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Howard Egan: Frontiersman, Pioneer and Pony Express Rider

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HOWARD Egan, Frontiersman, Pioneer

AND PONY EXPRESS RIDER

A THESIS SUBMITTED TO THE FACULTY OF

THE DIVISION OF RELIGION OF

BRIGHAM YOUNG UNIVERSITY

IN PARTIAL FULFILLMENT OF THE

REQUIREMENTS FOR THE DEGREE

OF MASTER OF SCIENCE

BY

J. RAMAN DRAKE

AUGUST 1956
"They wore out their lives in toil. They suffered without plaint. From nothing they created a glorified state. Honor and reverence and glory everlasting be theirs."

Judge Charles C. Goodwin
ACKNOWLEDGMENTS

When one undertakes a task such as the one involved here, he inevitably finds himself indebted to many people for assistance without which the work could never have been completed. And it is with sincere gratitude that the writer acknowledges the assistance of all who have made possible the completion of this thesis.

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To all these, and last, but not least, to his beloved wife for her unfailing faith and devotion, for her constant encouragement and inspiration, and for her willing assistance, the writer extends his heartfelt thanks.
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CHAPTER I

INTRODUCTION

Howard Egan, one of the outstanding members of the Church of Jesus Christ of Latter-day Saints during the period shortly after its organization, demonstrated his faithfulness to the Church by supporting the leaders, through all their difficulties, from the day of his conversion until the end of his life. While living in Nauvoo he lent his assistance to the leaders by serving as a city policeman, as Captain of the Camp Creek detachment of the Nauvoo Legion on reconnaissance duty during the mob hostilities of 1845, and as a missionary for the Church in the Eastern States. During the exodus of the Saints from Nauvoo, he organized one hundred families of Saints into a compact group and moved them safely to the west bank of the Mississippi.

Born in Tullemor, Kings County, Ireland, he migrated with his father to Montreal, Canada, when he was only eight years old and was left an orphan at the age of thirteen. From then until he was twenty-three years of age, he was a sailor. Subsequently he went to Salem, Massachusetts, married Tamson Parshley, joined the Mormon Church, and, in 1842, moved to Nauvoo. After being chosen one of the first pioneers to make the journey across the plains to the Salt Lake Valley, he left his family in a comfortable log cabin at Winter Quarters, and started west toward the Great Basin.

Until the advent of the railroad in 1869, Egan blazed trails
west to California, purchased a partnership in a stagecoach company, was a rider for, and managed a division of the Pony Express. His reputation for honesty and dependability, and his respect for the rights of the Indians, won him a prestige seldom equaled then or since. Because of the confidence that the Indians had in him, he was able to preach the Gospel of Jesus Christ to them and to convert many of them.

Deep Creek, Utah, a settlement founded by Egan, became known as a convenient, comfortable stopping place for weary coach travelers and emigrants. In 1857-1858 he was appointed a major in the Nauvoo Legion and saw action against Johnston’s Army during the Utah war. When Indian Chiefs Walker and Black Hawk began their uprisings in Utah, Egan was inducted again. He was privileged to number among his friends such men as Joseph and Hyrum Smith, Brigham Young, Heber C. Kimball, Orson and Parley P. Pratt, George A. Smith, Erastus Snow, Porter Rockwell, Lot Smith, and Ephraim Hanks.

While on guard duty in Nauvoo he won the confidence of the citizens by his efficient, dependable adherence to duty. The Prophet Joseph Smith said that he “never feared while Howard Egan was on guard.”

After the Pioneers settled in the Salt Lake Basin, Howard Egan was often seen leaving or returning to the valley, during all kinds of weather, presumably on one of the many errands accomplished for Brigham Young. When Brigham needed a man he could trust, he called on Howard Egan. Egan made several trips with wagon and team to the States to bring immigrants into the valley and to haul some needed item such as a printing press, mail, or produce for the church.

While completing his study of the life of Howard Egan, the writer has searched numerous books, histories, diaries, and manuscripts; he has
traveled hundreds of miles by automobile to interview the posterity of Howard Egan, and he has written many letters to members of the family who live too far away to be contacted in person. No manuscript, pamphlet, book, or magazine which the writer thought might shed some light on the life of Egan was left unread. Because Egan's life span was comparatively long, the search for facts about his life was necessarily an extended one. However, the writer feels that his efforts have been worthwhile because he has himself lived, vicariously, an eventful and exciting life—the life of Howard Egan—a life which might prove to be an inspiration to others.

Interest in the life of Howard Egan was aroused by the recommendation of Professor Ivan Barrett, who suggested Howard Egan's life story as an appropriate thesis problem, and by the desire of Dr. Sidney B. Sperry to have the biographies of our pioneers written. Although the prospect of writing a biography did not, at first, hold particular appeal for the writer, he found his interest growing rapidly as the problem unfolded before him. Having been friendly with Alvin Egan, a descendant of Major Howard Egan who lived at Burley, Idaho, the writer had still another reason for his interest.

In order to maintain continuity of narrative, the writer has followed closely the chronology of the Church History, Egan's diary as contained in the book Pioneering the West, and other histories which include him in their records. The material quoted in the pages of this thesis, when copied from records searched, has been written as the writer found it. He has made no changes in spelling or punctuation.

The opportunity, offered and accepted, for writing this biography is gratefully appreciated. And it is hoped that some person's life may be inspired by reading about the eventful life of Howard Egan.
Major Howard Egan
CHAPTER II

BIRTH, NATIONALITY, AND YOUTH

Major Howard Egan, Frontiersman, Pioneer and Pony Express Rider
was the sixth child of Howard Egan and Ann Mead. He was born June 15,
1815, at Tullemore, Kings County, Ireland.\(^1\) His genealogy is traced back
to Adam through the "Mileisian Kings" and the line of "Heremon."\(^2\) His
grandfather, Bernard Egan; and his grandmother, Betty \(________\), were
both born in Ireland, in 1760 and 1762 respectively.\(^3\)

Howard's mother died when he was eight years old, leaving ten
motherless children who ranged in age from a few months to seventeen years.
Stricken with sadness and with the desire to get away from the scene of
his sorrows, young Howard's father left Ireland and came to America,
bringing with him all his children except Margaret, nicknamed Greta, who

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\(^1\)Offaly, formerly Kings County, 771.2 square miles and with a
population of 54,686 people and Tullemore its capital city, is bounded
by Laochshis, Tipperary, Callaway and Roscommon, Westmeath, Meath
and Kildare. The area is drained by the river Shannon, Barrow, Nore and
Brosna. Offaly County is served by the Grand Canal. The surface of the
land is generally level, partly boggy and rises in the Slieve Bloom
mountains to the Southwest. Peat is produced extensively. Cattle raising
and growing of hops, barley, and potatoes is carried on. Industries in-
clude malting, woolen and jute milling, alcohol, distilling, manufacturing
of shoes, rope, and fish nets.---The Columbia Lippencott Gazette of the
World, Edited by Leon E. Seltzer with the Geographical Research Staff of
Columbia University Press and with the cooperation of the American Geo-

\(^2\)Howard R. Egan, Pioneering the West (Salt Lake City, Utah, 1916),
p. 285. Appendix E.

\(^3\)Ibid., p. 289.
was left with an aunt in Ireland.

In 1823 the little party arrived in Montreal, Canada, where they made their home for a time. Fred H. Egan, a great-grandson, reports that the family then moved from Montreal to a small town further up the river, close to the place called Callander. It was here that the second catastrophe struck the Egan family; for on August 6, 1828, a scant five years after their arrival in America, Howard Egan Senior died, leaving his orphaned children. The responsibility for supporting the family fell naturally on the older children.

Howard Becomes A Sailor

The responsibility of caring for the younger children was probably assumed by Howard's brothers Bernard and John, eighteen and sixteen years old. Howard, a boy of thirteen, found employment on one of the many boats which docked along the St. Lawrence and became a sailor from that time until he was a grown man. One could recount some of his interesting experiences at sea, but the writer can find no trace of such experiences in family legends, or records, or biographies.

Moves to Salem, Massachusetts and Marries Tamson Parshley

After giving up the life of a sailor, Howard accepted a position with a Mr. Chisholm, a rope maker in Salem, Massachusetts. Since rope

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4 Interview with Fred H. Egan, January 6, 1956.
5 Egan, op. cit., p. 9.
6 Ibid.
making was an established industry in Tullemore, Ireland, it is possible that Howard learned the rudiments of the trade from his father. Hardened by the sea and with years of experience in handling rope as a sailor, he was well equipped for his job.

What became of the rest of the family after he moved to Salem is not recorded, except for an account given by Richard Erastus, son of Major Howard Egan, who travelled to Montreal, Canada, and found some of his cousins, who were children of the Major's brothers and sisters. Richard Erastus relates that he was well received by these cousins, who helped him while he was in Canada. 7

It was while he was employed by Mr. Chisholm as a rope maker that Egan met and fell in love with Miss Tamson Parshley, the daughter of Richard Parshley and Mary Caverly. Howard, by this time, had reached the advanced age of twenty-three; and his wife to be was only thirteen. During the natural course of his courtship he learned that young Tamson did not like the Irish, since she held some pre-conceived notions about them. And, although Howard deceived Tamson about his nationality, he succeeded in winning her for his bride. Love usually finds a way.

An interesting account of Egan's courtship is recorded by his granddaughter:

It is said that Tamson Parshley did not like the Irish, she had a known prejudice against them. Howard knowing of her aversion and being of Irish descent, he changed the pronunciation of his name so it would sound like French Canadian and the place of his birth, he changed to Montreal, Canada. All her life Tamson lived with an Irishman and raised a family by him and did not know of it until after his death when a son, Richard E., was set apart to gather genealogy, and went to Montreal to find his father's people and found out his father was born in Ireland. When he returned to Salt Lake he told his

7 An Interview with Mrs. John Simmons, Granddaughter of Major Howard Egan, January 20, 1956.
mother about it. She was quite indignant and said, "I will never forgive him and he will have to pay for it in heaven," but before she died she called her children around her and said, with all my heart I forgive your father, because I can see the folly of such feelings toward a people who are of Israel.  

After reading the many articles, histories, diaries, and records published, and after having listened to numerous unpublished stories and accounts of his life, the writer has come to the conclusion that though changing his name was a matter of expediency, yet the underlying humor of the situation must have delighted Howard all his life. On the other hand, the writer, in his reflections is tempted to believe that Tamson may not have been so gullible as she appeared. Perhaps she, too, had her humorous secrets and played a part to the end. At any rate the writer is sure that Howard got no malicious enjoyment from his deceit. His was a gentle humor—kindly and fun-loving—which derived quiet amusement from a device used ingeniously to win the mate he loved. They were married December 1, 1838. Howard was then just past twenty-three years of age and his bride was a girl of thirteen years and four months. 

While they were living in Salem, Massachusetts, a first son, Howard Ransom Egan, was born April 12, 1840, to Howard and Tamson Egan; and a second son, Richard Erastus Egan, arrived March 29, 1842. Three years after his marriage to Tamson Parshley, in October, 1841, Howard was naturalized an American citizen. And through all the

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8Ora Simmons, "Life Sketch of Howard Egan" (Unpublished Manu-
script; 535 1st Ave., Salt Lake City, Utah, 1956), p. 1. Appendix F.

9In checking the dates given in Pioneering the West the writer notices on page nine that Tamson was born July 27, 1825, and married December 1, 1838. This would make her thirteen years and four months old at the time of her marriage instead of fourteen years and four months as Egan, the author, indicates. Also on page 287 of the same book by Egan he places the marriage date on December 1, 1838, instead of 1838 as re-
corded on page nine.

10Egan, op. cit.
Tumson Parshley Egan
persecutions, trials, and hardships suffered by him, subsequent to his becoming naturalized and a member of the Mormon Church, he never lost faith, never criticized, never found fault with his adopted country. On the contrary, as will be seen in following pages of this manuscript, he was able to accomplish much that benefited America by assisting the immigrants into California and Oregon, and by fostering the exploration and settlement of the west.

Although we have no record of Egan's public life in Salem, we must, in the absence of evidence to prove otherwise, conclude that he was a law-abiding citizen, docile, a family man of good repute, respected in his community. This view is supported by the following reasons: First, after he had joined the Mormon Church and met the Prophet Joseph Smith and Brigham Young, they were reported to have said, "We never feared when Major Howard Egan was on guard." 11 Second, both the pledge required of, and the charge given to the Nauvoo police by the Mayor, when Egan was sworn in as a police officer in that city, demanded men of infallible integrity. 12 Third, it was while he was attending some of the meetings held by Erastus Snow, a Mormon missionary, that he and his wife Tamson were converted to the Mormon Church which would seem to indicate his religious proclivity for good. In the following pages the writer's conclusions as to Howard's religious tendencies will be borne out by the facts recorded.

11Egan, op. cit.

12Joseph Smith, History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1949), VI, p. 151.
Howard Egan and Family Join the Mormon Church

Missionary work in the "Church of Jesus Christ" began, in a small way, about the time of the organization of the Church and has continued in the Church as one of its outstanding functions. Shortly after its organization, the Church accelerated the missionary program by calling many missionaries to preach the Gospel both in the United States and in Canada. The impetus of the work was further increased by the completion and dedication of the Kirtland Temple in Ohio. There, in Kirtland, was instituted, for the benefit of church members, the "School of the Prophets," where regular high school subjects as well as English, the classics, and general Church doctrine were taught. From Kirtland, elders were sent throughout the United States and into Canada, which was the first country outside the United States to receive the message of the "New Gospel Dispensation."

