valley, and who know the difficulties we had to encounter for the first two or three years; and there are others who have gone out and buffeted the difficulties of establishing settlements upon our borders north and south. The country on the Muddy affords facilities for extensive and prosperous settlements. But there is a lack of timber. They have done very well for fuel, as within about thirty miles of St. Thomas there are large groves of cedar and pinion pine, which will supply them with fuel for many years, and a good natural road to it, and springs of water in the grove. There is also considerable sawing timber in the mountains twenty miles east of St. Thomas; and a much larger body of excellent saw timber in the mountains west of St. Thomas about fifty or sixty miles. But in both these places portable steam mills are necessary, as there are springs of water in the timber, but no creeks sufficient for water mills. And until they are able to get mills to saw their lumber, they cannot make very much advance towards building. As to fencing, the only fences in that region of country are two stone corrals, one in each settlement for coralling the stock at night which is herded in the day. And I am fully satisfied that it is very much cheaper; and that they will make far greater progress in developing the country by adopting this system of herding their stock, than they would by attempting to fence their land. And I will say that in my visit to that country I have not, to the best of my recollection, seen one single animal preying on the crops in that section of country. I wish I could say as much for the best fenced sections of country in the other portions of our territory.

"Those who went down to St. Thomas last fall seem comfortable, pleasant and happy. Everything around them exhibits an air of thrift and comfort. I cannot say quite as much for those located at St. Joseph. For many of those who went to that settlement heard of a country higher up stream, and they felt anxious to visit it; and instead of settling down at once and beginning to improve and make themselves a home, they waited in hope of finding a better country. By and by in the course of the Winter a man, who was responsible and ought to have taken a different course, led them out to the Upper Muddy, and when they were called back again to St. Joseph, they came feeling disappointed. The result was, their feelings were unsettled, and six weeks or two months of their labor may be said to have been thrown away; and yet not thrown away, for I trust the experience they have received, and the instruction which followed, have sealed lessons in their minds that they will not forget, and that will prove more valuable to them than any amount of means they would have earned by that two month's labor. And I trust God will over-rule it for their good.

"They were much pleased and rejoiced to see us among them, and to hear our work; and were ready and willing to be told what to do, and to go with their might and do it; and I believe that since our visit among them they have settled down in their feelings and have gone to work in good earnest to make themselves homes. They have not Salt Lake markets to go to, and they cannot procure all the little luxuries of life; and their food and manner of living will necessarily be somewhat crude and primitive, but wholesome and healthy. I scarcely know of a single instance of sickness among them. There were a few who, when they were migrating south last year during the months of November and December, and were exposed to severe storms, took cold and fever, but since their arrival in that country they have been healthy.
"It is very natural for them, like children, to feel after home
and father and mother, and the scenes of their youth. And it is very natural,
too, for the sympathies of parents to be with their children. But let not
this mistaken sympathy lead parents to give wrong counsel to their children
to their hurt. It requires stout hearts to develop a new country like that;
but perseverance, time and patience will accomplish it. There is plenty of
bread— the staff of life—in the country, and no necessity for actual want
among any of them. It is not now as it has been in St. George and on the
Muddy, where there was no bread in the country and we had to come to Sanpete
or to Salt Lake City to fetch it.

"I would say to all who have been called and have not gone,—for
judging from the best information I have, not above half of those called
are in the southern country,—for the sake of your own future welfare and
prosperity, respond to the calls that have been made upon you and strive to
fill that mission with confidence, boldness and energy. Or if there are good
and sufficient reasons why you should not do so, so the President and make
known your circumstances, that you may be released, that your consciences
may not condemn you and that your God may not condemn you, and that your
future usefulness may not be curtailed. Let no one flatter himself that he
can pass along in obscurity, unnoticed, and neither magnify his calling, nor
yet be discharged from it. It will linger around you, it will haunt you and
will be like a cancer worm gnawing at the root of your felicity. Take steps
to be exonerated one way or the other, and God will bless you: Amen."

Among the difficulties attending colonization for President Snow,
was the limited amount of tillable land, scattered as it was by miles of desert
wastes. The valley of the Lower Virgen was indeed no exception, and offered
limited opportunities for settlement. The stream passed frequently between
deep cliffs and was considerably alkaline in nature. The Muddy, however,
despite its name, was a clear stream with a slight fall and flowing for a
distance of eighteen miles. The valley, though narrow at the head, widened
two and one half miles at the lower end. This stream derives its name from
an alkaline swamp on the east side of the stream where the California road
crosses, and which is difficult to cross in bad weather.

Under direction of Erastus Snow a canal had been constructed nine
miles long on the southwest side, and another on the opposite side was
being contemplated. At the time of abandonment in 1871 these people had
expended on canals and in dr. image $100,000.

Indications are that the people were prospering, for in 1889
Erastus Snow, in visiting the colonists, secured splendid subscriptions toward
stock in a cotton factory at St. George, and extension of the Deseret
Telegraph Line. The next season, however, in a letter to President Snow,
James Leithead stated the condition as one of destitution. It follows:

"Many are nearly naked for want of clothing. We can sell nothing
we have for money, and the cotton, what little there is, appears to be of
little help in that direction. There are many articles we are more in need
of than the cloth, boots, and shoes, and tools of various kinds to work
with."

Burdensome taxes, license, and stamp duties which had been imposed
by the State of Nevada, (since she had acquired, by the Congressional Act
of May, 1866, that part of Arizona lying between the Colorado River and
California), and the high rate at which property was assessed in that state,
made it necessary later to abandon the Muddy section.

Inasmuch as colonization was continually pushing out further the
border line of civilization, President Brigham Young was desirous of visiting
the Muddy settlements in order to get first hand information with respect to
its possibilities. No region interested the General Authorities more than
this southern country, for it was the gateway to the Pacific any season of
the year. San Bernardino, and Las Vegas, had been established as vantage
points since the early 50's. Continued expansion, therefore, in a westward
direction, was viewed very favorably by President Young. Therefore, in
March, 1870, President Brigham Young, together with a goodly number of prom-
inent men from Salt Lake City, was a visitor to the Muddy settlements. Ammon
M. Tenney states, however, that he was considerably disappointed, for he
found conditions unfavorable for agriculture or commercial development.

"The beginning of the end of the early Muddy settlements came in a
letter from the Church Presidency dated December 14, 1870, addressed to James
Leithead, in charge...The settlers, it was said, had done a noble work, making
and sustaining their outposts of Zion against many difficulties amid exposure
and toil. It was advised that the settlers petition the Nevada Legislature
for an abatement of back taxes and for a new country but, 'if the majority
of the Saints in council determine that it is better to leave the State,
whose burdens and laws are so oppressive, let it be so done.'"
"Acting upon the suggestion, the names of all citizens from St. Thomas, Overton, and St. Joseph petitioned the Nevada Legislature for relief. They called to their attention the fact that seven years before had been established St. Thomas and St. Joseph. Thereafter, that Congress had taken one degree longitude from Utah and Arizona and attached this land to Nevada. Taxes had been paid in Arizona and Utah. For the last two years the officials of Lincoln County Nevada, had attempted to assess the back taxes. In addition, attention was called to the expensive water projects established, and the remoteness from markets. Also that they had been compelled to feed the Indians far outnumbering their own population. Furthermore, they mentioned their desire of having created a new county to be known as Las Vegas which should incorporate all of the southern section of the state of Nevada.

"To Congress a similar petition was sent and added to it the necessity of having to haul their lumber 150 miles at a cost of $200 per 1000 feet. That 150 dwellings had been constructed. That orchards and vineyards had been planted and 500 acres of cotton fields had been cleared. That in all, 3000 acres were being cultivated. To this petition was asked that Congress cede back to Arizona and Utah both portions of country detached from them to the state of Nevada."

Elder A. Milton Musser wrote the following account of a visit to the Muddy:


"Editor 'Deseret News': Dear Sir: Our visit to the settlements of the Muddy, (as the valley is inaptly termed) viz: St. Thomas, St. Joseph, Overton and West Point, was a very satisfactory one. Instead of finding, as many expected to find from the misrepresentations of some who had returned from there, a barren and unproductive country, we found a rich and fertile valley, capable, in my opinion, of sustaining a population of many thousand souls. In fact, it is the most inviting section of all our Dixie country. One of the greatest drawbacks to the speedy improvement of the country in building, etc., is the lack of timber, the nearest timber being found some 60 or 70 miles north-west of St. Thomas and no water intermediate (except where the road for a short distance follows the Muddy) nor in the mountains sufficient to run a steam saw mill. The land on the Muddy—which is a stream near the size of City Creek—is or can be made very productive. Brother Andrew J. Gibbons, of St. Thomas, told me that he cut his lucern seven times last year and each time it was in blossom and some two feet high."

Extracts from a letter written by Joseph W. Young to the Deseret News from St. George, June 19, 1868, gives us first-hand information respecting the Muddy, as follows:

"The stream has its source in a number of springs that rise in a beautiful valley of some one thousand acres, and flows to the Rio Virgen, a distance of some thirty miles in a south east by east course. There are three valleys on the Muddy... The upper valley is not well adapted for farming purposes unless perhaps for raising hay, for which it would do very well; but for dairy purposes it is not surpassed by anything I have seen in the mountains..."
"The second valley is three miles long, by one mile broad and most of the land good for farming purposes. The Indians have raised considerable wheat here....I must say to their credit—I never saw finer grain in my life. They plant in hills, from one to two feet apart, and irrigate often; but do not allow the water to stand and soak the land....There are five families of our people living here....They are loth to leave this place, because they think there is no other spot in all the south, that is so good.

"Some three miles below this valley the creek runs into a deep and narrow canyon..., and, is about five miles in length. When the creek puts out of this rugged canyon it breaks over all restraint, and spreads out into a tule swamp some two or three miles wide and five or six miles long. From the mouth of the canyon to the junction of the Muddy with the Rio Virgen, a distance of some eighteen miles, is a continuous valley, ranging from one to two miles wide.

"At present, the inhabitants of Saint Joseph are living in a fort built on a high bluff, about midway between the upper and lower end of the Lower Muddy. The town is laid out on a level, sandy bench, laying west and north from the fort.

"This settlement is greatly blessed with an abundance of excellent hay land....The wheat crop is generally good....a large amount of cotton has been planted here and at St. Thomas.

"Saint Thomas is situated on the south or west bank of the Muddy near its junction with the Rio Virgen. It has a good situation both for farming and for fruit raising though the facilities for either are not so abundant as at St. Joseph."

One man in commenting to Joseph W. Young said: "We don't want you to talk sympathy to us, for we are better situated than we were in the north. "This man owns a good farm in Utah County, with a fine house and barn," but said, 'he could live easier on the Muddy than at his own place.'"

Saturday, November 26, the following letter was received and acknowledged:

"St. Thomas, Nov. 24, 1870. Pres. Erastus Snow: Dear Brother: Since my arrival home I have visited all the settlements on the Muddy. I found in all the settlements a spirit of uncertainty and doubt as to the permancy of the 'Muddy Mission.' Very many felt since the visit of Pres. Brigham Young, that there is little or no interest felt for the future of this country. The breaking up of the upper Muddy settlement has helped to confirm this opinion. There are many, however, in all the settlement that wish to remain. They feel as though it would be hard after so many years of toil, to abandon, now, what little progress they have made towards a home. I have tried to encourage the saints, those who feel this way, to persevere. I have also tried to encourage the raising of cotton as the only means to obtain clothing. If our present crop of cotton would bring us goods such as shoes, shirts, pants and other articles of common wearing apparel, it would be a blessing to many now destitute."
"I mention this so that you might inform us on this point. The crop of cotton is small, but, if we could realize even 20 or 25 cents per pound in the most necessary articles of clothing it would be a blessing, present as well as future as a stimulant to more extensive cotton culture. I have urged and encouraged the extensive cultivation of cotton on co-operative principles and I am satisfied instead of 20,000 pounds a year, there might be 70 or a hundred thousand pounds produced every year which would be ample for our own clothing and much more. We have grain sufficient for the present population and perhaps some to spare; but, at present, there is no market, outside nor in. The brethren are very anxious to sell the present crop of cotton for goods. Please communicate to me what the factory will do in this matter...."