Erastus Snow had been assigned a mission to Philadelphia and was preaching the gospel there when Hyrum Smith and William Law, counselors to President Smith, visited him and called him to go to Salem, Massachusetts, to open that field to missionary work. An interesting account of

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13B. H. Roberts, A Comprehensive History of the Church of Jesus Christ of Latter-day Saints (Salt Lake City, Utah: Church of Jesus Christ of Latter-day Saints, 1930), I, p. 393.

14 Ibid., p. 220.

15 Ibid., loc. cit.

16 Ibid., p. 394.
this experience is given by William Olsen:

... 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, R. I. and left them with his brother. Elder Winchester was to go with him.

Salem is situated on a small bay, fourteen miles Northeast of Boston. They located in a cheap, but respectable boarding house and set out to find a place to hold meetings ... Elder Snow labored in Salem alone and preached four times a week with much success ... His ability soon opened the doors of the peoples homes ... An A. B. Comings, a minister, gave him some persecution and finally arranged a debate, which of course brought out large crowds ... the popularity of Mr. Comings disappeared and that of Erastus Snow increased ... On November 8, 1841, he baptized five persons into the Church ... by February 1842, he had baptized thirty-five. March 5, 1842, he organized a branch consisting of fifty-three members.\(^{17}\)

It was while Elder Erastus Snow was on this mission to the Eastern states that Howard Egan and his wife Tamson were converted to the Mormon Church.

On Monday, October 10, 1841, a letter was received from Elder Erastus Snow. He reported that he had been laboring in Salem, Massachusetts, and vicinity for four weeks, that he had organized a branch of thirty members, and that the prospects were flattering.\(^{18}\)

Erastus eventually met Howard and Tamson, preached the Gospel to them, and recounted the many wonderful incidents subsequent to the vision of the Prophet, the manifestations of the power of God at the dedication of the Kirtland Temple,\(^{19}\) the expulsion of the Saints from

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\(^{18}\)Smith, \textit{op. cit.}, IV, p. 433. Letter to L. D. S. Church.

\(^{19}\)N. B. Lundwall, \textit{Temples of the Most High} (Salt Lake City, Utah: Lundwall Publisher); 1941, pp. 28-36.
Missouri and the settlement of Nauvoo. Then, in 1842, he baptized them into the Church of Jesus Christ of Latter-day Saints, commonly known as the Mormon Church.

Move to Nauvoo

Eager to obey the laws of the Gospel and the advice of the Prophet, which was one of gathering at this time, Howard and his wife moved to Nauvoo in the year 1842, settled there, and eventually became one of that city's prominent families. In Nauvoo he was appointed a Nauvoo Policeman, and he established a rope factory.
CHAPTER III

RESIDING IN NAUVOO

In the fall of 1941, the writer and his family were returning from the East. Being interested in early Mormon Church History, he took his family through Carthage and Nauvoo, Illinois. As we entered the city, which is built along the Mississippi, we could not help noticing the lack of industry and activity, and the small number of people who then inhabited the area. It is estimated that in 1846 from 12,000 to 20,000 people lived in Nauvoo; there was a great deal of industry of different kinds; the people were industrious and happy; a charter for a university had been granted; a well-organized Nauvoo Legion stood ready at a moment's notice to protect life and property of municipal, state, and national governments: and a temple was being built on a prominent hill at the eastern end of the city. But our eyes beheld none of this former splendor. Instead, such activity as there was indicated a newly organized city. Here and there were small groups of men repairing some of the old houses which had begun to sag at the doors.

Among these houses of the early Saints there were, still standing, the home on the Prophet's old homestead down near the river, a brick home where the Nauvoo House had been contemplated, the Mansion house, and some of the homes of men like Sidney Rigdon and others.

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1Roberts, op. cit., III, p. 23.
When Howard Egan beheld the city as he arrived from Salem, Massachusetts, it was an entirely different picture from what greeted our eyes a century later, and can best be described in the words of Mr. Samuel A. Prior, Methodist minister, who gives the following description of Nauvoo and her people in the spring of 1843:

At length the city burst upon my sight. Instead of seeing a few miserable log cabins and mud hovels which I had expected to find, I was surprised to see one of the most romantic places that I had visited in the west. The buildings, though many of them were small, and of wood, yet bore the marks of neatness which I have not seen equalled in this country. The fair-spread plain at the bottom of the hill was dotted over with habitations of men with such majestic profusion, that I was almost willing to believe myself mistaken, and instead of being in Nauvoo of Illinois, among Mormons, that I was in Italy at the city of Leghorn, which the location of Nauvoo resembles very much. I gazed for some time with fond admiration upon the plain below. Here and there arose a tall majestic brick house, speaking loudly of the genius and untiring labor of the inhabitants, who have snatched the place from the clutches of obscurity, and wrested it from the bonds of disease; and in two or three short years, rescued it from dreary waste to transform it into one of the first cities in the west. The hill upon which I stood was covered over with dwellings of men, and amid them was seen to rise the hewn stone and already accomplished work of the temple, which was not raised fifteen or twenty feet above the ground . . . . I passed on into the more active parts of the city, looking into every street and lane to observe all that was passing. I found all the people engaged in some useful and healthy employment. The place was alive with business, much more so than any place I have visited since the hard times commenced. I sought in vain for anything that bore the marks of immorality, but was both astonished and highly pleased at my ill success. I could see no loungers about the streets nor any drunkards about the taverns. I did not meet with those distorted features of ruffians, or with the ill-bred and impudent. I heard not an oath in the place, I say not a gloomy countenance; all were cheerful, polite and industrious."

"Nauvoo the Beautiful" it was called by the Mormons; and well it might have been, according to the above description given of it by Mr. Prior. And to this beautiful place Howard brought his young wife and family. Howard brought with him the art of rope making which he had

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2Samuel M. Smucker, History of the Mormons or Latter-day Saints (New York: Miller, Orton and Company, 1857).
learned in Salem from Mr. Chisholm. Using this art, he immediately con-
structed the necessary tools and machines, obtained space for a factory,
and provided the raw materials needed to produce a finished product.

Establishes a Rope Factory

Howard Ransom Egan, the Major's son, records the following about
the rope factory which his father operated in Nauvoo:

Father had a rope factory down close to the river where mother
used to go with his dinner and often took me with her. I remember
of seeing Father with a big arm-gull of hemp backing down the walk
as he was spinning out the twine to make ropes of, and at other
times he and another man would be throwing hemp over a hatchel, and
dragging it back to free it of sticks or dirt and make it ready for
spinning. At one time I saw him as he was finishing a large and
long rope, there were three strands each composed of many small ones.
The three strands were each hooked on one turning hook, and a man far
down the walk had the three strands fastened to a hook called a
looper. This was in a belt the man wore around his waist, so he
could lean back and keep the cords tight and off the ground.

As Father could not stop then to eat his dinner we had to wait
till the twisting was done, Father held a conical shaped block of
wood and had three grooves in it in his hands. In each groove laid
one of the strands, and as they would twist enough to suit him he
would back down towards the lower end. I was following him down the
walk when he gave me a scare by turning to face the man and putting
one hand to the side of his mouth, yelled out at the top of his voice,
"slack up on that looper." The man was pulling too hard I suppose. 3

In response to a letter of inquiry from the writer on February 7,
1956, Mrs. Carl J. Blume, Librarian of the Nauvoo Historical Society,
replied: "In regard to the rope factory, I think a rope factory was lo-
cated on the north side of Water Street in Nauvoo, sort-of-across the
street from the Prophet Joseph Smith's store." 4 This letter from Mrs.
Blume would seem to verify the existence of the factory described by
Howard Ransom Egan.

3Egan, op. cit., p. 11.
4See Appendix A.
Patriarchal Blessing

During the year 1843, the Egan family were among those who received blessings from Hyrum Smith, the brother of the Prophet, and Patriarch to the Church. In blessing Howard, the Patriarch informed him that "he was a descendant of the House of Israel through the lineage of David and of the tribe of Judah." ⁵

The blessing given to Judah by his father Jacob promises him the following blessings:

Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. ⁶

We find a direct fulfillment of the blessing given to Judah in the case of Howard for "Unto him shall the gathering of the people be." Later in this paper the reader will learn that Howard Egan was not only responsible for nine of the one hundred and forty-three persons who crossed the plains with the original company, but that he was also instrumental in gathering other people and piloting them across the plains to the place of their destination in the Great Basin.

The blessing of Howard Egan is no less wonderful than that of his illustrious Biblical ancestor. A facsimile of the blessing is given below:

The Patriarchal Blessing of Howard Egan, Son of Howard and Ann Egan, born in Tullamore, King's County, Ireland, in the year 1815.

⁵Egan, op. cit., p. 9.
⁶Genesis 48: 8, 10.
Brother Howard, I lay my hands upon your head, in the name and by the authority given me of Jesus Christ and place a blessing upon you. This blessing to be consonant (author's underline) with your lineage and rights unto the Priesthood, for Behold, I say unto you; Howard, you are of the lineage of David and of the Tribe of Judah, nevertheless you have come to Zion, unto the Covenant, that shall be made with the House of Israel. Wherein, God will write his law in their hearts and print it in their thought, therefore you shall have an inheritance in Zion. And your house or your posterity that cometh after you, and you have a right unto the Priesthood, and blessings according to the prophetic visions of your Fathers, and the day shall come when you shall magnify an holy calling, and come up to the anointings and the endowments and be numbered with the called and chosen. And have your name written together with acts in the Archives and Chronicles of your Brethren, as also perpetuated by your posterity in the blessings of the Priesthood from generation to generation. Even until the latest generations and in your habitations and your days and years shall be given unto you according to your faith and the desires of your heart. These Blessings I seal upon you Even so Amen.

Given by Hyrum Smith at Nauvoo, Illinois, September 24, 1843. (Entered on Record Book page 182 by H. Coray, clerk.)

In reviewing the above blessing, the writer finds the following:

"This blessing to be consonant with your lineage and rights unto the Priesthood, for Behold, I say unto you; Howard, you are of the lineage of David and of the Tribe of Judah." Especially does the word consonant stand out, because, according to the dictionary, it means: "Like in sound; agreeing generally; according; and congruous." Evidently Howard's blessing at the hand of Hyrum was to follow closely the blessing given to Judah, his ancient forefather.

Accepts Plural Marriage

In the Church of Jesus Christ of Latter-day Saints the doctrine of plural marriage was known as early as November 1831. During 1831, while the Prophet and Sidney Rigdon were earnestly engaged in translating the Jewish scriptures, the Prophet was attracted to the scripture which indicated the approval of God in the practice of plural marriages entered into by the ancient patriarchs. His interest led to his inquiries of

7Egan, loc. cit. See Appendix B.
the Lord concerning the matter. The answer which he received contained
more than he had bargained for. He had wanted to know why the ancient
patriarchs had approval from the Lord to take more than one wife. His
answer was the revelation on the doctrine of plural wives. Neither the
Prophet nor those called to practice plural marriage were in favor of the
new doctrine, but they felt that it was a commandment from God and so
accepted it and entered into the practice of it. At this early date only
a few people were entrusted with the secret of polygamy, for the Prophet
knew that it would come into conflict with the traditions and mores of
society. There were certain restrictions imposed upon the parties parti-
cipating in the plural marriage contract which included the necessity of
the husband's obtaining permission from both the leaders of the Church
and his first wife before entering into the practice of polygamy.

Howard, evidently, qualified himself as far as the restrictions
were concerned for one finds in the Journal History: "In 1844, Hyrum
Smith sealed Catherine Clawson to Howard Egan. Egan had a wife at this
time." Later, in 1846, at Nauvoo, Illinois, he married Nancy Redding
Egan; and still later, after the Saints had been settled in the Salt Lake
Valley for two years, he married Mary Egan.

Appointment to Police Force

The area now known as Nauvoo was formerly called Commerce, Illi-
nois. It was purchased by the Saints from the settlers of the area and

9Ibid., p. 95; See Doc. & Cov. 132.
10Journal History of the Church, October 9, 1869.
11Appendix C.
became an incorporated city in 1840. A liberal charter was granted to the people, which allowed them almost unlimited powers in city government. It not only contained provisions for the organization of a city but contained also two other charters: one for the establishment of a university within the limits of the city, and another for the organization of an independent military body to be called the "Nauvoo Legion." About the only limitation placed upon the citizens was that they refrain from interference with national and state government.

Under the charter they were allowed to elect a city council which consisted of a mayor, four aldermen, and nine members who were called councilmen. It was the duty of the combined group to appoint the necessary officers for maintaining and governing the city.

At a meeting held on December 29, 1843, the Prophet met with the city council. Sometime prior to this meeting forty men had been selected as city policemen and were also meeting with the group to be sworn in as police officers for the city of Nauvoo. Among this group was Howard Egan, a young man about twenty-eight years old. The Prophet (mayor) records the account in his journal as follows:

At four p. m., I met with the city council. Having selected forty men to act as city policemen, they met with the Council, and were sworn into office to support the Constitution of the United States and the State of Illinois, and obey the ordinances of this city and the instructions of the Mayor, according to the best of their ability.

Names of police called by Captain Jonathan Dunham:
Hosea Stout, 2nd Lieut., Chadrack Roundy, 3rd Lieut.
John Pack, Ensign, Jesse P. Harmon, Orderly Sgt.

13Ibid.
John D. Lee, 2nd Sgt.,
Josiah Arnold, 4th Sgt.,
Alexander Mills, 2nd Corpl.,
William Pace, 4th Corpl.,
Levi W. Hancock, Fifer,
Richard Sprague, Drummer
Abraham O. Smoot,
John Lytle,
Andrew Lytle,
Howard Egan,
Benjamin Boyce,
Lorenzo Clark,
Davies McOlney,
Abram Palmer,
Isaac C. Haight,
John L. Butler,
Elbridge Tufts,
Truman R. Barlow,

Daniel Carn, 3rd Sgt.
James Emmett, 1st Corpl.
Steven H. Goddard, 3rd Corpl.
Abraham C. Hodge, Pioneer
Daniel M. Repsher, Fifer,
Samuel Billings, Drummer,
Dwight Harding,
Simeon A. Dunn,
Appleton M. Harmon,
James Pace,
Francis M. Edwards,
William H. Edwards,
Moses M. Sanders,
Warren A. Smith,
George W. Clyde,
Vernon H. Bruce,
Armsted Moffet,
Azra Adams.

Then the men were instructed by the Mayor how to act in their duty:

Some city councils have taken thieves out of their prisons, and employed them as policemen, under the old and foolish adage—"Set a rogue to catch a rogue," which is decidedly wrong, and is corrupt in policy.

. . . . We will be in peace with all men, so long as they will mind their own business and let us alone. . . . Keep a strict account of the time you serve as policemen. Have the ordinances of the city always in your possession, and study them, and ferret out all grog-shops, gambling houses, brothels, and disorderly conduct; and if a transgressor resists, cuff his ears. If anyone lifts a weapon or presents a pistol at you, take his life, if need be, to preserve your own; but enforce the ordinances, and preserve the peace of the city, and take care of your own lives. Let no horses be taken away out of the city, or anything else stolen, if you can help it.

Let Missouri alone . . . . If any man attempts to bribe you in any way whatever, or persuade you to neglect your duty tell the same to me. Let us have a reformation . . . . It shall be said in time to come, where are our old policemen? Let us have one of the old policemen, to stand at our window, guard our interest, and protect our families, and we shall be safe.

If you will magnify your office, the full confidence of Israel shall be the blessing that shall be conferred on you in time to come.14

Preston W. Nibley in a Deseret News article speaks of Howard's activity as a Nauvoo policeman: "After Howard and his wife had migrated to Nauvoo in 1842, he became a member of the Nauvoo police force and on

14Smith, op. cit., Vol. VI, pp. 149-152.
occasions he served as guard to the Prophet Joseph Smith. The police force in Nauvoo was a group of handpicked men chosen for their courage, for their ability to think and shoot straight, and for their integrity, veracity, and dependability. Most of them were fearless; all of them were generous, determined, firm, thorough defenders of right. Besides maintaining peace and quiet in the city, the Nauvoo city police were also to watch for kidnappers and for trouble-makers who maliciously stole cattle, horses, and farm implements, and then disposed of their stolen goods in the yards and barns of the Mormons in Nauvoo. These trouble-makers would then go to the state authorities and complain that the Mormons were thieves. This was a pernicious and maddening persecution for the Saints to combat and caused them to lose time and money through biased law suits. The police did all they could to control this double-dealing, but were unable to do much toward apprehending the criminals. Just before the Prophet's death it was necessary to add more men to the police force and to place special guards about the homes of the prophet and the other leaders. Howard was one of those picked to guard the home of Joseph Smith, who said that "he felt safe when Howard Egan was on guard." Ora Simmons says of policeman Egan: "He was fearless, generous, determined, firm, thorough, gentle, a defender of right, was well liked by friends, was free hearted and a good manager."


17 Egan, loc. cit.

Called on a Mission

Among other Things for which Egan was noted was his ability to teach the gospel and his ability to lead people. He was called on several missions during the Nauvoo years, usually to the Eastern States. One of these missions took place about the time the Prophet was martyred and was the reason for Howard's not being in Nauvoo at that time. The Twelve Apostles had met and arranged the appointments for general conference in the different states in the Union; in all, there were to be forty-seven conferences held, beginning May 4 and lasting until September 15, when they would be concluded in the city of Washington, D.C. Along with the names of the cities where conferences were to be held, the names of the elders appointed to visit each city were published. Among the names of the visitors, who were selected from a group of three hundred thirty-one missionaries was that of Howard Egan, who was to go to Peterboro, New Hampshire, where meetings were to be held on July 13, 14 of 1844. It was pointed out that those who were listed as No. 1 and No. 2 on the lists to be published were to take the presidency of the several states to which they were appointed.¹⁹ In the group for New Hampshire, Howard was No. 2 on the list which made him, automatically, one of the presidency for that state.

The principal reason for sending such a large group of men out into the states at this time is apparent in the instructions given them by Brigham Young:

Those Elders who are numbered in the foregoing lists to preside over the different States will appoint conferences in all places in their several States where opportunities present, and will attend all the conferences, or send experienced and able Elders, who will preach the truth in righteousness, and present before the people "General Smith's views of the powers and policy of the General Government," and seek diligently to get up electors who will vote for him for president. All the Elders will be faithful in preaching the gospel in its simplicity and beauty, in all meekness, humility, long suffering and prayerfullness; and the Twelve will devote the season to traveling and will attend as many conferences as possible.\textsuperscript{20}

While Howard was away from home on this mission, the martyrdom of Joseph and Hyrum Smith was perpetrated, Brigham Young was miraculously transfigured before the people, and the Twelve, with Brigham Young at its head, chosen to lead the church.\textsuperscript{21} Tamson was present when it happened.

Tamson Sees Brigham Young Transfigured

It was while the above-mentioned group of men were away on conference appointments that the Prophet and his brother Hyrum gave themselves into the hands of the mob and were subsequently martyred.

After the necessary rites were over the question as to who should succeed the Prophet as President of the Church arose. Sidney Rigdon claimed that he had had a vision making him the Guardian of the Church; James J. Strang had a letter which he claimed the Prophet had sent him making him his successor. But Brigham Young claimed that the power to choose a president of the Church was vested in the Twelve Apostles. He

\textsuperscript{20}Ibid. When it was ascertained that from none of the candidates in the field for president could the citizens of Nauvoo hope for assistance in obtaining justice for the wrongs they had suffered in Missouri, President Smith allowed his friends at Nauvoo to put his name in nomination for the office of President of the United States of America.--Brigham H. Roberts, \textit{History of the Church}, Volume II (Salt Lake City, Utah: Deseret News Press, 1930), p. 205.

paid little attention to those who would claim leadership. Sidney Rigdon was given an opportunity to make his plea to the people at the morning session of the meeting held in Nauvoo August 8, 1844. In the afternoon meeting, Brigham was about to present Sidney's name to the people for their approval or disapproval; but instead he asked how many would sustain the Twelve. While speaking he was transfigured before the people, taking on the form of the dead Joseph Smith and speaking with his voice. Tamson was present at the meeting, saw the transfiguration, heard the voice of the Prophet speaking through the mouth of Brigham Young, and witnessed the acceptance of Brigham and the Twelve Apostles as leaders of the Church.

Elder George Q. Cannon who was also present and witnessed the incident says:

If Joseph had arisen from the dead and again spoken in their hearing, the effect could not have been more startling than it was to many present at that meeting; it was the voice of Joseph himself; and not only was it the voice of Joseph which was heard, but it seemed in the eyes of the people as if it were the very person of Joseph which stood before them.

And Elder William C. Staines in writing of the event which he also witnessed reports:

Brigham Young said—"I will tell you who your leaders or guardians will be--the Twelve--I at their head." This was with a voice like the voice of the Prophet Joseph. I thought it was he, and so did thousands who heard it. This was very satisfactory to the

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22 Doctrine and Covenants, Section 107: 23-24, 58.

23 Egan, loc. cit.—Tamson saw Brigham Young look like Joseph and speak in his voice at a meeting held August 8, 1844 showing conclusively where the authority of leadership laid.

people, and a vote was taken to sustain the twelve in their office, which, with a few dissenting voices, was passed. 25

The transfiguration of Brigham Young solved the problem of leadership in the Church, but it did not lessen the persecutions by the mobs nor the tension existing between the Mormons and the "Old Settlers." 26 The whole country was aroused because the death of the two Smiths had not stamped out the faith of Mormonism. And the anti-Mormons, not knowing any other way in which to gain their unlawful desires, again began to persecute the Saints.

This was the condition which confronted the conference missionaries when they returned. The days of the "Wolf Hunt" had arrived. To further add to the misery of the Saints, the newspapers resumed printing the unwarranted accounts of thefts and robberies and began predicting further Mormon outrages for the future.

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25 Journal of Elder Wm. C. Staines, August 8, 1844, Brigham Young University, Provo, Utah.

CHAPTER IV

PROTECTOR AND PUBLIC SERVANT

In Retrospect

Going back to 1844, let us get a picture of what has taken place at Nauvoo until the present time. On July 1, 1844, Thomas H. Owens, Esq., of the staff of General Minor R. Deming, Illinois Militia, had written Elder Willard Richards that undoubtedly the Mobocrats of Warsaw and Green Plains were making strong exertions to raise forces sufficient to drive the people of Nauvoo from their homes. 1 He recommended that the Saints keep a steady watch on the movements of the mob; "For it seems," said he, "that the cold-hearted murder of Generals Joseph and Hyrum Smith in Carthage jail has not satisfied the blood-thirsty disposition of those demons, but they desire to prosecute their wretched purpose still further." 2

Governor Thomas Ford, commenting upon mob action, said:

In the course of the fall of 1844 the anti-Mormon leaders sent printed invitations to all the militia captains in Hancock, and to the captains of militia in all the neighboring counties in Illinois, Iowa, and Missouri, to be present with their companies at a great wolf hunt in Hancock; and it was privately announced that the wolves to be hunted were Mormons and Jack-Mormons. Preparations were made for assembling several thousand men, with provisions for six days; and the anti-Mormon newspapers, in aid of the movement, commenced anew the most awful accounts of thefts and robberies, and meditated outrages by the Mormons. The Whig press in every part of the United States came to their assistance. The democratic newspapers and


2Ibid.
leading Democrats, who had received the benefit of the Mormon votes to their party, quailed under the tempest, leaving no organ for the correction of public opinion, either at home or abroad, except the discredited Mormon newspapers at Nauvoo. But very few of my prominent Democratic friends would dare to come up to the assistance of their governor, and but few dared openly to vindicate his motives in endeavoring to keep peace. They were willing and anxious for Mormon votes at elections, but they were unwilling to risk their popularity with the people by taking a part in their favor, even when law and justice, and the Constitution were all on their side.3

Governor Ford had tried to raise 2,500 volunteers to protect the Saints against the "Wolf Hunt," but could only raise about five hundred. With this force, under the immediate command of General John J. Hardin, the Governor came to Carthage; and the leaders of the mob fled to Missouri.4

Sheriff Jacob Backenstos of Hancock County had endeavored, without success, to raise a posse of citizens outside of Nauvoo in Hancock County. No citizen responded, and, since the house-burning continued, he called upon the citizens of Nauvoo to help suppress the mobs. Howard Egan, along with others in Nauvoo, joined in the defense of the property of the Saints in response to the call of Sheriff Backenstos. When General Hardin moved in with his troops, the General discharged the Sheriff and his posse and sent them to their homes; but everything was already under control when Sheriff Backenstos was relieved by Hardin.5 Backenstos and his posse had restored peace to the county. After his

3Ibid.

4Ibid., p. 482.

activity in the suppression of the mob, which placed him in the role of a protector of the Saints, Backenstos himself became the object of some persecution and found it necessary to move from Hancock County.

In January, 1845, the city charter of Nauvoo and the charter authorizing the organization of the Nauvoo Legion were both repealed by the State of Illinois, leaving the citizens of the city without protection. B. H. Roberts, in his History of the Church, writes of this troubled time:

... a reign of lawlessness must have ensued but for the fact that peace and order was maintained by virtue of the law abiding habits of her citizens, the Latter-day Saints; and the further fact that the church organization operated in lieu of the city government.7

The editor of the Nauvoo Neighbor, in commenting upon the peace and order within the city at the close of the annual conference of the Church held in April, 1845, said:

One thing further: having no charter with municipal authority to protect the rights of an innocent people, a city of at least twenty thousand people, presented the glorious sight of being protected by the counsel of God; and watched over by the trustworthiness of bishops and deacons.8

A Legion Without Authority

In February, 1841, a charter had been issued by the State of Illinois for the organization of a legion of men, to be organized subject to military duty under the laws of the state, into "an independent body of militia"; and a subsequent amendment to the charter extended the privil-

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6Ibid., p. 468.
7Ibid., p. 470.
8Nauvoo Neighbor, April 16, 1845.
lege of joining the legion to any citizen of Hancock County who might desire to enroll. It is said that because of a natural enthusiasm for military display, characteristic of the times, and because of being drilled by competent military officers, the legion became the best body of militia in the State of Illinois.

In 1844, although the charter had been revoked, The Nauvoo Legion, under the same officers, continued to function as a church group for the protection of the Church members. Howard Egan, a captain in the Legion, with a number of picked men, was mustered into service during the house-burning which began September 11 in the Morley Settlement, just over the south line of Hancock County about twenty-five miles due south of Nauvoo.

In an effort to control the mobs, Howard Egan and twenty men were detailed to Camp Creek to assist the Mormons in that locality. Hosea Stout reports:

After detailing the police guards I received orders from Gen. Rich to cause 20 men well armed and equipped to be sent in three wagons to assist the Brethren on Camp Creek which I did from the 1st and 4th regts. under command of Howard Egan of the Old Police. This was done from reports brought in that the mob were about to commit their depredations on that settlement. . . .

Meantime, on September 19, 1844, there was a great deal of activity in and around Nauvoo. The Legion was assembled in the order of its

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9Roberts, op. cit., p. 59.

10Ibid.