Signed (James Leithead).

There were living at that time in the settlements, the following population: St. Thomas, 150; St. Joseph, 193; West Point, 138; and Overton, 119: approximately 600 people. In addition to this contribution by Arizona, Utah furnished Nevada from settlements in Eagle, Clover and surrounding valleys an addition of 600 people.

The letter from the First Presidency, and its approval by Apostle Erastus Snow, resulted in final abandonment of the Muddy settlement, February, 1871, for apparently deaf ears had been turned upon their petitions. Many of those having occupied this region were later residents of the Little Colorado settlements of Arizona and Long Valley in Utah.

Edward Bunker, a member of the Mormon Battalion, Bunkerville, on January 8, 1877, established on the east side of the Lower Virgin, two and one-half miles northeast of where the town now stands. Bunker had been a Bishop of Santa Clara, but, with a few friends, decided to cast his lot in a more remote place, in order to carry out the plan of the United Order. May it be said that the principle of living under this communist order was not made mandatory, but left free to the several communities desiring to adopt it.

Bunkerville had a very elaborate organization under this Order and to its credit was a large amount of irrigation work accomplished, which hardly could have been done under any other plan.

In speaking about the United Order, Apostle Erastus Snow on Sunday, December 15, 1878, said:

"The chief obstacles to its establishment are the ignorance and selfishness which exist among us, and one perhaps, as much as the other. We have been taught cooperation, and it is a correct principle as far as it goes, but it does not go far enough. Why are we not one? Because we are not sufficiently influenced by Gospel principles. Cooperation is but a little staggering effort towards the United Order. It is impossible for us ever to become one in the Holy United Order until the Lord works in us to will and to do according to His good will and pleasure."

In January, 1879, the following elaborate rules were drawn up and signed by forty-four members of the Bunkerville Ward:

"Article 1. This Company shall be known as the Bunkerville United Order.

"Article 2. The officers shall consist of a President, two Counselors and a Secretary Treasurer, to be elected by the members of the Company.

"Article 3. No person shall be received as a member of the Company except they put in themselves all that they possess, that there may be no conflicting interest outside of the Order.

"Article 4. All property shall be appraised by the appraisers and entered upon the Company Books as Capital Stock; and then be turned over to the Members in joint-stewardships, or otherwise, as may be for the best interests of the Company.

"Article 5. Each member shall bring the increase of his stewardship into the storehouse of the Company, or have it accounted for therein; and after making good the property of the Company which they have handled, receive credit therefore, and draw their supplies therefrom according to their necessities.

"Article 6. No person shall be received as a member without the mutual consent of the Company.

"Article 7. At the end of each ensuing year, all the property handled by the Members of the Company, shall be reappraised by the appraisers, to ascertain how much the property has decreased in value by usage, and to appraise all improvements thereon, that they may be credited with the same upon the Company books."
"Article 8. There shall be a committee of four or more, appointed, with power to appraise all property, and to say how much of it each member, or stewardship, shall have to use, and say whether they shall have all or what portion of the increase of said property placed to their credit. Said Committee shall advise with the Company in all matters of importance.

"Article 9. All increase of any general property owned by the Company shall be held as a fund to balance any losses that may occur; or be decided among the members of the Company, as may be for the best interests of the whole.

"Article 10. Any member wishing to draw out, may do so, after bearing an equal portion of all losses of the Company; they may draw their Capital Stock and an equal portion of the increase of the Company, according to the labor performed during the time they were connected with the Company, which shall be designated by the Appraisers.

"Article 11. The Company shall have the right to expel any member for non-compliance with the Rules or for disorderly conduct or a failure to perform the duties and responsibilities placed upon them by the Company. This shall be done by a two-thirds vote of the Company, and they shall be settled with as specified in Article 10, 12, 14.

"Article 12. No individual drawing out or being expelled from the Company shall have the right to claim any Real Estate or for improvements made thereon, but shall be paid in Stock and Produce as specified by the appraisers; if the appraisers and the parties shall fail to agree, then it shall be appealed to the whole Company.

"Article 13. Any person drawing out shall not have a full settlement until the books are settled at the end of said year.

"Article 14. All business of importance shall be done by the mutual consent of the members of the Company.

"Article 15. The officers of this Company shall be elected during the month of January of each ensuing year at the place designated by the President.

"Article 16. The above Rules may be altered or amended by a two thirds vote of the members present at any General Meeting, when due notice has been given.

"Article 17. We, the undersigned do individually and unitedly, covenant and agree to sustain and abide by the above Rules, in the Spirit and meaning thereof; praying for the assistance of our Father in Heaven, to help us so to do.

"At the time of formulating the foregoing Rules the Company was working in Stewardships. The land had been divided and drawn by lot. Each stewardship was allotted teams, wagons, farming implements, etc. necessary to carry on the labor assigned to them. The products of the various stewardships were to be placed in a general storehouse and all members, if faithful, were to draw therefrom according to their necessities.
"At the afternoon meeting of the 12th of January Apostle Erastus Snow offered the opening prayer in the course of which he dedicated the land and water and elements for the second possession of the Saints."

"Sunday, February 9, 1879.

"Bishop Edward Bunker addressed the Saints in St. George Tabernacle; in the course of his remarks he reported the results of working in the United Order in Bunkerville, Nevada, as being very satisfactory. He testified that God's blessings had been with the company. In 1877, their first year at Bunkerville, they produced 450 bushels of wheat; 12,000 lbs. of cotton on the seed and 600 gallons of molasses. In 1878, they produced 1600 bushels of wheat; 30,000 lbs. of cotton on the seed and from 1500 to 1600 gallons of molasses. Also, had sown a hundred acres of fall wheat, which was looking well."

Erastus Snow said he had been asking the Bishops and leading men of settlements which he had visited:

"Are the teachings we have been receiving, relating to the principles of the United Order, during the past five years, to fall to the ground; or will those teachings produce the good fruits desired?" He concluded by saying:

"May God open the understanding of the wives and children of these old members of the Church, so that the principles of the Kingdom and Government of God can be carried out in a manner which has never been, heretofore, manifest."

United Order in Bunkerville even under its elaborate plan was not to endure for long as witness the following:

United Order at Bunkerville disorganized October, 1880.

"This month it became manifest at the Bunkerville Ward, where the workers in the United Order have been working as 'Stewards', that 'some stewardships through their economy and industry were gathering and laying up in abundance, while others, through carelessness and bad management, were wasting the means of the Company, each year being increasing in debt.' This was very unsatisfactory to those whose ambition was to accumulate, at least, the necessaries of life. The result was that a general meeting be held, at which it was decided that each stewardship should have the right to draw 80% of the proceeds of their labor. The 20% to be retained in the Treasury as a fund to keep the Capital Stock good. This proved unacceptable to some, and they gave notice of withdrawal. This caused a settlement to be made of the whole business. Dissatisfaction increased, and it was decided to disorganize the Bunkerville United Order. The company aid off all the Capital Stock and 17½% of the labor performed."

Mesquite, another new settlement, lying between Bunkerville and Littlefield, on the west side of the river, was established in 1889 but was short lived, being abandoned a few years later to be again settled by Utah people in 1895.

The following letter appears, indicating some of the difficulties confronting the people in those times. Bishop Wm. H. Breck Jr. writing from Mesquite states:

"We are steadily working on the canal; 12 of the men are down with chills, leaving but 9 to work, fearful that if they do not get more help, some will leave, discouraged."

He was himself down with the chills and adds: "Heat in shade, every day last two weeks, 100 degrees and 140 degrees where the men have to work, and filthy water to drink."

The Muddy Valley was again reinhabited, however, as early as 1891, but the growth was slow. By 1892, the four principal places consisted of about twenty families. Today the population has not materially increased.

The dissatisfied attitude on the part of a great many people sent to strengthen the Muddy settlements from the very beginning, and the recommended abandonment of the district, made successful colonization extremely difficult for Erastus Snow. The psychological effect attending the sudden removal, or the continuous stream of dissatisfied one-seekers, naturally tend toward demoralizing the general morale for future settlement in any given region.

Nothing could be more satisfying than to have a contented group unitedly accepting obstacles as they came. Erastus Snow was just such a man himself and such a man was his file leader Brigham Young. What greater impetus was needed than to have such men at the helm. President Young

had conquered a vast domain with the united help of his brethren. They performed the work but likely it would never have begun without his hand guiding and encouraging their efforts. President Snow, equally capable, was on the very ground in the midst of the battle. He permitted nothing to escape his notice. Seldom did a plough ever turn the soil without his advice first being sought respecting the feasibility of location. When the Southern Mission expanded to the Little Colorado and beyond, it was not uncommon for President Snow to be absent from home two and three months at a time. He was ever on the border line of civilization, marking the path for greater expansion, that all may acquire comfortable homes, and be able in the course of time to glean the fruits from their own fields.

President Snow, while disappointed at results of the Muddy, directed these same individuals into Long Valley and later so, of them into the Little Colorado region, where in both places United Order became established.

It was not President Snow's disposition to shift about and become discouraged. However, he did not want any one to settle in a place unfavorable if a better location might be secured. The following from an extract of a sermon preached by him at Bear Lake Stake in 1880 illustrates his viewpoint:

"That in all my travels, the thought of seeking a new or better place for myself or family has never entered my heart...I am not one of the shifting sort of men....I have never felt to change my location. If I had located upon a barren rock, I would have packed soil enough to make a beautiful home of it. And by the way, I believe the home I have made, has cost me as much labor as if I had hauled the earth on to it."

"Many years earlier than the advent of the Mormons into Arizona, came the Spaniards as missionaries and explorers. Later still were the trappers, prospectors, miners, cattlemen and farmers."

Notwithstanding all these, no peoples contributed so much to the permanency and stability of Arizona's agricultural resources, as did the Mormon people who located settlements on the more eastern half from its northern to southern extremity.
The following is from the pen of Arizona's historian:

"It is a remarkable fact that Mormon immigrants made even a greater number of agricultural settlements in Arizona than did the numerically preponderating other peoples. However, the explanation is a simple one: The average immigrant, coming without organization, for himself alone, naturally gravitated to the mines—indeed, was brought Southwest by the mines. There was little to attract him in the desert plains through which ran intermittent stream flows, and he lacked the vision that showed the desert developed into the oasis. The Mormon, however, came usually from an agricultural environment. Rarely was he a miner."

The settlements on the Muddy antedated all others created by the Mormons except Tubac, which was only temporary and became established in 1851.

Indicative of the permanency and quality of Mormon pioneering, the following from F. S. Dallenbaugh in his "Breaking the Wilderness":

"It must be acknowledged that the Mormons were wilderness breakers of high quality. They not only broke it, but they kept it broken; and instead of the gin mill and the gambling hell, as cornerstones of their proress and as examples to the natives of the white man's superiority, they planted orchards, gardens, farms, schoolhouses and peaceful homes. There is today no part of the United States where human life is safer than in the land of the Mormons; no place where there is less lawlessness. A people who have accomplished so much that is good, who have endured danger, privation and suffering, who have withstood the eulogy of more powerful sects, have in them much that is commendable; they deserve more than abuse, they deserve admiration."