12Ibid.
different regiments and men were sent out on reconnaissance. "George A. Smith and Amasa M. Lyman called the workmen in the employment of the Nauvoo House Association in Nauvoo and told them to leave their work, get their guns and prepare to defend their homes."13 Brigham Young, in speaking to the men assembled under arms impressed upon the officers the necessity

... of taking especial care of their men, and eschewing danger; of preserving property, and that if the mobbers fled and left their houses and other property, not to disturb it, nor their families; "and if they wish to flee," said the president, "let them flee, and when we can, we will bring them to justice, for the time will come that they may be dealt with according to the law of God and not endanger the lives of the Saints. Let all other work be stopped (except the Temple, but let the hands continue on if they have to carry the sword in one hand while they work with the other) and devote our time to our protection and safety."14

Notations made on the above date mention that General Rich had received reports from Howard Egan, Camp Creek, by which the brethren in Nauvoo learned that most of the mob were moving toward Carthage and had set that day to commence burning. Captain Egan had spies out watching the mob members and had the remainder of his force concealed in the bushes ready for immediate action.15 Later, September 28, 1845, Egan and his men were stationed at Carthage to maintain the peace there. It was at Carthage, on the date mentioned above, that Howard Egan and his posse were discharged by General Hardin and sent back to their homes. Prior to this time the Church leaders, through E. A. Bedell, had petitioned Governor Ford in behalf of the Saints. All favors asked by Bedell were granted except that of discharging all the troops. The same day that the posse was discharged at Carthage and sent to their homes, a letter, pre-

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14Ibid.

15Ibid.
sumably written by one of Backenstos' officers, was received, informing the sheriff of Hardin's orders:

We have this moment discharged the posse committus stationed here by order of Gen. J. J. Hardin. He said to me, in the presence of Captain Egan, that he assumed all responsibility and that he desired no organized armed force on duty in the county while he is here only that under his command. 16

Hosea Stout reports Howard Egan's return to Nauvoo as follows:

Sunday September 28-- ... Captain Egan and troops arrived and reports that the number of troops now in Carthage under the command of Gen. Hardin of Illinois Volunteers to be about 320 men who are sent by the Governor to maintain peace. 17

This was the state of affairs with the Mormons in Hancock County, and indicates the reason for Howard's part in the action against the mob factions. It was, no doubt, a great relief for Howard to return home to his family and to the apparently more peaceful surroundings of Nauvoo, where he resumed his position on the city police force.

Although a job on the police force was relatively peaceful compared with his service in Backenstos' posse, Howard Egan realized that even it was far from being an enviable position, for the enemies of the Church would stop at nothing in their desire to persecute the Saints and to drive them from the state. Yet Howard and his fellow policemen accepted their call to duty and fulfilled the assignment as if their job were the most desirable position on earth. Hosea Stout, Police Lieutenant, appreciated Egan's willingness to serve under such conditions, and a warm friendship, which lasted through the years, grew up between them. As a friend, Howard Egan respected Hosea Stout in his office of Lieutenant in the Nauvoo City

16 Ibid.

17 Stout, op. cit., p. 150.
Police, and never tried to take advantage of their congenial relationship. This magnanimous relationship between the two, lieutenant and subordinate policeman, is detailed in the diary of Hosea Stout which he kept day by day. The entries in the diary referring to Egan indicate his faithfulness as a public servant and describe the functioning of the ostensibly smoothly running police force of Nauvoo before and after the incidents mentioned above.

On February 8, 1845, a new city council took office at Nauvoo. Hosea writes in his diary that he was able to have two of the old police reappointed:

... I succeeded as follows in having two appointments conferred on the old police: Lorenzo Clark was appointed Supervisor of streets of the first Ward; J. P. Harmon of the Second Ward; Benjamin Jones the third ward,... and Benjamin Boyer, constable of the first Ward; E. J. Sabin the second ward; Howard Egan the Third Ward, and D. M. Roper the Fourth Ward. The constables were likewise appointed Fire Wardens of their respective Wards. Daniel Carn, Flour Inspector... Jesse Harmon, Pound Master; John D. Lee, Water Master.18

In subsequent pages of Hosea Stout's diary which refer to Howard Egan, he indicates other experiences while on duty and since many of them from February 8, 1845, to June 22, 1845, describe Howard Egan in his official duty as policeman, direct quotations will now follow covering the period specified above:

May 19th.— In the forenoon I went to A. J. Stout's and thence to Brother Joseph Knight's and at one met the lodge after which I was with Brother Egan and met the police, and came home at dark and then went to the temple as I had heard that there were suspicions that some evil was intended but nothing serious occurred.

Sunday May 25th.— Went with my wife to meeting at noon, went to Benjn Jones' and took dinner. We then went back to meeting again after which we came home and went on the flat and met with the police and at dark patroled with Egan, Daniels Kay, and other policemen, on the flat and upper landing.

Monday May 26th.— I went to Allen J. Stout's and heard that the

18 Ibid., p. 22.
warehouse at the upper landing was broken open last night and Bryant's
and Egan's goods stolen and I with other policemen were on the lookout
for the goods. . . .

June 19th.-- At 9 o'clock met Carn, Egan and Roundy to do some
business in temporal matters and then went to Father Knights . . .
went to Br. Brigham's who gave me instructions about the police and
after having some talk with Egan and Harmon I came home about 11
o'clock.

June 20th.--Met the Lodge and police as usual then saw Br. Young
and patrolled with Egan, Parker, Carn, Harmon and D. McArthur until
12 o'clock and then came home it being a very warm, still, rainy
night, I was wet.

Saturday June 21st.-- At home until noon and met the lodge at
2 o'clock then went up to the upper landing with Egan. Saw John S.
Higbee and Charles Allen on business. . . .

Sunday June 22nd.-- I patrolled until daylight in company with
Egan, Harmon, Carn, Parker and came home about the dawning of day.19

Although the hours of a policeman may be long and occur during a
time that would ordinarily give little freedom for recreation and social
life, Egan seems to have found time to enjoy himself with his friends and
family. There were no ice-cream parlors, delicatessens or caterers to
prepare and serve food, but this did not deter them from meeting together
for the needed recreation since Tamson Egan, acting in the role of
cateress, was able to satisfy the most fastidious "epicure" of her time.

Recreation

Hosea Stout attended one of the famous dinners prepared by Tamson
which was held in honor of her birthday. He was profuse in his description
of the refreshments and the ability of Howard Egan as a host. If the
listed refreshments vary from the accepted convention of our time, we must
remember that these people, although Latter-day Saints, were used to having
wine, beer, and other liquors as part of their diet. It was not until later
that the "Word of Wisdom" was stressed more fully and the Saints generally
excluded liquors in every form from their diets, except for medicinal.

19Ibid., pp. 90-98.
purposes. Hosea Stout remarks that Tamson's party was a good one and that there should be many more. In writing about it in his diary, he says:

Tuesday July 29th—... Andrew Lytle came here and I went with him to the flat and went to see Egan and Kay then came home about dark at which time Br. Egan came with a buggy after me to go to a small party at his house to celebrate his wife's birthday.... We had a most agreeable entertainment and had a very delicious supper well served up, plenty of wine and beer and other good drinks. The feast was mostly entertained with music. (i.e.) three violins, bass viol and horn with occasional singing and agreeable conversation. Br. William Clayton, Wm. Pitt, Hutchison, Smithie and Kay were the Musicians. We continued until about half past twelve (Tuesday July the 29th 1845) o'clock at night when we dismissed and went away. I have been to but few such agreeable parties in my life where a few were assembled together with the same good feelings of friendship. All seemed of one heart and partook of the enjoyment of the good things and comforts with that dignity which bespoke that they knew how to appreciate the blessings of God in the way that he designed we should. May they all have many more such good and happy nights. I came home at daylight.20

Labors on the Temple

Howard Egan, in his official capacity as city policeman, was often near the Nauvoo Temple. He had watched it grow day by day until it had risen in its completed form to stand majestically overlooking the city, the river, and the countryside.21 When not on patrol duty as a policeman, Egan labored with the other Saints in the construction of the temple. Everyone was required to pay a labor and property tithe which entitled them to use the temple and its facilities, providing they were members in good standing. That Howard had fulfilled this obligation to the Church is indicated by a certificate for tithing issued to him by Wm. Clayton, recorder of the temple, on July 3, 1846:

20Ibid., p. 108.
21Roberts, op. cit., p. 172.
May certify that Howard Egan is entitled the privilege of the baptismal font having paid property and labor tithing in full to April 12, 1846.

City of Joseph
July 3, 1846

Wm. Clayton Recorder

The privilege of using the temple seems to have been earned by Egan soon after his baptism, for The Journal History of the Church records: "In 1844, Hyrum Smith sealed Catherine Clawson to Howard Egan. Egan had a wife at this time." He was also sealed to three other women: Tamson Parshley, Nancy Redding and Mary Egan. How much more labor he performed than that required to meet his tithing obligations is not known; but from other evidences given pertaining to Egan's character, we can assume that he helped willingly whenever opportunity afforded.

From the death of the Prophet Joseph and Hyrum until the exodus of the Saints from Illinois, the hostilities of the mobs never entirely ceased but were of such intensity that the Mormons who were working on the temple had their arms close by for protection at all times.

Neither Brigham Young nor any of the other brethren dared to leave Nauvoo without first making sure that there were no enemies in the area to harm them. On one of the trips taken by Brigham Young and other leaders, it was feared that his party was going to be ambushed on its return. This fear was aroused by suspicious-looking characters in Nauvoo who were inquiring about the Church leaders and a report that the Brethren were

22Copied May 4, 1956, from a certificate presented to the Deseret Museum, Temple Square, and contained in a glass case at the east end of the first floor of the museum, Salt Lake City, Utah. It was dated July 3, 1846.

23Journal History, loc. cit.

24See Appendix C.
already being held in Carthage jail. Later another report was received, stating that the Brethren intended to remain in Macedonia until morning. This report did much to relieve the tension in Nauvoo; but, since it was felt that none of the reports were wholly reliable, it was decided to send a company of men to protect Brigham Young and his company if the need should arise. Consequently, under the direction of General Rich, Hosea Stout was given orders to take a few men and leave for Macedonia to meet the Brethren. Hosea Stout said:

... I selected seven men to go with me to Macedonia, as mentioned, namely Jesse P. Harmon, Andrew Lytle, Simeon A. Dunn, Howard Egan, of the police, and Wm. H. Kimball, Joshua S. Holman, and Robt. T. Burton. ... We had a very pleasant journey. The night was clear, the moon rose about 10 o'clock and shone with a most beautiful lustre on the wide extended prairies which we had to cross. The roads were very muddy most of the way which made it fatiguing for the horses. About two-thirds of the way there we passed a house where lived a man by the name of Jones, a most confirmed and busy mobocrat; it was then one o'clock; they were still up and had a light in the house, and there were two horses fastened to the fence saddled. It was thought by the company that it was some who were seen in Nauvoo before we left which confirmed our suspicions. We had no further difficulty. When we had come to the suburbs of Macedonia, Bro. Holman and myself went to Bro. Andrew Perkins and sent the company in town to seek for the brethren. We expected that some of them would be at Bro. Perkins; but when we came there, we found that they were all in town, so we went there and found our company and the brethren all at Bro. Benjamin Johnsen's. They were very glad to see us and had been looking for us, Bro. Brigham stayed up until one o'clock looking for us, for it was revealed to him that something was wrong, but he did not know what. He told the brethren that we would come out before day. It was half past 2 o'clock when we got there. ... At ten a.m. the brethren left Macedonia and started for Nauvoo. Twenty-three of the brethren from Macedonia accompanying them through the timber.25

It was on the return trip to Nauvoo that Howard Egan displayed another side to his character, which revealed his sense of humor and proved him to be an actor of considerable ability. After the company had ridden about seven miles toward Nauvoo, it was halted for a rest.

During this interlude "Howard Egan recited a Negro sermon; Pres. Young made a few remarks by way of counsel to the Macedonia brethren and blessed them in the name of the Lord; they then returned home and the president and his party proceeded to Nauvoo where they arrived at 3 o'clock."\textsuperscript{26}

The necessity of being accompanied by armed guards while traveling from Nauvoo to surrounding towns weighed heavily on the minds of the brethren. They realized that their position in Nauvoo was hopeless. The intolerable conditions had stripped them of every vestige of power for law enforcement. Being fully aware of the gravity of their situation, Pres. Young and the Twelve made plans for sending a group of men west to the Great Basin to explore it and to establish a place of refuge where they could get away from the persecution. But before this could be accomplished, the hostility of the mob became so great that the saints were forced to leave Nauvoo.

The hostile groups, seeing the continued prosperity of the citizens, met together and decided that the Saints must go. Governor Ford, in commenting on the attitude of the anti-Mormons, says, "In the fall of 1845, the anti-Mormons of Lima and Green Plains held a meeting to devise means for the expulsion of the Mormons from their neighborhood."\textsuperscript{27} This hostile attitude was prevalent throughout the surrounding counties and finally the Mormons signed an agreement with the "Old Settlers" of Nauvoo that they would leave.\textsuperscript{28}

\textsuperscript{26}Ibid.


\textsuperscript{28}Roberts, \textit{op. cit.}, Vol. II, p. 505.
CHAPTER V

THE EXODUS FROM NAUVOO AND WINTER QUARTERS

During the stay in Nauvoo, the rope-making business had been profitable for Howard Egan to the extent that he had begun building a new home for his family. When the order was given to leave Nauvoo, he had constructed the foundation and was ready to continue on the building. Obedient as always to the leaders, he loaded a wagon with the provisions, implements, and other commodities necessary to begin a new life in a strange area, and left with the Saints.