The Muddy region excepted, no additional settlements were attempted in Arizona until 1873, when the Authorities of the Church in Utah formed a plan of colonization, and a pioneer party of seven hundred men was sent south. This group of men intended to get a start by working on the Texas Pacific Railroad, but became discontented with the prospect and went home. 12

The first extensive Mormon exploration of a portion of the country was made from Kanab in October, 1875, by a party consisting of only seven men who sailed from Salt Lake City and St. George.

The following from the Tucson Citizen of December 14, 1875, is of interest. 13

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13. Jensen, Andrew, Maricopa Stake.
"Quite a number of immigrants arrived here yesterday from Utah. They started out on a mission to preach the gospel in Mexico, but may conclude to stop in Arizona. They understand this kind of country and all about irrigation and are very much pleased with what they have seen of the territory and the reception given them by the people here. The names of the gentlemen composing the party are -- Capt. Daniel W. Jones, Helman Pratt, James Z. Stewart, Ammon H. Tenney, Robert H. Smith, Anthony W. Ivins, and Claude Jones, Mr. J. Z. Stewart being secretary. We believe they are Mormons by profession, but they are very intelligent men and just suited to develop a new section of country.'"

Evidence points conclusively, however, that they journeyed on to Mexico, as noted in an article of the "Deseret News" of July 3, 1876.

That the party was greatly impressed with much of the country through which they passed is inferred, since Daniel W. Jones soon led a group of his friends back into some of the region formerly visited (March, 1877) but this time with definite purpose of location for settlement.

In January, 1876, definite steps were taken to organize an expedition that would satisfy the authorities of the Church in establishing settlements, particularly on the Little Colorado. Thereupon, about two hundred families were called as missionaries to go at once to the place designated, with Lot Smith as president of the organization. The first party arrived in March, at the Sunset Crossing, and soon the camps of Sunset, Allen, Ballinger, and Obed were established.

Coming under the jurisdiction of Apostle Z. R. Snow, it naturally interested him to pay the newly created settlements a visit. Thereupon, in company with President Daniel J. Wells, Brigham Young Jr., and other elders from Utah, they arrived at Sunset, Friday, June 7, 1876.

14. (Deseret News: 24:769) "The Deseret News" of July 3, 1876, contains the following:

"The Daniel W. Jones missionary party, who have been operating in Mexico, have now all returned to Utah. We had a call to-day from Elder James B. Stewart, from whom we learn that Elder Wiley Claude Jones stopped over at the Little Colorado and Elder Daniel W. Jones and Elder Anthony W. Ivins joined Pres. Jells and party at Moab, south of Kanab, and traveled north with them, Elders Stewart and Helman Pratt bringing up the missionary team and wagon. The party left Utah last September. We understand there is a prospect for a good work being done in Mexico. (Des. News. 25: 369)"
The visiting brethren held meetings with the Saints at Sunset, Obed, Allen's Camp* (St. Joseph), and Ballinger's Camp (Brigham City), from the 4th until the 7th leaving for their return trip on the 8th, by way of Lee's Ferry.  

Erastus Snow was especially adapted to direct colonization. It necessitated but one glance at any given region to determine its possibilities. In all his travels one thing has been noticeable, from what has followed, that any suggestion offered to the colonists bettered their condition. Irrespective of the number of persons affected, or the length of time they had resided in any locality, if Erastus Snow suggested moving the townsite here or there, it proved to be advantageous to the settlers.

Many problems presented themselves to the home seeker in making settlement. From this period forth, locations were frequently made without ever consulting President Snow or anyone else. As people continued to pour into these established camps other places were immediately sought, for greater expansion was necessary. However, upon arrival of Erastus Snow, who made, usually annual trips necessitating two and three months travel, suggestions would generally be made for improvement in one form or another. The campsite may need moving to safer quarters or to a healthier place; the damsite had been located too near the settlement for needed expansion; or the site chosen was too limited to warrant sufficient numbers to locate permanently and safely against Indians, etc.

* The author here begs leave to inform the reader that his own parents were among the number who comprised the Allen's camp, on that memorable journey in the "hey-dey" of their honeymoon. To them was born the first child of any in the camp; namely, Hannah Maria Olsen, who died in her infancy on their return to S. L. City in the autumn of 1877.

15. Jensen, Andrew, Little Colorado Stake.
The territory embracing Arizona differed materially from the more northern portion of Utah. Commenting upon this in remarks at conference of Bear Lake Stake in 1880, Elder Snow said:

"Now, touching the climate and soil and general facilities of the country through which I have traveled in Arizona, and along the borders of New Mexico, when compared this region of country, it is a desert; that is, the facilities for agricultural purposes are far less than in Utah. It is more of a grazing region. There is a lack of mountain streams, for the hills are generally low; they do not tower up in the clouds, and are not capped with snow as they are in this northern country. The main range of the Rocky Mountains falls off about the time you reach the New Mexican line, and the hills then become lower, and the streams are not so numerous. . . . The northeastern portion of Arizona is watered by the Little Colorado and its tributaries, and the farming region is on the head waters of this stream, but it is not extensive; there are, however, facilities for small settlements, and extensive ranges for sheep and cattle...."

The obstacles attending colonization for the settlers made the Southern Mission a difficult one for all the Church Officials, and especially so for Erastus Snow who was directly in charge under President Brigham Young.

Many hardships had to be endured, the country was extremely dry, except for July, which is the rainy season. "Seed put in four months prior to July had not sprouted except at Allen's Camp where the irrigation brought up the plants." 16 The terrible floods, which followed the rain, washed out the dams repeatedly and continued to do so for many years afterwards where permanency of settlement was being maintained. Abandonment was the result in many of these earlier camps along the streams of the Colorado as will be noted.

"Within five years," writes Andrew Jensen, "scarcely one-tenth of those who had been called by the presidency of the Church to locate settlements in Arizona could be found at their posts of duty."

A considerable number of men had written the General Authorities or their families at home, from which a copy has been preserved, championing the

cause of settlement in most glowing terms, either from over zeal or lack of good judgment. Today St. Joseph is the only remaining original community that was settled in 1873, and its townsite has been changed by a mile or two a couple of times in order that suitable conditions might be made available.

Apostle Erastus Snow made his second but most memorable trip into Arizona, arriving among the Little Colorado settlements September 20, 1878, via Lee's Ferry, in company with Presidents Jesse M. Smith, L. John Nuttall, Ira H. Hinckley, and others. Meetings were held at Brigham City and also at Sunset.

"President Snow addressed the several communities on the Little Colorado speaking of his experiences as a pioneer in this Church, also spoke relative to the Nephites and Lamanites and the prophecies and revelations of Joseph Smith concerning these people. Exhorted the people to live unitedly in all their undertakings as taught by the Savior to His Apostles."

President Snow, in company with Samuel G. Ladd as surveyor, and a few additional partyers, made a survey of adjoining lands, laying off a new townsite for St. Joseph one mile west of its then present location. In addition they made survey or a new water ditch to carry water to this new location.

It was by no means a singular experience for Erastus Snow to seek entirely new location for the saints at considerable distance from any community, that then existed, that all might find it possible to secure homes for themselves and families. One such a place founded was Snowflake, named in honor of the church dignitary and W. J. Flake, then living considerably isolated from the settlements for that particular period. Snowflake, one of the most flourishing towns of Mormon origin is situated about forty miles from St. Joseph. Its first settler was James Stinson from whom Elder Flake purchased the land for $11,000 in livestock. Snowflake was also the first county-seat of Apache County created in 1878, the first court session being held in the home of W. J. Flake.

Taylor, named in honor of President John Taylor, and which lies three miles beyond Snowflake, was recommended as a townsite in September, 1878, by Apostle Snow
As stated previously, many of the settlements were either selected by
the settlers themselves or directed by other Church authorities other than
President Erastus Snow. One such person who was called by President Young to
go into Arizona, and assist in selecting places for colonization was Ammon M.
Tenney, as scout of Mormon, he was second only to Jacob Hamblin. His call
came to him while at Kanab in 1877, his labors being confined mainly to western
New Mexico and eastern Arizona. A number of settlements recommended by him were
St. Johns, Concho, the Meadows, and Woodruff.

Erastus Snow, on this same trip (1878), made formal visit to the Tonto
Basin. The region although considerably southwest from the Little Colorado
settlements, was settled, according to historian Fish, in 1877. Soil, water,
and climate were favorable enough but because of numerous Indian tribes con-
tinually traversing this particular region, and at times in hostile mood, it
was deemed advisable to abandon the Basin for more favorable locations farther
south. Tonto Basin, as one historian puts it, was a sort of "no man's land."
Even as late as 1880, President Wilford Woodruff recommended to the Presidents
of the Arizona Stakes complete abandonment of the Tonto Basin.

The Snow party continued on in their journey to the settlements that
were being established by the Saints on the Salt and Gila Rivers in the central
and southeastern portion of the state.* On their return from this trip they
crossed the Mogollon Mountains again and arrived at the Sunset Saw Mill, forty
miles west of Sunset.

* It will be remembered that Daniel H. Jones and party on their initial
journey of exploration in 1875 through Arizona into Texas in Old Mexico, (the
first missionary expedition ever made to the latter place according to Jones)
made so favorable an impression upon certain members of the party that shortly
after reaching Salt Lake City they desired to return. Thereupon, a company con-
sisting of Helaman Pratt, James Z. Stewart, Isaac J. Stewart, Louis Garff, George
Terry, and Helion C. Trejo, left October 10, 1875, in the nature of a missionary
enterprise, rather than for exploration.

A letter from James Z. Stewart, then at Tubac, dated March 4, 1877,
addressed to President Brigham Young, was so full of promise for the southern
part of Arizona that President Young immediately called Daniel W. Jones into
"Two years ago this summer I visited the greater portion of the Territory of Arizona; that is, I with other, passed through the northeastern portions of the Territory, along near the eastern border, southward to the extreme southeastern portions of the Territory, returning through Tucson; crossed the desert to the Gila, then crossed Salt River and up through the Tonto Basin and over the Nookhoo to the Little Colorado, and obtained a very general understanding of the country and the conditions and facilities of the Territory; and also the western portions of New Mexico."17

"Apostle Erastus Snow appears to have been the first of the Mormon faith to cross this valley region. His party arrived on the San Pedro River, October 6, 1876. The most easterly point reached in the Gila Valley was at old Camp Goodwin, not far from the present railroad station of Fort Thomas and at the extreme western or lower end of the present farmed area."18

"We arrived at the Sunset Saw Mill," writes L. John Nuttall, "at 12:20 A. M. having traveled 7 miles without any road...The mill has two-horse power boilers and engine and mill complete. There are large groves of splendid timber near by and also considerable land for farming purposes, altogether it is a desirable and healthy location. At 6 o'clock the Saints assembled in meeting and were addressed by brethren of the party... leading a party at least into the Sen Pedro or Salt River country and if possible as far as the Yaqui country in Mexico.

The expedition was organized at St. George, Utah, January 17, 1877, with the following heads of families: "Jones, Philemon C. Merrill, Dudley J. Merrill, Thomas Merrill, Adelbert Merrill, Henry C. Rogers, George Steele, Thomas Biggs, Ross R. Rogers, John D. Brady, Joseph McGregor, Isaac Turley and Austin C. Williams." This pioneering group consisted of eighty-three persons many of whom were children.

The journey was by way of Beaver Dams to the mouth of the Virgin, the Colorado being crossed at Stone's Ferry. A pretty well traveled road for those days was found from Fort Mohave to Prescott. Diverting from this road, the party, after much weary travel, arrived at their journey's end on the Salt River, March 6, 1877.