The exodus began on February 4, 1846, and lasted until about the latter part of April.¹ A description of the Egan departure from Nauvoo was written by a son, Howard Ransom, giving details as he remembered them:

I well remember the Mormon Exodus and of sitting in a covered wagon with Mother and brother Erastus, and this is the first I remember of him. (Howard six and Erastus four years old.) The wagon was standing on the bank of the Mississippi river with the front end facing the water. There was another wagon close by. I had seen two wagons on a flat boat leave the shore and go out of sight. Mother said we could go next when the boat came back. I did not see it when it came back for I had gone to sleep, but the next morning when I opened my eyes it was raining and peeping out of the front end of the wagon I could see that Mother and quite a large crowd of people were standing by a large fire that had been built against a stump just in the edge of the forest. The Mississippi river was just in back of us. We had been brought over in the night. The next I remember was of some man unhitching the team from the wagon and putting it ahead of another team on another wagon and going off out of sight. I don't know where this place was and don't believe anyone else does, (probably Sugar Creek, which place they left March 1, 1846), for it was raining all the time and water all over the ground except here and there a small point sticking up above the water. The land must

have sunk, and how we got out of it I don't know, but now I think it was there or thereabouts that Mother and I got our start of rheuma-
tism.

The next place I think was Garden Grove, a most beautiful place. (East fork of Grand river 145 miles from Nauvoo, arrived April 24th.) The wagons were all placed in a row side by side with room to pass between them. There was a bowery built along the front and the tongue of each wagon was tied to it, thus making a long shady lane.

I went with some other boys with some men that were getting brush for the top of the bowery, and when we got to the Grove that was on the lower ground, I thought it was the prettiest place I had ever seen. I and the rest of the boys wanted to run into the edge of the timber. There was no underbrush and there was a nice grass sod all over, under the trees, making it a boy's paradise play-ground, but the men would not let us go out of their sight, saying there was lots of wild animals in there, and when they had their loads ready made us go to camp with them.

Along with what Howard Ransom Egan said in the preceding para-
graphs, another son, William M. Egan, adds the following:

The family moved with the general exodus of the Saints about the 1st of March, 1846, the first companies crossing the Mississippi river from Nauvoo to Montrose upon the ice, led by Brigham Young, H. C. Kimball and others of the Twelve, it being the start of the emigrating of the Latter-day Saints from the State of Illinois. At that time there was no definite plan as to the future destination of the people. There had been vague ideas afloat of Oregon, Vancouver and Upper California as probable places of refuge. The only guide was the more or less undefined plans of the Prophet Joseph Smith, of migrating to the west in the midst of the Rocky Mountains.

The first camping place was on Sugar Creek, where the Saints were organized by President Young. The roads were almost impassable, and the Saints suffered much from cold and exposure. They reached Garden Grove, on a fork of Grand River, 145 miles from Nauvoo, April 24th, and May 11th went on to Mt. Pisgah, 172 miles from Nauvoo. Here, May 21st, a general council of the camps had under consideration the subject of sending an expedition company to the Rocky Mountains that year, but the call for 500 men by the Government to fight with Mexico, made that impossible. . . . They left this place June 5th and arrived on the banks of the Missouri River, (Council Bluffs), on the 14th. . . . A boat was built and some of the Saints crossed the river, but Cutler's Park became the first temporary headquarters of the camps, which is three miles from the spot where Winter-Quarters was afterwards built.2

While on the long march from the Mississippi to Council Bluffs, there was much to be done to improve the efficiency, mobility, and order

of the camp. For on Wednesday, March 25, 1846, one reads in *Journal History*:

Howard Egan went into the country in the morning to buy corn, and Henry Russell and others went out with teams to fetch it; a load of flour and pork belonging to the Church was distributed in camp in the afternoon.

Pres. Brigham Young was in the post office writing from 10 a.m. until 1 p.m. the day was very unpleasant; only a little business was done except browsing the teams and chopping wood for fires. About dusk the teams returned to camp with thirty bushels of corn. Howard Egan engaged a considerable amount of corn at 20 cents per bushel, payable in feathers. Thomas L. Williams coming to the man who had bargained with Egan soon afterwards told him that he would give him 25 cents and pay him the cash. "This is one of the many difficulties," writes Pres. Young, "which are liable to arise in a large camp where there is not a perfect organization and agents of the different divisions do not understand each others movements."

Thursday, March 26-- ... About 8 a.m. the captains of Hundreds, Fifties and Tens were called together in front of Pres. Young's tent; he gave them a lecture concerning the folly of one brother's overbidding another in purchasing corn, etc., and said that he wished he could see the man that followed Egan yesterday and overbid him, that he might kick him out of this camp. ... President Young ... sent Howard Egan to purchase corn for the camp. He enquired of the brethren if they were all punctual to attend to prayers with their different families and tents; said he hoped the Lord would forgive the brethren their sins, as they forgave each other. The President proposed sending the Pioneers on to Grand river to take jobs, etc. ... 3

Up to the time mentioned above, the organization of the camp had been imperfect. When the Saints had finally decided to leave Nauvoo, about twenty-five men were selected who were each to select one hundred families and see that they were prepared for a journey across the plains to the Rocky Mountains. These companies later appointed captains of fifties, captains of tens, clerks and historians. The reason for the companies' not being better organized is recorded in *Journal History*, March 27, as follows:

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3 *Journal History*, Church of Jesus Christ of Latter-day Saints, Church Office Building, Salt Lake City, Utah: March 1846.
but up to the time of the thorough organization so many had been returning to Nauvoo who came on to assist the camp only for a little season, and the different divisions had been so far separated from each other by storms, bad roads and other circumstances, that it had hitherto been impossible to effect anything like a perfect organization which was the object of the present council. 4

At the meeting mentioned above, which was held March 27, the following organization was effected:

President Brigham Young was unanimously elected president of the whole camp of Israel by the council. Ezra T. Benson was elected captain of the first hundred, John Smith captain of the second hundred, Samuel Bent captain of the third hundred, Albert P. Rockwood captain of the first Fifty of the first Hundred, Stephen Markham, second Fifty, John Harvey captain of the third Fifty, Howard Egan captain of the fourth Fifty; Charles C. Rich, captain of the fifth Fifty, and John Crisman of the sixth Fifty. 5

As a captain of fifty, Egan was required to be present at council meetings with the leading Brethren of the Church. He helped decide the major problems of the camp, gave his advice along with the others and conveyed the counsel of the brethren to his group of families. While still camped on the Chariton River, Sunday, March 29th, President Brigham Young called the captains together and was checking on the facilities of the camp. The Journal History gives the account as follows:

Pres. Brigham Young was engaged in council for some time during the forenoon at Captain Rockwood's tent, with Captains Ezra T. Benson, Albert P. Rockwood, Howard Egan, Wm. Hall and Brother Fisher who were appointed to go through the camp and ascertain the situation of the wagons, horses, etc. 6 In the afternoon, the committee reported.

By the time the companies reached Winter quarters, the organization and control of the Saints was well established. The title Captain

4Ibid.
5Ibid.
6Ibid., p. 52.
became a part of Egan's name from this time on. But a more serious problem faced the leaders than the ones mentioned above. With the young men gone to find jobs in the surrounding areas, and the Mormon Battalion taking away others, the camps were handicapped; and the problem of wintering the camps and caring for the large number of stock owned by the people presented a tremendous difficulty. After considering the problem, it was decided to winter at Florence, Mt. Pisgah, and Garden Grove with headquarters to be at Florence, Nebraska, on the west bank of the Missouri. Here the exodus came to a halt and a temporary settlement was effected. From here the Mormon Battalion was mustered into the service of the United States and marched to California via the southern route. Winter Quarters was a place for the restocking of needed supplies, for repairing wagons and farm implements, and for gathering other things necessary for use while crossing the plains and in the final place of refuge. All this activity resulted in the building of a regular town, well organized as to streets, government, and secular divisions at Winter Quarters.  

Other Services Performed by Egan During the Exodus

At Winter quarters Howard Egan was kept busy in various capacities. Entries from William Clayton's Journal indicate Howard's love for music and entertainment, his sympathy for others, and his general industry:

Sunday March 7, 1846 -- The pioneers close to a town called Keosauqua. The band which was part of the company played in the evening and a Dr. Elberts came to hear it. He liked the music of the band and also the songs of Kay so much that he invited them to Keosauqua to give a concert. President Young advised Brother Clayton

to take the band and give the concert. So on Tuesday, 10 the band played a concert in Keosaugua. The band marched through the town and played. Then one after another of the grocermen ask them to play a special number for them, and when they were done the store keeper offered to treat them to anything he had. The people liked the concert so well that the band was invited to come the next day and play.

Monday, March 17th -- The band started again to Keosaugua with Pitt, Hutchinson, Kay Smithies and Egan. I took my music box and china to try and sell them. We arrived in good season and soon learned that the priests had been hard at work preventing the sectarians from coming to the concert, saying that it was an infidel move, consequently there were not many present. We had far the best concert which lasted till nine o'clock. We then went over to the hotel, took supper and played for a private party till about three o'clock. We only cleared from both, about $7.00 over expenses but were well treated.8

There are also entries in Clayton's Journal which refer to Egan's corn-buying expeditions which shed further light on his character:

Sunday April 5th -- The captains then went over to Elder Kimball's camp about sending for corn. We concluded to send our four teams for our 50, Captain Egan and Haws then went through the camp to see if they could obtain some money. Haws obtained $31.45 and Egan $9.00. I sent $14 by Egan for some.

Wednesday, April 8th -- About five o'clock Egan and the teams came back with fifty-seven bushels of corn. He had to give 21¢ a bushel for nearly all of it.

Saturday April 11th -- This morning rode with Egan to help to get Brother Peart's wagon out of the slough. It took five yoke of oxen and twelve men to draw it out. The roads are yet very bad but is fair and very cold.9

The following entry has a touch of humor in it and reveals the human qualities of Egan. Howard had gone hunting and did not return in time to help get the camp started moving:

Some of the camp started very early on the way. I was ready about eight o'clock but was detained on account of Captain Haws, Egan and others having gone hunting. I left Margaret to drive my team and sent them on and I drove the cattle on foot.10

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8 William Clayton's Journal (Published by the Clayton Family Association; Salt Lake City, Utah: The Deseret News Press, 1921.)

9 Ibid.

10 Ibid.
Anyone who has hunted knows how reluctant one is to leave the hunting and go back to the necessary duties of everyday living. In this respect Howard Egan seemed to be no exception, for it is to be supposed that in this instance he was enjoying himself, albeit somewhat at the expense of his fellows. And one can scarcely blame him, for while he may have been earnestly trying to kill game for food, hunting was also a relaxation from the strenuous chores of his daily toil.

William Clayton must have formed a close attachment with Howard Egan because on Sunday, December 31, 1847, he records in his diary:

Having heard that Egan was near I started out to meet him. The morning was fine but about eleven o’clock it began to thunder. I went about two miles and before I got back without seeing Egan it rained heavily. I was wet through. I called at the meeting while President Young was speaking. Noah Richards died.\(^\text{11}\)

Egan’s intimacy with the brethren is evident in Clayton’s Journal. He says, under date of Saturday the 17th, "At night I slept with Egan in Heber’s wagon, Heber being gone to sleep with President Young.\(^\text{12}\)

This intimacy and friendship continued throughout the journey and lasted the rest of their lives in the Salt Lake Valley. An interesting sidelight on the relationship between Clayton and Egan appears in Clayton’s diary dated Tuesday, August 10, 1847: "I have no team to take care of. Howard Egan has done most of my washing until a month ago in consideration of the privilege of copying from my journal, using my desk, ink, etc."\(^\text{13}\) Although doing all of Clayton’s washing for a month seems quite a high price to pay for what seems to us a minor privilege, we must remember that ink was scarce, that Howard Egan was fond of William Clay-

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\(^\text{11}\)Evidently Howard Egan was returning from his mission to the Battalion Boys at Santa Fe.

\(^\text{12}\)Clayton, op. cit.

\(^\text{13}\)Ibid.
ton, and that Clayton was busy in his duties as clerk for the company. And Howard Egan was always ready to give a helping hand to an old friend. The reader will remember reading in chapter four that Clayton and his band entertained the guests at the birthday party for Egan's wife in Nauvoo. The relationship of Egan and Clayton was a long standing one in which it was only natural for each to assist the other.

**Battalion Messenger**

Jessie C. Little had been sent to Washington, D. C. during January, 1846, to solicit aid from the United States Government for the Saints who were in the process of leaving Nauvoo preparatory to crossing the plains to the Great Basin. He had contacted such important men as A. G. Benson of Brigham—A. G. Benson & Co., Thomas Kendall, and President Polk. To these men he presented the petition of President Brigham Young that the Saints be given a contract for building roads, way-stations, bridges and general construction for those people who were emigrating to Oregon. He had been instructed to accept anything "our government shall offer to facilitate our emigrating to the western coast. . . . As a wise and faithful man, take every honorable advantage of the times you can." The contract to maintain the Oregon Trail was not granted to the Mormon Church. But since the United States had declared war on Mexico, it was decided to enlist the aid of five hundred Latter-day Saint men as a

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16Ibid., Vol. II, p. 67.
Mormon Battalion to march via Fort Leavenworth, Santa Fe, and thence to California.\textsuperscript{17} Captain Allen was sent by General Kearney of the First Dragoons, United States Army, to enlist the men.\textsuperscript{18}

He completed the enlistment and left for Fort Leavenworth on July 21, 1846, where the battalion was fitted with uniforms and given a year's pay which amounted to $3.50 a month for each man and totalled $21,000 for the Battalion.\textsuperscript{19} Parley P. Pratt had returned to Winter Quarters with part of this pay after having reached Fort Leavenworth on his way to a mission in England. The Battalion had requested that agents be sent later to Santa Fe to carry the pay of the soldiers back to their families.

These agents, John D. Lee and Howard Egan, returned to the encampments at Council Bluffs November 21st, bringing with them a mail of 282 letters, and, according to President Young, with an additional sum of four thousand dollars of battalion money.\textsuperscript{20}

A background for the experiences of Howard Egan while making the trip to Santa Fe as an agent for the Battalion money is contained in the diary of Daniel Tyler of the Mormon Battalion:

September 12, 1846 -- The battalion marched twenty miles up the Arkansas river and camped. . . . Lieut. Smith and Dr. Sanderson seem to wish to force every one to take medicine, though many of those who do go and receive it and throw it away. We seem to have fallen into the hands of a tyrant. There are a great many sick in the Mormon

\textsuperscript{17}Berrett, op. cit., pp. 213-14.

\textsuperscript{18}Daniel S. Tyler, Concise History of the Mormon Battalion (Salt Lake City, Utah: Daniel Tyler, Publisher, 1881), pp. 113-14.

\textsuperscript{19}Roberts, op. cit., p. 95.

\textsuperscript{20}Ibid., pp. 96-97.
Battalion at present. . . Here Lieutenant James Pace, of company overtook the command. The following is a condensation of a report kindly furnished by him to Daniel Tyler: "I left the command at Hurricane Point, Aug. 21st, 1846, by permission of Captain D. C. Davis, and returned to Fort Leavenworth, to learn the condition of Colonel Allen. I arrived at the fort on the 22nd and learned that the Colonel was not expected to live many hours. . . . The Colonel died at six o'clock a.m., Aug. 23, 1846, at Fort Leavenworth, Kansas . . . At this pressing moment Major Horton, commander of the post, sent by his orderly requesting Gully and myself to come to his quarters. He desired to know the whereabouts of the Battalion, also if every necessary requisition was filled and completed; which Quartermaster Gully promptly answered in the affirmative. . . . He then suggested that all of us should return to Council Bluffs and inform our President of our situation, and return to the command as soon as possible. It was decided that I should go, as Lieutenant Gully, as quartermaster, had charge of our entire outfit. Lieutenant Smith and Dr. Sanderson, on hearing what the Major said to us, changed their tactics, and in very smooth language, and with much sophistry, asked me to do them the favor of taking a letter from each of them to President Young, which I did. Their object was to solicit the President's influence for Smith to take command as Colonel, and Sanderson to be the surgeon of the Battalion. I took a letter from Lieutenant Gully, asking the President's counsel in regard to our future action. I took my leave about noon of Aug. 23, being well fitted out with a good horse and other things necessary, by order of Major Horton, and arrived at the camp of the Saints at Cutler's Park west side of the Missouri river about 16 miles above Sarpee's point, August 26th, at 10 a.m. I took only a few letters, as the command was about forty-five miles in the advance and . . . delivered what letters I had. I then sat in council, answering questions and receiving special counsel for the Battalion. Howard Egan and John D. Lee accompanied me on my return."

The letters referred to by Captain Pace are as follows: . . . One from Brigham Young to Sanderson of Aug. 27, 1846. One from Brigham to A. J. Smith of Aug. 27, 1846.

President Brigham Young's letter of Aug. 27th to Samuel Gully was not received until Smith was in command, hence too late to be acted upon. A little postponement by the officers until Lieutenant Pace's return, which was daily looked for, would have been satisfactory to all, and Captain Hunt, who had been duly elected would have continued in command with the rank of Lieutenant Colonel. 21

While Lieutenant Pace was reporting the death of Colonel Allen at Council Bluffs, Major Horton, in command at Fort Leavenworth, sent Lieutenant A. J. Smith, of the regular army, to take command of the battalion. On his arrival a council was held in which the battalion

21Journal History of the Church, September 12, 1846.
officers demanded to know what reasons there were for their accepting him as commander instead of Captain Hunt, Commander of Company A. He answered that he was the only one who could issue receipts for government property. Being a commissioned officer of the regular army, he would be known in Washington, and his actions and orders would be recognized there. After this speech the problem was submitted to the officers with the result that Lieutenant Smith was accepted as commander of the battalion.22

Much of the trouble endured by the battalion after Lieutenant Smith was given command was caused by the volunteers suddenly being subjected to the enforced discipline of the United States Army. And it was this change which caused Agents Howard Egan and John D. Lee to stir up a little trouble in the battalion. Someone from the battalion had written to President Polk concerning the appointment of a successor to Colonel Allen. "The President informed them that was not his privilege," says Brigham Young, "that the command devolved on the rank (i.e., on the ranking officer in the battalion); but inasmuch as they had made the request he dispatched Captain Thompson from Jefferson barracks to take command if the battalion wished it." The Captain met the agents of the camp of Israel returning from Santa Fe to Council Bluffs with the money paid to the battalion at Santa Fe:

Captain Thompson informed them of his appointment and they encouraged him to go on as they were favorably impressed with the captain, and were of the opinion that the battalion would be benefited by the change, "and the choice," said the agents, "would be with the battalion and not with the officers alone."23

22Roberts, op. cit., p. 105.

Brigham Young had received a letter from Captain Hunt complaining of Lee and Egan and explains as follows:

These agents, John D. Lee and Howard Egan, had been unwarrantably meddlesome in the affairs of the battalion at Santa Fe, just as they were now unwarranted in giving Captain Thompson encouragement to hope that he could displace the commandant appointed by General Kearney. The attempted interference of the above named agents with battalion affairs at Santa Fe was sharply resented by Captain Jefferson Hunt, Company A, and J. D. Hunter, captain of Company B, making report of Lee's deportment.24

It is possible that the agents did stir up some trouble among the battalion officers, but given the same circumstances and the same conditions any one might have done the same thing out of loyalty to those of their own society. John D. Lee places the blame upon Egan when making his daily journal entries, and complains about trouble he has had with Captain J. Hunt of Company "A" who, according to the desire of the Battalion Boys, should have been colonel in Allen's place. Lee records the following:

While waiting for the commander to finish some business, I was troubled with Egan considerably, for he was drunk every day, and I feared he would be robbed. I had Stevens watch him most of the time. By closely guarding him I kept him and the money safe. . . . While we were in camp at Santa Fe, the Doctor was robbed. His trunk was stolen, carried out of the camp and broken open. Two gold watches and some money were taken from it. Two mules were also stolen the same night. I knew nothing of this, nor who did it, until long afterwards. After we had started home Stevens had the mules. He brought them to camp and said they were his. I think Stevens and Egan robbed the doctor, but they never acknowledged it to me. . . . We camped in the mountains at Gold Springs, where little particles of Gold can be seen on the bottom of the streams. Egan and Stevens did not join us until we had gone 50 miles from Santa Fe. They had the Dr.'s mules and a Spanish horse when they joined us . . . . at the last Spanish town we passed through I sent Egan to buy a couple of mules. That night Egan and Stevens came to camp with two poor, miserable looking little mules. I said, "what on earth have you brought these poor brutes for?" Egan said, "We cabbaged them; it was the best we could do." I told him that I was on a mission of duty, and trusted in God, and I would not permit him to bring stolen

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24 Brigham Young, "Manuscript History of Brigham Young," 1846, Bk. 2, pp. 479-482.
articles to the camp. I then sent him back with the mules at once. I said, "My trust is in God, and not in the devil. We will go on, and you take back the mules, and leave them where you got them." He did as I directed . . . At Ft. Leavenworth we put up at a hotel, but before our animals were in the stable, Egan was gone, and I could not find him that night, yet we searched for him very diligently. I was fearful that he would be robbed, but he happened to meet some honest men who put him in bed, and kept him and his money in safety until morning, when we found him . . . after buying supplies we left for Winter quarters traveling through snow from six to ten ft. of snow the whole distance . . . We reached Winter Quarters on the 15th of December, 1846. 25

Since John D. Lee seems prone to exaggerate when describing conditions of his family on his return from Santa Fe, he may also have exaggerated Howard Egan's conduct as an agent for the Battalion's money. Lee stated that his family had been neglected more than any of the families camped at Winter Quarters, while others had comfortable log houses. 26 It might be interesting to note what Margaret Phelps had to say of her living quarters and physical conditions at Winter Quarters:

. . . . winter found me bed-ridden, destitute, in a wretched hovel which was built upon a hill-side; the season was one of constant rain; the situation of the hovel and its openness, gave free access to piercing winds, and water flowed over the dirt floor, converting it into mud two or three inches deep; no wood but what my little ones picked up around the fences, so green it filled the room with smoke; the rain dropping and wetting the bed which I was powerless to leave; no relative to cheer or comfort me, a stranger away from all who ever loved me; my neighbors could do but little, their own troubles and destitution engrossing their time; my little daughter of seven my only help; no eye to witness my sufferings but the pitying one of God -- He did not desert me.27

Another writer gives a different account of the journey taken by the agents.


26 Ibid.

While John D. Lee and Howard Egan were on their journey to overtake the Mormon Battalion, they met Bros. William Crosby, John Brown, John D. Holliday, and others of the Mississippi company near the Pawnee fork of the Arkansas river. ... 28

Still another record tells of the agents' arrival at the Battalion's encampment:

Thursday, September 17th -- "Quite early this morning," writes Henry Standage of the Mormon Battalion, "we buried Brother Alva Phelps (husband of Margaret Phelps), of company E with but little ceremonies. Just as we were about to leave the Arkansas, Brother Lee, John D., Howard Egan, and Lieutenant Pace arrived with letters from the Twelve Apostles and counsel for the Mormon Battalion, also many letters for the brethren from their friends; they came to receive money from the soldiers to take to their families. Adjutant George P. Dykes would not listen to Brother Lee as the messenger of the Twelve and said there was no time to counsel now. Brother Lee objected to our going any other "course, but that which the Twelve and Colonel James Allen had marked out."

Saturday, September 19th -- The Mormon Battalion started at 4 o'clock this morning without breakfast in order to get the start of some Missouri volunteers, who were encamped at this point, as the pilot had told the brethren of a fine spring 10 miles away. While here the command laid by during the remainder of the day; here many of the brethren wrote letters to their wives, mothers and friends in the camp of Israel, to send by Brothers John D. Lee and Howard Egan who expected to start back tomorrow. 29

There is nothing in the above accounts which would indicate that Egan was doing any tippling or causing a nuisance. In the account of the two scrawny mules mentioned by John D. Lee, 30 Egan may have been executing one of his practical jokes. His jokes were inherent in his nature. Howard Egan, it must be remembered, had been one of the trusted guards of the Prophet Joseph Smith and of Brigham Young. He was also a Nauvoo policeman. He was respected for his honesty and reliability by President

28 "Journal History of the Church", September 14, 1846.
29 Ibid., September 17th and 18th.
30 Lee, loc. cit.
Young and other leaders. Howard was included in the group who were selected to be captains of Fifties, and he was a Captain of Ten while crossing the plains. While at Santa Fe, he met in council with the officers of the Battalion to hear Captain Kearney's letter read.

Saturday, October 11. About 5 p.m. the express of Gen. Kearney reached the Mormon Battalion at Santa Fe. Captain Hunt, Hunter and Brown, Lieut. Howard Clarke, Howard Egan and John D. Lee visited Captain Cooke, who received them with much courtesy and conversed freely, and read Gen. Kearney's letter.31 He was chosen as an agent who was to be trusted with large sums of money.

In the Journal History one reads:

The Mormon battalion brethren at Santa Fe paid their checks to John D. Lee, to be conveyed back to their families and the Saints at the Bluffs. Lieut. Gully resigned his commission as lieutenant and made preparations to accompany Lee and Egan, who were also to be accompanied by Roswell Stevens, who had been ordered back to Pueblo.32

On October 20, 1846, after a month's stay with the Battalion at Santa Fe, Howard Egan, John D. Lee, Samuel Gully--ex-quartermaster--and Roswell Stevens left for Winter Quarters. According to Journal History:

Samuel Gully had taken a stand against Lieutenant Smith and Dykes and Dr. Sanderson at Fort Leavenworth, and had come in disfavor with the non-Mormons of the camp, therefore he thought it advisable to resign his post and return home.33

After leaving Santa Fe they traveled twelve miles and camped for the night. During the night an attempt to rob them was made by three men "whose approach was discovered by Dr. Willard Richards' dog 'Trip,' which put them on their guard."34 "Trip" was forgotten when Lee and Egan

31Journal History", October 18, 1846.

32Ibid.

33Ibid., October 19, 1846. The Battalion had been given permission to choose their own officers when enlisted. (See Roberts' Comprehensive History of the L.D.S. Church, Vol. III, p. 105).

34Ibid.
started, but Dr. Richards and James A. Little, who conveyed the party a few miles when starting, went back three miles and got him.