Here a settlement was founded at first called Camp Utah; later, Utahville, Jonesville, and finally Lehi.

17. Snow, Erastus; Discourse at Bear Lake, August 7, 1880.
18. McClintic, Jas. W., Mormon Settlement in Arizona, p. 244.
"Wednesday Oct. 16, Elder Erastus Snow and party traveled from Sunset Saw mill to Pleasant Valley toward the Little Colorado River and camped in the timber for the night.

"Friday Oct. 25, Elder Erastus Snow and his party continued the journey to the Grand Falls of the Little Colorado which they reached after traveling over difficult roads for 48 miles.

"Saturday, Oct. 26, Elder Erastus Snow and party crossed the Little Colorado River.

"Sunday, Oct. 27, Elder Erastus Snow and party continued the journey and traveled down the Little Colorado River.

"Monday, Oct. 28, Presidents Erastus Snow, Smith, Mineckley and L. John Nuttall continued the journey toward Utah, drove by way of Moab, where they met with the Saints, about thirty three families being located at this place.

"Wednesday, Oct. 30, Elder Erastus Snow and party traveled to Lee's Ferry on the Colorado River. They crossed the river in safety, and camped near Sister Lee's house."

"In making this visit," says Andrew Jensen, "the party traveled, in six weeks and four days, 1300 miles..... Held twenty one meetings, located sites for eight settlements, organized and set in order the local priesthood in the settlements, where there were sufficient numbers; called on and visited with all the Saints located on the Little Colorado River and its tributaries, and the southeastern and central portions of Arizona, finding that few in a place and far between came."

Brigham City, Arizona, was a fair sample of community life as then existed in the late seventies and early eighties. "At no time," writes L. John Nuttall, in 1876, as special secretary and correspondent for Erastus Snow, "did Brigham City (formerly called Zelmer's Camp in 1874), ever have more than about forty families living at this place."

"The fort is 200 ft. square. There is a drive way on the north and south sides with narrow entrances on east and west. The walls are 7 feet high, built of rock. There are 36 dwelling houses 15 x 15 ft. around the inside of the fort. On the north side there is a dining hall 20 x 60 ft., with two rows of tables to seat from 150 to 350 persons. Adjoining the dining hall, on the outside, is a kitchen 20 x 25 ft., also a bakery and oven. There are also six dwelling houses adjoining the west side and six party built on the

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"Brigham City is located about 400 yards west or northwest of the dam which is a substantial rock 125 ft. long, 15 ft. wide, and 110 ft. high on a rock foundation so arranged that in high water the middle can be let open to the stream and allow the water and drift wood to pass by. At this dam the grist mill is also built, a good and substantial frame building 10 ft. by 20 ft. and two and a half stories high."
south side of the fort. Inside the fort is a good cellar 16 x 16 ft. and a
store house built thence; also a wood cell 25 ft. deep, furnishing sufficient
water for family and culinary purposes. Inside the fort also, another cell
23 ft. deep, near the kitchen. Good corrals and stockyards north of the fort.

"This present summer (1878) there were in Brigham City, 150 acres in
wheat, 30 in corn, 12 in sugar cane, 4 in potatoes, 15 in oats, 3 in barley,
1 in rye, 25 in garden and vegetables, 15 in orchard, making 274 acres in all
that have been grubbed, cleaned, and planted."

This same summer a heavy flood was experienced, wherein the rain fell
more or less for seventeen days, causing the river to overflow its banks upon
an area from one to three miles wide, and from one to three feet deep for a
period of two weeks, the water being at its highest August 22. This flood
was most destructive and was the means of discouraging many of the forty
settlers, and frightening the new comers into other places.

United Order was intended in all Arizona settlements by request of
the General Authorities of the Church. Not that it was to be made mandatory,
but a wholesome experiment. Erastus Snow as director in charge of colonizing
in the Southern Mission encouraged the inhabitants of the settlements to
practice it as a means of protection against the Indians as well as fostering
the spirit of owning "all things in common" for the use of all to care.
Brother Lake, presiding officer states, "that while the people lived together
in the United Order they generally all ate together at the same table, some-
times as many as three hundred people sat down to eat at the same time."

"In this same year," wrote L. John Nuttall, "there are 46 men, 46
women, 31 boys, and 30 girls, the milk seventy-five cows at the dairy and
sixty-seven at home, two men in the blacksmith shop seven men and eight women
at the saw mill, one man in the wagon shop, one family at the saw mill, others
engaged on farm and other labor as required. One superintendent of the
eating department, who with four of the sisters, who serve three days at a
time as cooks, prepare the food."

Fredonia, is another community established by Erastus Snow, and is
important as the northernmost settlement in Arizona, being only three miles
from the border line of Utah.
Fredonia was settled by residents of Kanab in the spring of 1850, and named by Apostle Erastus Snow. The name suggested freedom from the enforcement of federal law from which many of its inhabitants had fled.

It was described by one, "as the greenest, cleanest, quaintest village of about thirty families, with a nice school house and a church, and a picturesque charm that often found, and the most northerly Arizona town is almost one of the prettiest."

Erastus Snow describes that portion of Arizona--Colorado and New Mexico inhabited by the Saints under his "Mission" as follows:

"The garden of Arizona, so far as agricultural facilities are concerned, is on Salt River, after it emerges from the mountains and where our people are locating, at Mesa City and Jonesville. The country along Salt River is being occupied by people from various parts of the world, who are not on us. These two settlements of our people are doing very well, so I understand, and there are facilities for many more in the same region. The climate is warm; the summer is long, scarcely any heat at all, and scarcely any frosts. But in that immediate vicinity there is not very extensive growth of grass. The range is mostly in the hills, in the northeastern and southeastern parts of the Territory, on the headwaters of the Gila and its tributaries, the San Pedro and Black and White rivers; and also are many facilities for small agricultural settlements.

"The climate generally is milder than this, and consequently more pleasant. The eastern andnorther portions are temperate, neither very hot nor very cold. In the southern portion, as I have said, the summer is long and warm; it is decidedly a hot and a dry country.

"The country I visited last summer, further to the east and northeast, the upper valleys, or valleys of the Rio Grande Del Norte, which are in Southern Colorado, and run into New Mexico, is a fine agricultural and grazing country. Fine mountain streams come out of the foot hills to the broad valleys and open plains. This region affords facilities for flourishing settlements, as well as for flocks and herds; and the climate is as cool as that of Bear Lake and the other elevated valleys of Utah, and if not so severe winters as in Cache and Bear Lake valleys, at least something approaching them. There are facilities for many fine, flourishing settlements in that region of country; and we are establishing some colonies in that, consisting mostly of emigrants from the Southern States with a few from Utah, to counsel and instruct them in the art of irrigating the soil and establishing settlements after the order of Zion. We find ourselves under the necessity of sending a few more to that region, and a few others to different localities, to assist in establishing and maintaining our new settlements."20

20. Snow, Erastus, Extracts of Discourse at Bear Lake, August 7, 1880.
VI

LATEST COLONIZING EXPLOITS

Since the year 1878 when Erastus Snow set in order the branches of
the Church in Arizona and New Mexico, he was appointed by the First Presidency,
in November, 1882, with authority to call to his assistance others, to go to
Arizona, the States of Chihuahua and Sonora, in Old Mexico, for colonizing
purposes. They hoped to purchase land near the borders of the two countries.

While upon this mission for his Church, his first wife, Artireesia
Beman Snow, died in St. George, December 23, 1882.

"In January, 1883, apostle Erastus Snow accompanied President John
Taylor and party on their trip to Arizona and Mexico, and in 1883 he went
with apostle Moses Thatcher and others, to the city of Mexico, where they
purchased large tracts of land in Hont or Chihuahua, where the settlements
of Diaz, Juarez, and Pachecho were afterwards founded, chiefly by Latter-
day Saints fleeing to the rivers of "The Crusade.""

"On May 9, 1885, elders Moses Thatcher and Brigham Young arrived in
Mexico City as representatives of the Church to treat with the Mexican Govern-
ment for the purchase of lands and the granting of colonization concessions,
with a view to establishing colonies of Saints in the State of Chihuahua."

"On June 9, 1885, elders Erastus Snow, Brigham Young, John W. Taylor
arrived in Mexico City, the apostles having come to continue negotiations
with the Government for colonization lands in the lands on which to colonize.
The Brethren were received by President Diaz and other Government officials,
and on February 18, of the following year (1886), twenty thousand hectares of
land were purchased of elder Erastus Snow. The contract entered into with
the Government specified that a certain percent of the colonists should be native
born Mexicans. Hence on December 1, 1886, President Heber C. Grant left Mexico
City with a company of Saints for Colonies Juarez, for the purpose of establishing
them there. All went well till they arrived there, but conditions there, climate
and every other way, were so different from what the native Mexican Saints had
been used to, that the greater part of them became dissatisfied, and they started
back home on foot...the journey taking then three months. A few families remained
in the colonies for four or five years, but finally all but two or three persons
found their way back to the "sunny South.""

"Sunday November 1, 1885, at the St. George Tabernacle, Apostle Erastus Snow, who left St. George in company with his wife Minerva W. Snow, in June, made a report of his travels in the Republic of Mexico, in company with Apostles Brigham Young Jr. and Francis M. Lyman. He stated that they had visited that Republic for two reasons, to explore and examine the country with a view to our people colonizing there, and to become acquainted with the leading authorities of the Government. This had been done on the invitation of President Diaz. Opportunity was afforded to visit such of the Mexican States as they chose. They availed themselves of this courtesy by visiting several of the Central States. They traveled chiefly on a plateau averaging about eight thousand feet above sea level, which had an equable climate, the two extremes being 60 and 80 degrees. Besides these Central States they visited the N. W. States—Chihuahua and Sonora. These States are some four thousand feet above sea level with greater extremes of heat and cold. The higher plateau has in the rainy season abundance of rain; and has much more productive soil than the N. W. States.

"The people are a mixed race, being about three-fourths Indian, the balance largely of Spanish extraction.

"Roman Catholic religion formerly had powerful sway in that region, but the people arose against its influence under the leadership of President Juarez, a pure-blooded Indian, and obtained their freedom—confiscating some of the monasteries, convents, and other Roman Catholic edifices, not used strictly for religious worship.

"The Government officers now wish to encourage all forms of Protestant religion, also colonization, so as to introduce increased religious liberty; and to encourage intelligent industry.

"They expressed themselves freely in relation to our people; they are well informed relating to our history, and expressed themselves freely by way of encouraging us to settle among them, for, as they expressed themselves, 'the felt they needed such an element in their nation.'

"Brother Snow states that there existed in that country, however, an element of opposition, coming chiefly from Americans; but it so happened that Americans had less influence in Government circles than other foreigners.

"He said it had not, as yet, been decided by our leaders to colonize our people in Mexico, but it was desirable to cultivate the friendly disposition manifested by the Mexican Federal and State Authorities."

"Colonia Diaz

"The Casa Grandes valley has been inhabited for perhaps generations by Mexicans, one of the principal towns in the valley being La Ascencion, situated across the river, four miles south of Colonia Diaz. The first Latter-day Saint settlers in that part of Mexico were Mormon exiles, who fled from the hand of prosecution by representatives of the U. S. Federal Government on account of their family relations. Most of them hailed from Arizona and the first ones arrived on the Casa Grandes river in the beginning of 1884 and early in the early part of 1885. Some of these early settlers or refugees into Mexico went as far up as Corralitos, while a few located near the Spanish town of La Ascencion.

4. History Juarez Stake.
"But the real commencement of what subsequently became Coloniz Diaz was made by an organized company of exiles, who had commenced their journey from Snowflake, Arizona, early in February and arrived on the Casa Grandes river March 7, 1885."

"On Monday the 9th of February, 1885, according to an arrangement in which Jesse N. Smith was the foremost, in this part, quite a number of teams started from Snowflake in the eastern Arizona Stake of Zion, Apache Co., Arizona, upon a journey to the Republic of Mexico. The saints had, for some time been imprisoned and a very bitter spirit had been shown toward many of the Latter-day Saints upon various pretexts, but the most prominent was polygamy."

"In 1886 Miles P. Ronney contracted and built a two story adobe building of modern architecture in Juarez. This was for a long time called the 'big house' in that part of Mexico and its erection cost $1400. It was built by Apostle Erastus Snow for the purpose of encouraging others to build good houses. Brother Snow never lived to see his house finished; he was making preparations to come to Mexico to occupy his house, when he took sick and died in Salt Lake City in May, 1886. As anticipated, the erection of this modern house in Juarez encouraged others of the brethren to emulate the example of Apostle Erastus Snow; hence the number of fine residences in Juarez today which are known all over Mexico."

Returning from Juarez in July, 1887, having been summoned to Utah by the tidings of the approaching death of President John Taylor, Apostle Snow returned to St. George, where he spent the greater part of the winter. In the spring he went to Salt Lake City, where he continued in the performance of his duties until he fell sick with his final illness, which ended his useful life, Sunday, May 27, 1886.

His body lay in state in the Salt Lake Tabernacle from 8 a.m. until noon on Wednesday, May 30, a vast congregation then assembling to pay their respects to this Missionary, Pioneer, and Colonizer. Apostle Lorenzo Snow presided over those funeral services, at which the following extracts of a number of the tributes appear. President A. O. Smoot of the Utah St be said:

"I have crossed the plains more than once with him; have known him as a legislator and in many capacities. In all his labors he was inspired by the Holy Ghost, and I have regarded him as one of the chiefest of the apostles --a safe counselor in every position. There is no man whose society I have more greatly enjoyed than that of Erastus Snow, and I know of none that have been more powerful in council or that commanded the attention which he did"...
Apostle John A. Taylor said:

"When a man who would stand by his post wanted to go to Southern Utah, Erastus Snow was the man chosen. When in more recent years, a man of wisdom and experience was wanted in Mexico, he was selected. He has always been with the outposts."

Counselor Daniel H. Wells said:

"My first recollection of him was concerning a speech he made in Missouri in defense of his brethren. It was as capable a speech as was ever uttered by a lawyer, though he had never studied law...a prince has fallen this day."

Apostle Franklin J. Richards said:

"Erastus had shortly before when arrested in Missouri, so clearly defended himself that his talent was a marvel to the attorneys..."

"He had wonderful tenacity, and was a most capable man in a hard place, both sound and courageous..."

Apostle Moses Thatcher said:

"Erastus Snow is dead! How few even among Latter-day Saints—how few, indeed, of his immediate associates, comprehend his worth, or fully appreciated his generous, unselfish disposition.

"He was great, because good. An intellectual giant, yet humble as a child.

"Into what listening ear and sympathetic heart shall the troubled now pour their story of distress? Who now will counsel the forsaken, or comfort the grief-stricken, as he has done? The poor and to him freely, and the sick and the weary laid their burdens upon his shoulders without hesitation. Who will bear their now?"

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In conclusion, Apostle Erastus Snow left as a heritage to his Church and State almost two score sons and daughters, four of his five wives. His great name continues to be perpetuated or evidenced by his numerous posterity who love and revere the name of Erastus Snow.
APPENDIX A.

Every person acquires certain peculiar habits, which in life, marks the individual from all others. Erastus Snow was indeed no exception to the rule. His peculiar eccentricities, however, were assets instead of liabilities, as so often they become. His intimate friends love to speak of his little oddities, the relating of which brings a hearty chuckle.

One of these singularities was the smacking of his lips, which, when under certain emotions, resounded for considerable distance. Not only did this smacking vary in its intensity, but at times with greater frequency.

President Snow, as his friends were wont to address him, was never in a hurry. He could always listen to the problems which were perplexing to the youth or the aged. When the informant had exhausted himself, President Snow, who had as yet never spoken a word, would then, in his slow deliberate way, council him as sincerely as a father. It would be on such occasions mostly, that his smacking of lips became most pronounced.

Singular as it may appear, he was invariably late at every appointment. Shocking as this first appeared to the author, delight occurred when informed it was because of being intercepted at frequent intervals by someone who had pressing problems which needed his approval.

Naturally enough, his personal interests were necessarily neglected. For the same reason, as previously mentioned, he started for his farm to advise some one what to do, but frequently never arrived there.

The aged women of today, who were the girls then, were the only ones to be vexed at his lateness to meetings on Sunday afternoon. They were, at times, minding babies at home and seeing President Snow passing along thirty minutes late, knew from much experience that the services would extend that long beyond the appointed hour for dismissal.

Judge Morris, when reflecting upon his own youthful life, recalls with keenest delight the hours spent under the parental roof of that great and good
man, Erastus Snow. The President was very much interested in young people. Particularly was he fond of the boys of the neighborhood, who associated with his sons. "David," he would say, "do my boys smoke, or drink wine?"

Those were the days, too, when the "waltz" was prohibited in most Mormon communities. On one occasion he met several young men leaving for Silver Reef, to attend the dance. "Now boys," said he, "Why are you going to Silver Reef to dance?"

"Because," said they, "we cannot have waltzes in our own town."

"Come on back with me and you can have as many as you like."

The slowness of transportation making his visits to various communities rare, people sometimes marvelled at President Snow's ability, when travelling through isolated ranches, to know the particular needs of the individual? He was so methodical in his affairs that every farmer, by request, had acquired the habit of placing a red rag on top of a very high pole which was the signal for Apostle Snow to drive in.

His one and only liability was his absentmindedness. He would frequently arise from his knees, having knelt in family prayers, and immediately answer a question his wife had propounded the day previous, as though she had inquired of him just prior to saying prayers.

Not infrequently he would remove the meat from the persons plate at either side, as innocently as though he were serving himself from the platter.

In conclusion of what might be an endless story, he was loved by every human being who ever came under his influence. Among the great galaxy of men who followed Brigham Young to these valleys none were better qualified for the arduous tasks than was Erastus Snow.
APPENDIX B.

EXTRACTS OF SERMON BY ERASTUS SNOW

IN BOWERY, GREAT SALT LAKE CITY,

J. H. 1857, PAGE 4

OCTOBER 4, 1857

(Family Government)

"It may be that heretofore the fanning mill has blown out more of the men than it has of the women, but if it has done this it is because the sieve if not quite fine enough, but as the work of reformation goes forward, it will sift to the very bottom, and every member of every family in Israel will feel the effects of the driving element that will sanctify them for the the Lord Almighty, or separate them from this people....

"If there is no sieve fine enough yet to separate the dross from the wheat of the female portion of this community, I tell you, in the name of Israel's God, there is a fine one preparing and it will separate the chaff from the wheat from every family in Israel, as sure as there is a God in Israel, until the families of Israel shall be sanctified before the Lord, until they shall be one, even all the families of Israel, that the Lord God shall accept and not be ashamed of them....

"Many among us, in their ignorance, manifest a weakness of soul in training up their offspring; their weakness is such that they cannot administer chastisement unto their children, but they love them with a foolish, blind, ignorant love, that gratifies every desire and allows them to have their own way and pursue the channel of their own inclinations unrebuked, unchastened, until they grow up wild, as it were, without any proper impulse being given to their minds. If I feel satisfied in thus allowing any offspring of mine to follow the bent of their own inclinations, God will hold me responsible for their evil acts.

"If any man have members in his family whom he cannot control by the principles of the gospel, far better were it for him, if they want to go to the States or to any other country, to give them a good outfit and send them off, get them out of the way and let them go their own way; far better this than to harbor them where they were like a viper in his bosom, corrupting and corroding to the midst of his family....

"Men of some discretion in the Gentile world ask questions about the operations of the plurality of wives among us. How many wives live in each house? How do they get along in their associations? Are they all the time quarreling and fighting? A man said to me once, 'My wife would not stand it five minutes if I should bring a woman into my house to have a share of my company and my affections; I should have hell upon earth and no house that I could build would be big enough to hold my wife; it is marvelous to me how you can live and how it is you are not killed.'"
"They cannot understand it because they are governed by their passions and not by principle, and it is the harshest thing in the world for them to be convinced that this people are governed by principle. This is the doctrine we people have been preaching abroad and it is the very thing the Gentiles will not receive, and they marvel and wonder that we do not bear each other's eyes out; they say this would be the case with them; in a little while they would be bald and blind and full of wounds, bruises, and putrifying sores, or like the kilkenny cats, use each other up all but the tail and then the tails would jump at each other. So it would be among them indeed, for there is no law of the Lord that would keep the people together a minute in the peace and order that exists here. Existence among this people is of itself one of the greatest privileges....

"Where there are disobedient and rebellious children in the midst of Israel, tell me who their father and mother are and I will point out to you disobedient rebellious, disaffected parents, and if there is a woman in any family whose children dishonor their father, I will show you a woman that dishonors her husband and shows him disrespect, from which the children take their example....

"It is the mothers in Israel that have the charge of children, the men of Israel are abroad among the nations of the earth to preach the Gospel and fight the battles of Zion, to go abroad and return once in a few years, perhaps to visit their family and become acquainted with their children. God wishes the mothers in Israel to assume that responsibility and assume it by the Holy Ghost, that there may be a generation raised up that shall be fit for the Lord to use...."
APPENDIX C.

EXTRACTS OF A SERMON BY ERASTUS SNOW

IN TABER'ACLE, NOV. 29, 1857


(Contemplated Persecution)

"That portion of the citizens of this territory who were personally acquainted with the history of this Church and with the Prophet Joseph Smith in his last years are now able to view, in the present movement of the United States Troops, in the measures of the general government and governmental officials, and in the spirit of the people at large, an attempt to carry out, if possible, the same policy that was enacted in the last days of Joseph, which resulted in the expulsion of this people from Illinois.

"There is, however, some little difference. Since that period this people have grown a little more numerous; and, instead of being within two hours' ride of Carthage and Warsaw, they are a thousand miles from the frontier settlements of their enemies. Instead of a military encampment in a corn field, just on the outside of the city of Nauvoo, it is now on the other side of the mountains, about 115 miles from the City of Great Salt Lake.

"The pretended designs of our enemies towards us remind me of the speech of Molla in the play of Pizarro. Descanting upon the promises of the bloodthirsty and treacherous Spanish conquerors of his countryman, he says, 'They offer us protection; yet such protection as vultures give to lambs, covering and devouring them.'