James A. Little, in writing about the return trip of the agents, Howard Egan and John D. Lee, copies the words of President Brigham Young from a letter addressed to Elders Hyde, Pratt, and Taylor in Europe on January 6, 1847, and says:

.... on about the 19th of October, 1846, J. D. Lee, Howard Egan and Lt. Pace left the Battalion at Santa Fe to return to Winter quarters. On the way they met Elders Brown and Crosby of Mississippi on their return from the Arkansas river where they had been with the camp this season, and not finding us, as they had anticipated had located their company on that river for the winter, and were on their return for a reinforcement to join them in the spring, hoping to fall in with us and pass over the Mountains together. They had a joyful meeting and we have written them how and when to unite their camps with ours at the foot of the Mts. next spring.35

After a month of difficult travel in inclement weather, the agents finally arrived at Winter quarters "from their mission to the Mormon Battalion, accompanied by Brothers Samuel Gully and Roswell Stevens. They brought a mail of 282 letters and 72 packages, and some funds from the Mormon Battalion first payment in government drafts ...."36 The next day being Sunday, "President Young took the Mormon Battalion letters to the stand which were brought by Bros. Lee and Egan, and Elder Orson Pratt called them off."37

After his return from the Battalion expedition, Howard Egan spent his time in making his family comfortable and in preparing for the journey to the mountains in the spring. Evidently, along with his duty as "Corn Buyer," messenger, and Captain of his particular group, he had had time to build a log house, paper it, and move his family in out of the

35James A. Little, "From Kirtland to Salt Lake City," Juvenile Instructor, Utah: 1890.

36Journal History, Saturday, November 21, 1846.
37Ibid., November 21, 1846.
bad weather. His granddaughter states that "Major Egan's house was log-papered and hung with pictures and made comfortable as possible by his wife."38 Here the Egan family spent the winter of 1846 and 1847 along with the other dispossessed Mormons while waiting for the warm days of spring when feed for their stock would be available and the ground would be dry enough for wagons to travel on.

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38 Egan, op. cit., p. 16.
CHAPTER VI

HOWARD EGAN BECOMES A PIONEER

Crossing the Plains

Early on the morning of April 8, 1847, Howard Egan arose, bade farewell to his family, and reported to Brigham Young with his team and wagon, ready to begin the journey west to the Rocky Mountains. To go with the first company of Mormon pioneers across the plains to Utah, Brigham Young had called together one hundred forty-three men who were noted for their general knowledge of pioneering and for their skill in using firearms and in handling teams. Howard had not only been chosen as one of the 143, but had also been appointed captain of a group of ten men and assigned to travel with the family group of Heber C. Kimball until they reached the Great Basin.¹ According to Church History, a dual organization existed in the camp, one Israelitish in character based upon the revelation of Brigham Young,² and the other military in character. The Israelitish organization consisted of a division of the camp into groups of hundreds, fifties, and tens, with a captain over each. Brigham Young was elected Lieutenant General; Stephen Markham, Colonel; and John Pack and Shadrack Roundy, Majors. The divisions into groups of Tens, with their respective captains, which had previously been organized, were brought over and added

¹Egan, op. cit., p. 19.
²Doctrine and Covenants, Section 136.
to the military organization. Howard, as captain of the Ninth Ten in the camp of Israel, became the captain of the Ninth Ten in the camp of the military.\(^3\)

The Old Sow

For defensive purposes, the camp carried with it one cannon which was under the charge of Captain Thomas Tanner. This cannon had been used in the "Battle of Nauvoo" and had been buried in the ground by a number of women before Brockman's forces took over the city. Later it was taken to Winter Quarters by Howard Egan:

In 1812, the gun then one of the best in America occupied a position on a boat stationed at New Orleans, as part of the defense against England's second invasion of this country. The war over, the government proceeded to provide not only better ships of war but better guns and soon the "Old Sow" as it was later called, with others of the same kind were relegated to the rear, or at least taken from active war service, and this particular one was placed on the "Green" at New Orleans, to be fired each morning at sunrise and evening at sunset. After being thus used for a number of years, it was sold as scrap iron, and as such was bought by James Lawson, the veteran blacksmith who lived in the sixteenth ward of this city.

The gun was shipped to Pisgah and from there to Nauvoo after the battle at that place as the result of an anti-Mormon invasion, the gun was left upon the field. A number of women sunk a hole in the ground and buried the old standby for preservation. Sometime afterwards, hogs feeding upon the field uncovered the gun, and from thenceforth it was known as the "Old Sow."

In the fall of 1846, Major Howard Egan took the gun from Nauvoo to Winter Quarters. The Missouri river was frozen over, and to hide the gun, a hole was made in the ice and the ponderous piece of steel was attached to a rope and sunk to the bottom of the stream. In the spring it was brought forth from its watery hiding place, and came to Utah with President Brigham Young and the Pioneers. The part it has played since that time is more or less well known to the public.\(^4\)

\(^3\)William Clayton, "Diary" (Brigham Young University), entry for the 16th of April, 1847.

The cannon, which was mounted on wheels, usually brought up the rear of the wagon train.

To protect the wagon train at night, the captains of tens selected forty-eight men "who were divided into four watches to be on duty half the night at a time. Stephen Markham was appointed captain of this group."\(^5\) Brigham Young, instructing the men on the order of travel and the schedule for each day's march, said:

After we start from this spot, every man must carry his loaded gun, or else have it in his wagon where he can seize it at a moment's notice. If the gun is cap-lock, he should take off the cap and put on a piece of leather to exclude moisture and dirt; if a flint-lock, he must take out the priming and fill the pan with toe or cotton. The wagons must now keep together while traveling and not separate as heretofore they have separated. Every man is to keep beside his own wagon and is not to leave it except by permission.\(^6\)

The next day the following order was issued:

At five o'clock in the morning the bugle is to be sounded as a signal for every man to arise and attend prayers before he leaves his wagon. Then the people will engage in cooking, eating, feeding teams, etc., until seven o'clock, at which time the train is to move at the sound of the bugle. Each teamster is to keep beside his team with loaded gun in hand or within easy reach, while the extra men, observing the same rule regarding their weapons, are to walk by the side of the particular wagons to which they belong; and no man leave his post without the permission of his officers. In case of an attack or any hostile demonstration by Indians, the wagons will travel in double file—the order of encampment to be in a circle, with the mouth of each wagon to the outside and the horses and cattle tied inside the circle. At half past eight each evening the bugles are to be sounded again, upon which signal all will hold prayers in their wagons, and be retired to rest by nine o'clock.\(^7\)

As the Saints began the long journey across the plains, Heber C. Kimball's company was encamped about four miles west of Winter Quarters


\(^6\)Clayton's Journal, entry for April 17th, 1847.

\(^7\)Egan, *loc. cit.*
where he had gone on April 5 at the command of Brigham Young. At this place Howard Egan met the other nine men who were to comprise his command of Ten, and whose names follow: "Howard Egan (captain), Heber C. Kimball, William A. King, Thomas P. Cloward, Hosea Cushing, Robt. Biard, George V. Billings, Edison Whipple, Philo Johnson, Wm. Clayton."8

From Council Bluffs to Laramie Plains

All went well with the Howard Egan group as they traveled from Winter quarters until the morning of April 14. On that day, while rounding up his work teams, preparatory for the day's march, Egan found that one of his horses was missing. His search that day proved fruitless, but early the next morning he and Brother King, after searching for some time, found the horse about ten miles from camp.

With camp chores done on the morning of April 16, President Brigham Young called the members of the camp together and explained the strict marching that would have to be observed from that day until the group reached the Valley. Not only this vanguard, but every company that came after them were to follow the same plan. An entry in Howard Egan's Journal states at this time:

On Tuesday, April 16th the wind was north and it was cloudy. Brothers Little, Rockwood and Redding went to Winter Quarters to bring on Brother Little's things. At 7:30 the brethren were called together in order to organize them. The meeting was opened by prayer by President Young, after which G. A. Smith made some remarks; also H. C. Kimball, N. K. Whitney and others. The camp was divided into divisions, 72 in each division; A. P. Rockwood captain of the First and S. Markham of the Second Division. Night guard was started and on the 17th the camp was organized under regiment. On the 18th the Council of Captains made laws regulating the camp as follows:

8Ibid.
1. --After this date the horn or bugle shall be blown every morning at 5 a.m., when every man is expected to arise and pray: then attend to his team, get breakfast and have everything finished so that the camp may start by 7 o'clock.

2. --Each extra man is to travel on the off side of the team with his gun on his shoulder, loaded, and each driver have his gun so placed that he can lay hold of it at a moment's warning. Every man must have a piece of leather over the nipple of his gun, or if it is a flintlock, in the pan, having caps and powder flask ready.

3. --The brethren will halt for an hour about noon, and they must have their dinner ready cooked so as not to detain the camp for cooking.

4. --When the camp halts for the night, wagons are to be drawn in a circle, and the horses to be all secured inside the circle when necessary.

5. --The horn will blow at 8:30 p.m., when every man must return to his wagon and pray, except the night guard, and be in bed by 9 o'clock, at which time all fires must be put out.

6. --The camp is to travel in close order, and no man to leave the camp twenty rods without orders from the Captain.

7. --Every man is to put as much interest in taking care of his brother's cattle, in preserving them, as he would his own, and no man will be indulged in idleness.

8. --Every man is to have his gun and pistol in perfect order.

9. --Let all start and keep together, and let the cannon bring up the rear, and the company guard to attend it, traveling along with the gun, and see that nothing is left behind at each stopping place.\(^9\)

An inventory of stock, implements, supplies and accessories was taken in the camp as follows:

INVENTORY

The number of oxen in the camp 66, horses 89, mules 52, cows 19, dogs 17. Teams belong to H. C. Kimball: Horses 5, mules 7, oxen 6, cows 2, dogs 2, wagons 6. List of provisions: Flour 1228 lbs., meat 866 lbs., sea biscuit 125 lbs., beans 296 lbs., bacon 241 lbs., corn for teams 2869 lbs., buckwheat 500 lbs., dried beef 25 lbs., groceries 290 3/4 lbs., sole leather 15 lbs., oats 10 bus., rape 40 lbs., seeds 71 lbs., cross-cut saw 1, axes 6, scythe 1, hoes 3, log chains 5, spade 1, crowbar 1, tent 1, keg of

\(^9\)Ibid., pp. 23-24.
powder 25 lbs., lead 20 lbs., codfish 40 lbs., garden seeds 50 lbs., plows 2, bran 3\(\frac{1}{2}\) bus., 1 side of harness leather, whip saw 1, iron 16 lbs., nails 16 lbs., 1 sack of salt 200 lbs., saddles 2, tool chest worth $75, 6 pair of double harness worth about $200, total amount of breadstuff 2507 lbs. at $55.40, 241 lbs. of bacon at 6%, $14.46; 2869 lbs. feed corn $28.69; 300 lbs. seeds $3.00, 300 lbs. buckwheat $6.00, 25 lbs. dried beef $3.12\frac{1}{2}, groceres $35, sole leather $4, oats $4, rape $10, seeds $10, hoes $2, axes $8, tool chest $75, cross-cut saw $5, whip saw $5, scythe $2, hoes $1.50, 5 log chains $20, spade $2, crowbar $3, 2 plows $24, side of harness leather $4. 16 lbs. iron $2, 16 lbs. nails $2, tent $10, harness $20, 5 horses $360, 7 mules $350, 6 wagons $600, 2 saddles $30, bran $1, 3 yoke of cattle $120, 2 cows $24. Total $1592.87\frac{1}{2}.

On Saturday, April 17, camp was made near a beautiful grove of cottonwood. The weather had been cold, with a wind from the northwest. At sundown the bugle sounded for the brethren to assemble for a council meeting. President Young thought it necessary to organize the camp into a complete military organization before resuming the journey the next morning. Howard reports the meeting as follows:

It was moved and carried that the two divisions be formed into one regiment, under Colonel Markham. There were also two majors appointed, John Pack and Shadrack Roundy, and Thomas Tanner to take command of the camp. Each captain was to command his own ten in case of an attack from the Indians.\(^{11}\)

William Clayton seemed to like to be with Howard whenever the opportunity afforded, for it was at this time that William Clayton recorded in his journal the incident which was mentioned in a previous chapter: "At night I slept with Egan in Heber's wagon, Heber being gone to sleep with President Young."\(^{12}\)

Egan writes of this time:

\(^{10}\)Ibid.
\(^{11}\)Ibid., p. 25.
\(^{12}\)"Journal History of the Church," April 17, 1847.
The company traveled through a beautiful country, with the Loup Fork on one side and a ridge on the other and groups of trees that resembled orchards in an old settled country. We came seven miles and stopped at the old Missionary station that was vacated last summer. The Sioux Indians drove them off.\footnote{Egan, \textit{op. cit.}, p. 28.}

On April 22, according to Wilford Woodruff, considerable fun was created in the Pioneer camp at the expense of some of the picket guard, whose guns had been stolen in the night, and Col. Markham, who had lost his hat in the same way. The owners of the missing property had been found asleep on guard, and the men who discovered them took their weapons as a joke and a warning.\footnote{"Journal History of the Church," April 23, 1847.} Sleeping at one's post while on guard duty is almost unforgivable, but it must be remembered that it is extremely difficult for men to keep awake night after night on watch, after toiling and marching throughout the day.

Having organized the Company, with Egan still captain of his Ten, the Pioneers crossed the Loop Fork, traveling west until Friday, April 30, when camp was made near the north bank of the Platte river, across from the Laramie Plains. According to \textit{Journal History} "they were encamped near the north bank of Platte River, not far from the head of Grand Island, in what is now Buffalo County, Nebraska, and about two hundred twenty miles west of Winter Quarters."\footnote{Ibid., April 30, 1847.} In the afternoon of April 30, they traveled about eight miles further, and camped nearly a mile from water and timber:

It was now so cold that every man wanted his overcoat on, and a Buffalo robe over it. In lieu of wood for making fires the men began to find out that the buffalo chips, which were found in
great abundance on the ground, could be utilized as fuel. Thus the closing day of April found the pioneers encamped near the north bank of Platte river, not far from the head of Grand Island.\textsuperscript{16}

Laramie Plains

When Captain Egan made the entry in his diary for Saturday, May 1, 1847, he mentioned that the weather was very cold, and that because the feed was poor they decided to move on before breakfast. They traveled six miles and stopped to feed. Egan says, "Soon after we started this morning we saw three buffalo about two miles off on the bluffs. Three of the brethren chased them on horseback."\textsuperscript{17} Later, as the Pioneers neared the large herd of buffalo which had been sighted that morning, a hunt was organized during which the whole camp enjoyed themselves immensely.