"To their unsought and uncalled for protection, our answer should be: When the State of Missouri, in obedience to her own laws, shall have hung up by the neck ex-Governor Boggs, Austin A. King, old Generals Lucas, Clark, and Wilson, and about twenty-five hundred of her citizens, who were engaged in murdering the Saints, plundering them, and driving them from their homes; when they have repudiated the acts of their corrupt legislature and returned fourfold to all whom they have robbed, with the lawful interest thereon until the time of payment, reinstating those who have been driven from their homes and possessions, making good, as far as money and means can do it, their losses; when Illinois shall do the same and the General Government shall take action to maintain the citizens of this Territory in the rightful possession of all the land they have purchased of them, from which they have been driven by the force of mobs, and then admit this people, without a groan or complaint, undisturbed enjoyment of life, liberty and all those political rights that belong to American Citizens in common, of which the chief is the right of being governed by men of their own choice and of worshiping God according to the dictates of their own conscience, the principle thing for which our fathers fought; when our Government shall do all this and cease their threats and menaces to intimidate free men, call home their dogs of war and set them to administering justice on the scoundrels at home, and keep away their mean, dirty syncophants, whom they wish to force on this people for her rulers at the point of the bayonet; then we may begin to think of having a little confidence in their high pretensions; then they may talk to us about their boasted protection and their regard for the rights of mankind.
"Until they have done all these things and are willing to pay this Territory some portion of the few hundred thousand dollars which it has expended to preserve peace with the savages around us, we shall have no reason to think they are honest or sincere in their intentions. Otherwise, we shall be compelled to regard them and their armies as we now look upon Governors Ford of Illinois and Boggs of Missouri, and their murderous clan of mob forces, even as white sepulchres, fair without, but within full of dead men's bones, rottenness and all uncleanness. Until then, we shall have no guarantee for trusting one particle to them or their promises....

"If any of the citizens of this territory have not as yet experienced enough of the tender mercies of this generation and the promises of corrupt officials of the United States Government and they wish still to trust in them a little further, they have the privilege. The way has been kept open for them to leave. Although martial law has been declared in this Territory and persons are not allowed to pass through, into or out of it, without a permit from the proper officer, yet it has been declared by our Governor, published abroad and has been repeatedly acted upon, that all persons feeling dissatisfied, unwilling to remain in their present position and wishing to go to our enemies and place themselves under their protection and accept of their proffers, they shall forthwith be furnished with a passport and escort. If they wish to leave for other climates, and will pay their honest debts, not steal their outfit, they can have the privilege. Two or three small parties have started this fall, embracing the few remains of our gentile traders, who remained in our midst for purposes of speculation, and I have heard that one or two small families who once counted themselves Saints went with them. The road is still open for others to follow who wish to do so.

"Although many of those who have left this people and returned, like the dog to his vomit and like the sow and washed, to her wallowing in the mire, and who have gone down again to the filth and degradation of Babylon, have reported that they narrowly escaped with their lives that efforts had been made to prevent their departure, yet all this people do verily know, that they were of their father the devil, who was a liar in the beginning, and that their tales were base and wicked falsehoods, as an excuse for their own mean and traitorous course."
APPENDIX D.

EXTRACTS FROM THE JOURNAL OF DISCOURSES, VOL. 12
Delivered in the Tabernacle, October 8, 1867.

by Eradius Snow

(Life and Health, Matrimony, Education, Home Production.)

"I am persuaded that the subject last referred to by President Young—the prolongation of life and the preservation of health—cannot be over-rated. This is one of the subjects relating to our temporal welfare that received the early attention of the Prophet Joseph....

"In relation to matrimony, there is not so much a lack of disposition on the part of the ladies as there is on the part of the gentlemen. The latter sometimes feel themselves unworthy or unprepared, and in many instances, they are so. And if you ask why they are unprepared, to assume these responsibilities as husbands and heads of families, it is mostly because they have neglected the word of the Lord which they have heard from this stand. They have not given their hearts to prayer sufficiently; they have not read the scriptures and educated their spirits; they have not drunk in the spirit of the Gospel. Every young man who has been taught by his parents to pray in secret, to mingle with the family in devotion, to attend meeting and receive the counsels of the servants of the Lord, has grown in the spirit of the Gospel, and this has given them a disposition which has impelled them, as soon as they arrive at a suitable age, to move forward in the duties and responsibilities that they have been called upon, during this Conference, to assume. And they will meet with like response everywhere from the opposite sex who are living their religion. If there is any lack of disposition on the part of the ladies it is because they are not living their religion, for the neglect of one duty leads to the neglect of another, and if our young men and women fail to make themselves acquainted with the law of God they are liable to be led away. Young men or women seeking the society of the wicked are soon befogged and led to destruction. If the young men of Israel are not alive to their duties the young ladies may be left to wander in the society of the ungodly....

"The subject of education is another of the texts given by our President for the elders of Israel to preach upon. I will say that our school teachers should not only be men qualified to teach the various branches of education, but they should be men possessing the spirit of the gospel, and who, in every look and word, and in all their discipline and intercourse with their pupils are influenced by that spirit. They should govern and control, not by brute force, but by superior intellect, sound judgment and the wisdom that the Gospel teaches that they may win the hearts of their pupils, and so be able to impress their minds with those principles they present before them.

"I cannot speak too highly in favor of those good books that have been recommended to our schools—the Bible, Book of Mormon, Book of Doctrine and Covenants, and all other good books; but especially those that contain the history of the dealings of God with his people from the beginning of the world to the present time, as well as the teachings of the prophets and apostles; for the foundation of all true education is the wisdom and knowledge of God. In the absence of these, though we obtain a knowledge of every art and science and acquire what is termed by the world a first class education, we but obtain the froth and lack the foundation on which to rear a proper education.
"The subject of home production and becoming a self-sustaining people is another text, and this will probably guide me right back to 'Dixie.' I will ask the question, How are we going to become self-sustaining unless we avail ourselves of the elements around us and provide ourselves and families with what we need to eat, drink and wear, and our implements of husbandry and other things of like nature? We need iron ware and machine shotes. Our sons need teaching in the various mechanical arts. Instead of raising them all to be farmers or mule drivers, we want a goodly portion of machinists, painters, artists, smiths, school teachers, and all other useful professions. We shall also need lawyers. I do not mean dishonest contemptible pettifoggers; but statesmen-lawyers in the true sense of the word who understand the principles of justice and equity, and who make themselves acquainted with those general principles of jurisprudence, that wise statesmen have recognized throughout the civilized world, that they may not only be competent judges in the land, but be able to thwart the wicked efforts of this ungodly set of pettifoggers. The southern country affords us facilities for raising many things that cannot be successfully raised in the nory. Saint George, though the centre of our present operation in cotton raising is only the borders of the cotton district. From three hundred to five hundred acres is the most that we can water from one dam and canal in that district of the country, while lower down, the same labor would encircle a field of six or eight thousand acres of better land; but a little handful of people cannot grapple with so great a labor. We have commenced some small settlements on the Muddy. The settlers there were mostly substitutes,—Bro. Henry Miller calls them destitutes. Most of them got discouraged and came back, the rest stick and hang like a dog to a root—but they scarcely know what to do. The question is, shall we allow this little handful to be worn out, or shall we strengthen their hands, and so keep moving and progressing, and hold what we have and get more.

"I like the idea of sending young men down there. It struck me as a decided hit when I heard the names read out yesterday. We can do with a number of young men who have small families or who are about to get them, and I say God bless them, and speed them and their wives on their way and by the help of God we will help them."
APPENDIX E.

EXTRACTS FROM SERMON OF ERASTUS SNOW

Journal of Discourses, Vol. 12, April 8, 1868

(The Gathering, Practical Duties, Emigration of the Poor.)

"During the progress of this Conference there have been various means of industry and enterprise spoken of and presented for the consideration of the people, such as the producing of wool, flax, hemp, cotton, and silk, and the introduction of machinery for the manufacture of the raw material into the various fabrics necessary for the use of the people in cold and warm weather. The subject of developing the mineral resources of our Territory is one of great importance. Iron, copper, coal, lead, zinc, and tin abound in our mountain home, and the development of these minerals is of far more importance to the welfare and prosperity of a nation, than the development of mines containing the precious metals; for the latter are limited in their use, while the grosser metals are those that, in their uses, enter into all the ramifications of life. The discovering and opening of gold and silver mines tempt the cupidity of the blind worshipers of mammon, and spread corruption among the people. The prayers of every good man and woman should ascend to God, that in Zion these precious metals may be covered up and concealed until it is His good pleasure for His Saints to possess the kingdom, so that they may be governed and controlled by the righteous instead of the wicked....

"The emigration of the poor has commended itself to the hearts and feelings of the people, and I am sure that their liberal response to the calls made upon them last October, will do much to commend them to the favor of heaven, and to secure the blessing of the Lord upon the labor of their hands. Let us continue to this great work, and let every bishop and elder exert himself in his sphere, to encourage the people to send in their available means of every kind, that our President and those whom he calls to assist him may be able to carry out the glorious programme that he has adopted for the gathering of the poor. Let the people in every ward be awake and alive to this subject, that neither provisions nor teams for the outfit may be lacking when the time comes to send for the poor"...
APPENDIX F.

EXTRACTS OF DISCOURSE BY ERASTUS SNOW IN TABERNACLE, JULY 25, 1880.

Improvement Era, Vol. 16, Part 2, Page 751

THE PIONEERS OF UTAH

Home of the Saints

"Many of the mottoes exhibited yesterday in our grand procession, and some I see around the gallery—for instance, 'God Bless our Mountain Home'—carry with them all that is associated with him—all the happiness, and comforts, the pleasures the hope and the anxieties of home, and that, too, of such a home as God has provided for his people in the valleys of the Rocky Mountains. It is the home of the Saints and when the Pioneers found it, it was well nigh purified by the lapse of time and the desolation of ages, and the wickedness of its ancient inhabitants well nigh obliterated, though the curse of barrenness and desolation still existed."

FAITH OF THE PIONEERS

"It was an experiment which many doubted, as to whether we could subsist our colonies in this country at all, and whether grain would mature. And James Bridger, the well-known mountaineer, when he learned our destination to be the valley of the Great Salt Lake, he gave us a general outline and description of this country, over which he had roamed with the Indians in his hunting and trapping excursions, and expressed grave doubts whether corn could be produced at all in these mountains, he having made experiments in many places with a few seeds, which had failed to mature; and so sanguine was he that it could not be done, that he proffered to give a thousand dollars for the first ear of corn raised in the valley of the Great Salt Lake, or the valley of the Utah outlet, as he termed it, meaning the valley between Utah Lake and Salt Lake."

FOOD PROVIDENTIALLY PROVIDED

"For the first five hundred miles of the journey from Winter Quarters, or the camp on the Missouri river, to Fort Laramie, on the North Platte, the country was stripped of vegetation; there was nothing for our animals to eat. There was plenty of buffalo, antelope and deer; indeed the buffaloes were so plentiful that they had consumed everything eatable along the river, until all the Platte bottoms were as bare as a sheep yard. The vast herds of buffalo were oftentimes in our way, and we were under the necessity of putting strong guards around our animals lest they should stampede; and we had to feet out what grain we had started with—for we had taken a moderate supply of grain to feed as well as for seed, and this we dealt out sparingly unto them and indeed some began to feed out their crackers and flour and breadstuff before we reached Fort Laramie, to keep our animals from perishing, and the grass did not begin to grow to relieve our animals until we struck the Black Hills, early in June...."

TRAVELED UNDER THE DIRECTION OF THE SPIRIT OF THE LORD

"When President Young was questioned by any of the Pioneers as to the definite point of our destination, all he could say to them was, that he would know it when he should see it, and that we should continue to travel the way the Spirit of the Lord should direct us.
"At the Pacific Springs, fourteen miles from the last crossing of the Sweetwater, and the first waters on this side of the Divide, we were met by an Indian trader and mountaineer known as 'Pagleg 'Smith, who has his trading post somewhere above the Soda Springs, on Bear River. He described to us the region of Bear River, and Soda Springs, and Bear Lake Valley and Cache Valley, and Marsh Valley, which he had visited in the course of his hunting and trapping and trading with the Indians. He earnestly advised us to direct our course north-westward from Bridger, and make our way into Cache valley; and he so far made an impression upon the camp, that we were induced to enter into an engagement with him to meet us at a certain time and place some two weeks afterwards to pilot our company into that country. But for some reason, which to this day has never to my knowledge been explained, he failed to meet us; and I have ever recognized his failure to do it as a providence of the Allwise God. The impressions of the Spirit signified that we should bear rather to the South of west from Bridger than to the north of west...."

FIRST TO ENTER VALLEY

"It fell to the lot of Elder Orson Pratt and myself to penetrate through the thickets and emerge into this valley and get a view of the Great Salt Lake, as was said yesterday by Brother Goodruff, on the 21st day of July. The thicket down through the Narrows, at the mouth of the canyon, was so dense that we could not penetrate through it....."

THE FIRST ENCAMPMENT--THE LAND DEDICATED

"We could see the canes down in the valley on what is now called Mill Creek, south of the lower grist mill, which looked like inviting grain; and thitherward we directed our course. But when we reached it and ascertained what it really was, and remembering then the injunction of President Young, we turned northward and crossed Mill Creek on to City Creek, which appeared to us the point of our destination as indicated by the President. From this point we turned back and crossed the bench on the north side of Canyon Creek going in on the side of the mountains, and made our way back to our working party, who by this time--10 o'clock at night--had come over the Little Mountain and formed camp near its western base. The next day our working party cut their way through the underbrush down through the Narrows from whence I had retreated, and came down to Mill Creek, south of the present mill, and camped at night. At noon on the 23rd we made our camp on Emigration Street, or the street where the street railroad runs east from the Clift House, and just below this Temple Block, one branch running west and the other one south. It was on the south branch of the creek we formed our camp on the noon of the 23rd; and here we bowed ourselves down in humble prayer to Almighty God with hearts full of thanksgiving to him, and dedicated this land unto Him for the dwelling place of his people...."

THIRTY-THREE YEARS LATER

"There is one feature, however, which contrasts unfavorably today; it is thus: that among the rising generation, and even among some of the former generation still remaining, some seem unmindful of the providence of God that has led us and planted us here, and the purposes and designs of Jehovah in thus leading us here, and the great work which God requires at our hands; and some of them seem befogged; and the cares of the world, the deceitfulness of riches and the pride of life turn the heads and hearts of some, and who make it possible for a certain class to thrive in our midst whose object and aim is to thwart the purposes of God and the work of Saints...."
APPENDIX G.

EXTRACTS FROM SERMON BY ERASTUS SMITH


(Early Persecutions, Historical Facts)

"In the providence of God His people are located in the Rocky Mountains, midway between the oceans, occupying the position of a city set upon a hill which cannot be hid. It was the providences of God around about His people which brought them to this land, which led them out of--what shall I say? out of bondage?--perhaps that is not quite the phrase to use--but which led them out of the older States of America, where persecution had followed the Saints from their earliest history, across the great plains, guided by the prayer of faith and the inspiration of the Almighty, manifested through President Brigham Young and his brethren, who counseled and guided the people hitherward, and planted their feet in the valleys of the Rocky Mountains. It was not our seeking. As President George A. Smith once quaintly remarked: 'We came to this country willingly, because we were obliged to....'

"Early in February, multitudes of the people commenced to cross the Mississippi, and form their encampments in the forests of Iowa, preparatory to starting out upon their long and dreary march across the desert. In regard to the terrible sufferings that followed--the terrible snow storms and rains that continued from February until May, causing such floods and mire, distress and suffering and consequent sickness, as perhaps has never before been known to the lot of men under similar circumstances--they were at least such as none can properly depict or comprehend, but those who passed through them. Of the many that were laid by the wayside, before reaching these valleys of the mountains, those families who were decimated must be left to tell the tale. The history of those early days of persecution and suffering will never be fully known. But in the midst of it all a goodly number of the people of God were sustained by their faith and the overruling providence of Jehovah, and were brought safely through; while the weaker and more doubtful, the fearful and unbelieving, scattered into the surrounding country, left the body of the Saints, drifted up and down the Mississippi into the various towns of Illinois, Iowa and Missouri, and back into the Eastern States, while others of the poor and less able though earnest in the faith and abiding in the truth, were left by the wayside, at the way stations that were planted between the Mississippi and the Missouri RIVERS, where farms were opened, grain and vegetables planted for the poor, until they reached a general place of rendezvous on the Missouri River, at Council Bluffs, where the Mormon Battalion enlisted for the Mexican war, and in the midst of which the emigrating camps were obliged to halt until the following spring, when they started for the Western wilds of this great interior country. I said these things had been directed by the overruling providence of God. The combined force of the unbelieving and the wicked was brought to bear to expel the Saints, and compel their journey westward to the Rocky Mountains, I was permitted by Him who overrules all things for the good of His people; and the trials of the people and the affliction of individuals and individual families were eventually lost, as it were, and buried, in the universal good which Providence had provided for His people as a whole. The school of experience through which the early leaders and families of Israel had passed for a period of sixteen years had fitted them for those trying scenes and for the work for which they were destined to perform in these mountains, in grappling with the difficulties of a new country, of a barren waste, of an untried region, a
region supposed to be utterly uninhabitable. The great arid belt bordering on the Rocky Mountains, extending for some hundreds of miles eastward of the Rocky Mountains, and across the great basin of the American desert, was supposed to be absolutely unproductive--incapable of producing cereals, vegetables and fruits necessary to civilization. The school boys of my age will remember to have looked on their maps and seen all this country marked as the Great American Desert. It was supposed that a strip bordering on the Pacific, was composed of the fine fertile land, and adapted to European settlements. But that country on the Pacific, was, at that time, in the possession of the Mexicans, with a few Catholic missions established along the coast, where they had raised a few beans and cabbages and red peppers, and where they had sustained themselves mostly by raising stock. This was all there was to show for their presence in that region. And the few trappers who had mingled with the Indians of this great interior country for twenty years were of the opinion that it was utterly impossible to raise grain in any part of this region. Captain James Bridger, the noted hunter and trapper, who had intermarried and established a trading post among the Shoshones, met the pioneers on the Big Sandy, and gave it as the opinion of himself, and of the early trappers who had gone through this country, that it would be impossible to raise grain here. He told us of the valley of the Great Salt Lake, and pointed out especially the valley, which he termed the valley of the Utah outlet—the valley that spread between the fresh water lake of Utah and the Great Salt Lake—as the most probable place in all of his great interior country to raise grain, at the same time supplementing his account of the land with the opinion that it was impossible to raise grain, and as a clincher of his opinion offered $1000 as a premium for the first ear of corn that should be raised in this valley. But the faith which sustained the Saints, and which led them, responded through President Brigham Young to Captain Bridger like this: 'Wait a little season and we will show you....'

"The art of irrigation was unknown on the North American continent at that time—at least among European settlers in the United States. There was no part of the United States which at that time relied upon artificial irrigation in all the arid regions of America. The system of irrigation adopted by Utah has measurably been copied by California, Colorado, Arizona, Wyoming, Idaho, and Montana, although some of the best features of our system of irrigation have been neglected in these surrounding States and Territories; canal and irrigation companies have there been allowed to organize and monopolize the streams and make the farmers tributary to them, taxpayers for use of the fluid which God sends down from heaven—that is, they have not united the interest of the farmer, the land owner, with the canal owners as we have done in Utah, but they have made the water rather personal property than an attach of the reality, compelling the farmer to rent or buy water for their lands. Herein Utah sets an example in this arid region to the rest of the world, and the future history of this great interior country will award all due honor to the wise legislation of Utah, and the wise councils of her leaders, and deprecate the folly of the surrounding States and Territories in not following their example in this respect. But the Lord has blessed the labors of the people of Utah in diverting the mountain streams over the arid plains, and opening farms, orchards and vineyards, and building villages, towns and cities, organizing governments, and establishing a commonwealth. That the early history of the Latter-day Saints fitted its leaders for governing, for organizing and controlling society, and moulding it for the best interest of the whole, will be admitted by the impartial historian of future ages, when the religious bigotry of the hour shall have spent its fury, and the stupid blind ignorance of demagogues shall have been lost and drowned in the common sense of the people...."
"I well recollect the speeches that were uttered in some of the great cities of the west and of the eastern States, when the whole people were aroused and urged to bring their influence to bear upon Congress to pass the Edmunds law. I well remember that numbers of their most noted orators uttered the declaration that polygamy was the least part of the evil they warred against in Utah. I have always been aware of this. Only a few, comparatively speaking, of their leading orators had the temerity—or perhaps the lack of policy—to give utterance in public manner, to this view of the case. But those who gave such utterance said the unity exhibited by the people of Utah—the united, solid vote of the Latter-day Saints—was far more to be dreaded than their polygamy."

APPENDIX H.

APPENDIX TO THE CONGRESSIONAL GLOBE
Vol. 22, Part 2,
Page 1183

Extracts from a letter by Erastus Snow to Truman Smith, Senator of Connecticut. On the bill "to admit California into the Union—to establish Territorial Governments for Utah and New Mexico....."

"Washington City
March 15, 1850

"Captain Bridger, of the firm of Bridger and Vasques, who have a trading post at one of the most eligible points on Black's Fork of Green river, where several unsuccessful attempts at agriculture had been made, remarked to me, in the spring of 1847, 'that he would give one thousand dollars to know whether an ear of Indian corn could be raised in Great Salt Lake Valley.'"

"All acts organizing Garfield County out of a portion of Iron County were passed at the legislative session of 1882. The Legislative Assembly desired to name the new county after the veteran pioneer and colonizer, Erastus Snow, who had done more than anyone else, Brigham Young excepted, for the development of Southern Utah and adjacent parts. Governor Murray, though not averse to the proposed title, suggested that the county be called Garfield, after the murdered and lamented President. The members, nothing loth, made the desired change in the bill, which then received Executive approval. The first to support the Governor's suggestion substituting Garfield County for Snow County, was the Hon. Erastus Snow, then a member of the Council."

APPENDIX I.

In the years 1873, 1875, and 1880 Erastus Snow fulfilled short missions to the East. During the first of these he revisited Scandinavia, at the instigation of President Brigham Young, who felt that Apostle Snow deserved a much needed rest both in body and mind, while upon this mission he visited many of the branches of the Church, as will be noted in a letter written by him June 5, from Denmark, and addressed to President Albert C. Carrington:

"After parting with Pres. Smith's Party at Berlin on the 13 ult. my son and myself came directly to this city...we continued our journey to Stockholm by railway from Malmo, and on landing at Stockholm Saturday morning, found President Canute Peterson and the Conference President M. Nielson and two other Elders...It had been over 21 years since I was in Scandinavia, and while here, confined my labors chiefly to the Danish language; consequently I found myself quite awkward among those who spoke Swedish, yet most of them could understand what was spoken in Danish on religious subjects.

"We left on Wednesday morning by express train for Norway, arriving at Christiansa about noon the following day: remained there until midnight on Monday, when we embarked for Copenhagen. The Christiansa Branch, number about 350 and the conference is the second in the Mission and they have the finest hall and most excellent choir,...the building being built expressly for and owned by the Church..."

"Erastus S. finding his health improved, began to feel anxious to return to his field of labor in England, and left me soon after returning from Norway.

"Elders Larsen and Anderson expect to start with me tomorrow on a tour to visit the principle branches through Jutland, Fyen, and other parts of Denmark.

(signed) Erastus Snow."
APPENDIX J.

Extracts of sermon by Erastus Snow at funeral services of President Brigham Young:

"President Young needs no monument to perpetuate his name and character more than that which he himself by his own works and virtues has reared in the hearts of the people. And his testimony is such as will be in force to all the world, and his fame in connection with that of the Prophet Joseph Smith is known among all nations, kindreds, tongues and people....

"Brother Brigham having done a great and glorious work in the flesh, now joins his labors with those of the spirit world and is welcomed back again from this mission of mortality; receives the joyous welcome of the Father and the Son and the greetings of apostles and prophets, of Joseph and his brethren who have gone before him, all welcoming him back again from earth....

"He was moved upon to direct his brethren, the Apostles, to go to and organize the Stakes of Zion throughout the Territory, in which he himself took a prominent part, according to the strength of body he possessed. And the kind, fatherly spirit that characterized his every act during this period of his life seemed to shine brighter and exert even a more peaceful influence than at any time of his life before....

"May God grant in his merciful kindness that he will never hide his face from us; but ever continue to lead us, as a people, to glory and victory triumphing over evil, subduing our passions and repenting fully of all our sins, our selfishness and pride, our vanity and folly; and uniting our hearts as a band of brethren and sisters for the carrying out of the counsels of the Lord which we have so often received through him; and imitate his noble example, and practice those noble virtues in our lives."
APPENDIX K.

A REMINISCENCE OF ERASTUS SNOW IN THE UTAH EMPIRE ERA

Part I, Vol. 12, Page 456

RELATING TO SETTLEMENTS IN ARIZONA

"One of the most remarkable instances of foresight or sound judgement that I have ever known was that by which Apostle Erastus Snow saw the future of the Latter-day Saints colonies in Arizona. Some time about 1882, in conversation with my father, he told him just how the outcome of the Arizona colonies was going to be. Brother Snow came to our house in Leed, Washington County, Utah, to stay over night. My father was thinking of moving with his family, south, and the two sat up late that night, talking about the country where the 'Mormon' people were then settling, in Arizona. Elder Snow was overseeing the southern colonizing work out here, at that time; and, as many of our neighbors had moved away from Utah's 'Dixie' into various parts of Arizona, I was interested, and sat up and listened to the conversation. Although I was a small boy then, I remember it as well as if it had been only yesterday.

"They began by talking about the settlements that now compose the Snowflake and St. Johns stakes, and when father asked regarding that section of Arizona, Brother Snow remarked, 'The population will always be rather scattering there, for it is such a long distance between streams of water that the people cannot farm extensively. They will have to raise sheep and cattle, so not many of them can find homes there.' Father wanted to know about Sunset and Brigham City, on the lower part of the Little Colorado River, where Lot Smith was then president of the Little Colorado stake. Brother Snow said, 'I am in doubt about the success of those settlements. The floods are getting so bad that they wash the dams out and the water is getting to have too much alkali in it. Then there is quite a lot of contention among the people, so that I am fearful that these settlements are going to break up. There is plenty of good land, but the water question is getting worse every year.'

"My father next asked him about the Salt River Valley. Brother Snow smacked his lips more than usual, and then he said, 'That is a mighty good country, but,' he said after some hesitation, 'it is too good a country for us to get and keep; the other settlers are going to come in on the railroad so fast that we will stand in danger of being crowded out of the Salt River Valley as a people. Canals that will have to be built there will require men with lots of money, and our people are not rich enough to build them, but it is one of the best valleys in this Rocky mountain country.

"The conversation next turned to the settlements on the San Pedro river, in what is now Coconino county, Arizona. 'These settlements are flourishing,' said Apostle Snow, 'at the present time, because there is a booming mining camp there, but the soil is shallow and the water is scarce, and they are not going to grow very much more than they have already grown. I would not advise you to go there, though a good many of the people are going to get good homes.'

"'How about the settlements over on the Gila, where Brother Moody is?' asked Father. 'They are having quite a bit of sickness there now,' Brother Snow answered, 'in all the settlements but one, but I think they will get over that when they get better drinking water. The soil is rich in that valley, the Gila river furnishes plenty of water, there are lots of mining camps to make a good
market, and that is going to be the biggest stake that we have in Arizona, and the Gila Valley is going to be the center place for the Arizona 'Mormons.'

George, if you want to go to Arizona and get a home, the Gila Valley is the best place that I know of for you to go to. We have been trying to get the people to settle up around St. Johns and Snowflake first, but the Gila country is the best country there is for a man with a big family like yours.'

"This conversation happened more than twenty-five years ago, and today the St. Joseph stake, with headquarters at Thatcher, in the Gila Valley, is a stake having upwards of five thousand people, and is as large in point of population as all the other stakes in Arizona, combined, while the wards on the San Pedro are stationary in population, and the Sunset and Brigham City settlements, on the lower part of the Little Colorado river, have been abandoned by our people for more than twenty years. A very convincing proof either of the inspiration or the excellent judgement of Apostle Erastus Snow."

APPENDIX L.

TRIBUTE TO ERASTUS SNOW BY PRESIDENT JOS. F. SMITH

Improvement Era, Vol. 14, Part 1, P.281

"My earliest vivid recollection of Elder Erastus Snow was in the fall of
1848, just after my arrival in Salt Lake valley. I had the privilege of listen-
ing to a most excellent discourse by him in the bowery, at the north side of the
old Pioneer fort. This discourse mo impressed itself, and the speaker, upon my
mind, that it and he ever after held a most distinguished place in my memory. As
an orator and profound reasoner, I always felt impressed that he had no superior
especially when he warmed up to his subject and entered into his discourse with
the full force and energy of his active and vigorous mind.

"As a counselor, his wisdom was manifest from every point of view.

"As a colonizer and builder, from the pioneer days to the completion of his
work, he was equal to the foremost of his associates. In point of endurance and
perseverance in whatever he engaged, he was untiring and almost inexhaustible.

"As a legislator or statesman, he was the peer of any of his associates,
among whom were the builders of this commonwealth. One of the marked peculiarities
of his character was continuity and perseverance in whatever he undertook to do,
until his object was attained and his purpose accomplished. Nothing could turn
him aside from the discharge of his duty. He was, without doubt, a chosen and
effective instrument in the wond of God for the accomplishment of the mission
assigned him, in which he always concentrated his mind, and threw the whole force
of his vigorous and noble spirit.

"As the head of a numerous family, he was an example to all mankind. His
friendship was always true and boundless. I esteem him as one of the great men,
not only of the Church of Jesus Christ of Latter-day Saints, but of the world."

Joseph F. Smith
APPENDIX E.

TRIBUTE TO ERASTUS SNOW BY HEBER J. GRANT OF THE QUORUM OF THE TWELVE APOSTLES.

Improvement Era, Volume 15, Part One

"Being unable to attend the Home-Coming Exercises at St. G. last Fall, sent a letter of regret, under date of Sept. 14, 1911, to President Ed. H. Snow of the St. G. stake, which contains a well-deserved tribute to Erastus Snow, the colonizer and pioneer, and founder of St. George. (Editor's Note)."

"Dear Brother Snow: I cannot tell you how much I regret not being in St. G. yesterday morning when your "home-coming" exercises commenced. I have been looking forward for months to the pleasure of meeting you. I am with you in spirit, if absent in person. You are going to have a glorious time, and one long to be remembered with pleasure. I hope and pray that nothing may happen to mar the pleasure of the occasion. As a pioneer and colonizer, I look upon your father as having been second only to Brigham Young, among that wonderful body of men who were the early members of the Church, in the settlement of Utah.

"When I was made one of the leaders of the Church, no words of mine could express the weight of responsibility which came to me. I was grateful to have been so honored of the Lord. My cousin, Anthony J. Ivins, was in the City Mexico at the time, and I sent him a copy of the revelation given to President John Taylor, calling brother George Teasdale and me to the Council of the Twelve, and a copy of the blessing given me in my ordination, and wrote him that I looked upon your father as the ideal apostle in the Council, at the time. He was in very deed the servant of the people, and labored unselfishly for their advancement. During the years of my association with him, from October, 1882, until his death, I saw nothing in his public or private life to change, in the least degree, the splendid opinion I had formed of him prior to my being called to the quorum. No man on earth are more intimately associated than the members of our quorum, and nowhere are men better able to judge their fellow men than in our Council.

"Your father was loyal, true, patriotic, devoted. There are no words of mine too strong to do full justice to his memory, and pay him the full need of praise to which he is entitled. In thought, word, and deed, he was true to God, his Church, and his fellowmen. Like Nephi of old, my dear brother, you have been born of goodly parents. From the bottom of my heart I earnestly pray that you and all of the sons and daughters of Erastus Snow may so live that your lives will be worthy of the noble example of your most splendid father. I could go on writing you of your father’s life and labors, which were an inspiration to me, for an hour or two, but I will only pay him one more tribute. I want you to get, if you do not have it, the little pamphlet giving the talks at the funeral of the Prophet Brigham Young. To my mind your father’s was the finest tribute to that great man which was paid him on that occasion of his funeral. Your father was one of the greatest men who sat in Utah’s legislature, from time to time....

"He came to conference from St. G., twice a year, and there were some ten or fifteen widows whose homes he never failed to visit; and if he could arrange to take a meal with these widows, he did so. My dear mother’s home was
one of those honored by his visits; and I thank the Lord for this, as but for
mother being so

honored, I should never, in my youth and young manhood, have
learned to know and love him as I did. I saw more, by far, of you father, and
had more counsel, love and advice given to me by him, notwithstanding he lived
three hundred and fifty miles from Salt Lake, and had a ten-day's journey to
got to conference, than from any other of the leading brethren of the Church.
I have never known a father's love, but many men have given me, as far as this
was possible, the love of a father; and your father was one of the chief among
the number. Not only did I have your father's love and counsel, in the home of
my beloved mother, but I had it often in the home of another of the widows where
his love and blessings were extended, and where the young lady, who afterwards
became my wife, called him "Uncle Erastus," a title which I, with much pleasure,
appropriated after he had married to me my dear departed Lucy. I have always
been thankful that went clear to St. George to have your father seal Lucy to me...

"May God bless you and yours and all of the posterity of Erastus Snow,
and the noble band of men and women who aided him in redeeming 'Dixie', is my
earnest and heartfelt prayer.

Your affectionate brother,

Heber J. Grant."
"Erastus Snow spent much of the time of his exile in visiting and counseling the people of the Southern settlements, both in public and private, the former when he could do so with safety, the latter in season and out of season, as his sense of duty impelled.

"He was a man of great practical wisdom, and withal an eloquent speaker; fiery in his youth, deliberate in his age, and noted always for the soundness of his views and the logic of his utterances. He was eccentric to a degree, but his eccentricities were only character marks than endeared him to his friends, and to his associates. He was as patient and stoical in trouble as in action he was fearless and wise. Wherever there are Latter-day Saints, at home or abroad, few names and memories are more affectionately cherished than those of the Apostle and Pioneer, Erastus Snow."
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Tullidge, Edward W.: *History of Salt Lake City*.

Tullidge, Edward W.: *Brigham Young*.


Whitney, Orson F.: *Popular History of Utah*.

West Franklin L.: *Life of Franklin D. Richards*.

Young, Levi Edgar: *Founding of Utah*.

Crosby, George H: *A reminiscence of Erastus Snow in relation* to settlements in Arizona.

Appendix to the *Congressional Globe*.

* In addition to the above, there have been read great quantities of extracts, recorded chiefly in "Journals of History," too numerous to mention.
PERSONAL INTERVIEWS

In an attempt to secure first-hand information, of a reliable source, personal interviews were had with the following:

Ivins, Anthony W.
Snow, William J.
Cannon, David J.
Snow, Joseph
Ivins, Elizabeth S.
Bleak, Mrs. James G.
Winsor, Andrew N.
Jensen, Andrew
Miles, George E.
Gates, Susie Young
Woodbury, John T., Sr.
Bunker, Martin Allen