William Clayton, in describing the fun, tells an interesting story:

\textit{Saturday, May 1st 1847.--This was the first day that any buffaloes had been seen. The hunters gave chase and when they were within a mile or two from the herd, two of the dogs gave chase to an antelope, which made directly towards the buffaloes. One of the dogs chased it till it went into the midst of the herd and when the buffaloes saw the dog, they commenced to canter into a closer huddle. The dog, however, evidently frightened with their savage appearance, stopped and retraced his steps. About this time Elder Kimball seemed to get inspired with the idea of chasing the buffaloes and he immediately called for Egan's fifteen shooter and started with it on the full gallop. After the dog returned the buffaloes did not move much from the place and the hunters moved gently along till they got pretty near them, at which time Heber joined, just as the herd discovered them and commenced galloping off. The brethrens' feelings who were left with the wagons were now strung up to the highest pitch, a feeling of exciting interest appeared to prevail throughout the camp, they having heard and read so much of the mad ferocity of the buffalo when pursued, and knowing that all the hunters were inexperienced in regard to hunting the wild buffalo. While they felt for the safety of the hunters, they still desired to see as much of the chase as the distance would allow, and were}

\textsuperscript{16}\textit{Ibid.}

\textsuperscript{17}\textit{Egan, op. cit., p. 32.}
wishful that the chase might be successful as a number have no meat and a piece of fresh meat would taste good to all men and save our bread stuff, and the desire to taste the much famed buffalo meat created a longing desire to see some of the herd fall. As soon as the herd commenced galloping off, the hunters followed in pursuit at full gallop and soon closed in with them. At this time I got my glass and rested it on Brother Aaron Farr's shoulder, determined to see as much of the chase as possible. I soon discovered O. P. Rockwell ride into the midst of the herd which then appeared to number over 200, others having come in sight when the herd commenced to run. Porter was soon enveloped in the cloud of dust caused by the heavy tramp of the buffaloes on the dry sandy ground, but in a very short time the herd began to separate and scatter in every direction, a small party coming down the bluff again and some running west under the bluffs, others going over. The hunters closed in on the first party and commenced their fire, especially at one cow which they finally succeeded in separating from all the rest, and determined to keep to her until they killed her, except Porter, who as soon as he had wounded her left her with the hunters and pursued some of the rest. The cow was now in close quarters and after she had been shot through two or three times, Elder Kimball rode close to her with his fifteen shooter and fired over his horse's head, she dropped helpless and was soon dispatched. At the report of the gun which was very heavy loaded, Elder Kimball's horse sprang and flew down the bluff like lightning and he having let go the lines to shoot, her sudden motion overbalanced him and his situation was precarious to the extreme. The other hunters saw his situation and trembled for his safety but could render him no assistance. However, being a good horseman, he maintained his position in the saddle and soon succeeded in gaining the lines and by a vigorous effort succeeded after some time in reining in his horse and returned to the rest unharmed and without accident. All this movement passed about as quick as thought, and as soon as they saw the cow dead and all right they again followed in pursuit of the remaining buffaloes. About this time three of the herd separated from the rest and came in a direction towards the camp on a gallop. President Young seeing this, ordered a halt, and the wagons got close together lest the buffaloes run into them and do damage.18

Egan's account of subsequent events for the day of the hunt and the following day, May 2, is as follows:

During the afternoon we traveled about eight miles, and encamped about 6:30 near a small lake about a mile above the head of Grand island.

May 2.-- . . . I started in company with President Young, Fairbanks and others ahead to hunt a camping ground where we could

18"Clayton Journal," May 1, 1847.
have better feed. We returned a little after 2 o'clock p.m. and ate dinner. At 3:15 we started, and traveled two miles over a prairie dog town.\(^{19}\)

William Clayton remarked: "This day the habitations of thousands of prairie dogs were encountered. The animals living in regular dog towns, some which covered several square miles of ground."\(^{20}\)

Another humorous incident happened on May 6, 1847, when "just at dusk, a tremendous alarm was given through the camp. The Indians had crawled up and taken Porter Rockwell and his horse and made off with them. Many men mounted their horses and rode after them with all speed, but it was soon discovered that Rockwell was in camp."\(^{21}\)

From May 1 to May 14, Howard Egan traveled with the company about one hundred and twenty miles further west and camped between two large bluffs. The weather was cold and feed was scarce. Little happened to disrupt the serenity of the camp except for an Indian alarm a little before 12:00 p.m. on May 14. After investigating the situation, however, it was decided that there had been no Indians.\(^{22}\)

Each member of the camp was assigned a specific duty. Some of these jobs were interesting and some were not. Among the more uninteresting assignments given to the men was the one allotted to William Clayton. It fell to his lot to count the revolutions of a particular wagon wheel as he walked beside it all day and to calculate from the

\(^{19}\)Ibid.

\(^{20}\)"Journal History of the Church," May 1, 1847.

\(^{21}\)Berrett and Burton, op. cit., p. 278.

\(^{22}\)Egan, op. cit., p. 28.
number of revolutions the distance traveled. It has been said that "necessity is the mother of invention," and for Clayton it was either to invent a machine or lose his mind from the monotonous chore assigned him. Cooperating, therefore, with Orson Hyde and Appleton Harmon, he was able to invent a machine which relieved him and gave an accurate count of the miles each day. The device was first called an "Odometer" and later a "Roadometer." We read in Egan's journal:

Brother Wm. Clayton has invented a machine, and attached it to the wagon that Brother Johnson drives, to tell the distance we travel. It is simple yet is ingenious. We got Brother Appleton Harmon to do the work. I have understood that Brother Harmon claims to be the inventor too, which I know to be positive falsehood. He, Brother Harmon, knew nothing about the first principles of it, neither did he know how to do the work only as Brother Clayton told him from time to time. It shows the weakness of human nature.

Besides the hardships of cold, scarcity of feed, the necessity of road building, and little wood to burn, which the travelers endured regularly, there was always the menace of the Indians. These wild aborigines, always hungry, were constantly trying to steal the pioneers' stock or other personal items. As has already been noted, the Pawnee tribe had shown their disappointment in not being able to exploit the Saints and would have caused trouble had they dared. While traveling over the level prairie on Monday, May 24, 1847, the pioneers discovered a party of Indians across the river. After camp was made, it was noticed that the Indians had a flag flying, which was their method of asking to be admitted to the pioneer camp. Egan remarks:

President Young sent a man up the river with a white flag, when they all crossed the river on their ponies, some of them singing.

23 Berrett and Burton, op. cit., p. 279.

They were thirty-five in number. Some of them were women. They were all well dressed and behaved themselves better than any Indians I have ever seen before. Four of their chiefs came down to the camp. Colonels Markham and Sherwood showed them around the camp. They took some provisions to those who were encamped up the river, and gave the chiefs their supper at the camp. The brethren put up a tent for the head chief and his squaw to sleep in.

Tuesday, May 25th.--The morning was fine and pleasant. All the Indians, both men and women, came into camp this morning. Some of the brethren traded horses with them and bought moccasins from them. At 8:20 we proceeded on our journey. Soon after we started the Indians left us. They appeared to be well satisfied. They crossed the river and went in the direction they came from. 25

During these days of hardship another admirable trait of Howard Egan is evident. Egan, always particular about his appearance, sought opportunities, as he traveled, to wash himself and his clothes. He could be found often doing as he was doing early in the morning of Sunday, May 23, when he was down by the river side washing his clothes. He said, "This morning is very fine and pleasant. I went down to the river before sunrise and made a fire and washed some clothes." Later in the day, Brother Nathaniel Fairbanks came into camp after having been bitten by a rattlesnake. He had gone up on the bluffs with Heber C. Kimball and others and it was while there that the snake had struck him. Egan said, "Three minutes after he was bit he felt a pricking in his lungs. They gave him a dose of Lobelia and some alcohol and water. He is suffering much from pain."

Since this was the Sabbath of the Lord, Howard Egan attended services and heard Erastus Snow and President Young speak. He mentions:

We had a first-rate meeting. Brother Young gave us some glorious instructions, which done my soul good. He said he was perfectly well satisfied with the conduct of the camp and the spirit which they manifested toward him and toward one another and all things were going right. Brother George A. Smith and others made some remarks. Brother Young notified the four Bishops

present to administer the sacrament on next Sunday at 11 o'clock.  

Every day brought its array of interesting things to be seen. Thus the journey, though hazardous and difficult, was enjoyable because of the addition of the different and the unusual. One interesting and unusual sight is recounted in "Journal History" for Friday, May 28, 1847:

Small hillocks or ant-hills are numerous; they consist of small pebbles or gravel, accumulated with great industry from the neighboring soil. Mingled with these were found, in different places, small Indian heads, which adorn their habitations, I say collected, for it cannot be supposed that they were a home manufacture of their own ingenuity. The air in places has been much perfumed by an herb, called by some "southern wood," which grows in large quantities, generally preferring, with the prickly pear, a dry barren soil.

On that same day, since the weather was cold and damp with some rain, the wind northeast, it was decided to wait for fair weather before resuming the journey. Captain Egan describes a hike he and Luke Johnson took just before the camp started on the usual day's march:

Before we started Brother Luke Johnson and myself went up the river about three miles with the cutter in search of wood. We came to a beautiful clear stream of water about eight feet wide, and saw large numbers of small fish in it. It is not very deep, has a gravel bottom and the water tastes very good. It is about three miles long, rises from springs and runs in a line with the river for some distance, then takes a turn to the south and empties into the river.

The next day, Saturday, May 29, the company was already to move out of camp when the bugle was sounded and President Young called the Brethren together at the boat (revenue cutter) for a meeting. In reviewing the talk given by the Prophet Brigham, Howard Egan gives the following account:

26 Egan, op. cit., p. 48.

27 "Journal History of the Church," May 28, 1847. Indian heads are stone points made from obsidian and fitted to the ends of arrows.

28 Egan, op. cit., p. 51.
This morning was cold, wet and cloudy, with wind northeast, but about 10 a.m. it cleared off. At 10:30 the bugle sounded to get up our teams. After we got all ready to start there was notice given for the brethren to come together to the boat in the center of the ring. President Young, taking his station in the boat, ordered the Captains of Tens to call out their respective companies and see if all their men were present. He then ordered the clerk to call all the names to see if they were all present. Joseph Hancock and Andrew Gibbons were reported to be absent hunting. President Young arose and addressed the group.

The President said,

I remarked last Sunday that I had not felt much like preaching to the brethren on this mission. This morning I feel like preaching a little, and shall take for my text, that "AS TO PURSUING OUR JOURNEY WITH THE COMPANY, WITH THE SPIRIT THEY POSSESS, I AM ABOUT TO REVOLT AGAINST IT." This is the text I feel like preaching on this morning, consequently I am in no hurry.

He then explained that many of the men in the camp were not living their religion and pointed out that God would not abide with them unless they kept his commandments.

Fort Laramie

Fort Laramie was formerly called Fort William and later Fort John, and was the first permanent post erected in what is now Wyoming. It was established by William Sublette and Robert Campbell, in 1834 with the design of monopolizing the trade of the Indian tribes, namely Arapahoes, Cheyennes and Sioux, who roamed over the country from the Missouri River on the northeast to the Sweet Water on the west of the Black Hills. Since they were strong and warlike nations, it was necessary, while inviting their commerce, to guard against their attacks. The Fort was situated on Laramie Fork, a tributary of the Platte, which was a clear and beautiful

29Ibid., pp. 50-52.
30Ibid. The speech in part will be found in Appendix D.
stream winding through meadows where wild currants and gooseberries grew, and which were dotted here and there with groups of larger trees. The Fort "consisted of a palisade eighteen feet high, with bastions in two diagonally opposite corners, and a few small adobe houses inside." It was called Fort William, after Sublette. In 1835 the establishment was sold to Milto Sublette, James Bridger, and three other fur hunters, who had united with the American Fur Company after an active rivalry of several years, during which the powerful fur associations had driven all the other American fur traders out of Wyoming. The fort was rebuilt in 1836 by the new owners at an expense of $10,000 and was called by a part of the company Fort John, but that name never became acceptable to the majority.

At about two o'clock in the afternoon of June 1, 1847, Egan and his friends reached Fort Laramie and found that six wagons belonging to the Mississippi Company of Saints, which had wintered at Pueblo, were there. Two of the brethren came across the river to see the members of the Original Pioneer Company and reported that nothing had been heard from the Battalion. They also reported that there had been several deaths at Pueblo. In commenting on the journey thus far, Captain Egan says:

I made the distance from Winter Quarters to Laramie 541\(\frac{1}{2}\) miles, which is two miles less than Brother Clayton, and we have traveled it in seven weeks, lacking half a day, and have not traveled but a few miles on Sundays. We have come this far without accidents, except the loss of two horses stolen by the Indians, and two killed. The Lord has blessed and prospered us on our journey, and the camp enjoys better health than they did when they left Winter Quarters. The country begins to have a more hilly and mountainous appearance, and some of the Black Hills show very plainly from here. The timber

32Ibid.
is mostly ash and cottonwood on the low bottoms on the river, but there are some cedar groves on the bluffs. There is an Indian baby wrapped around with skins, deposited in the branches of a large ash tree, which is in the center of our camp. It is said that this is the mode of burying their dead. The bark is peeled off of the tree to prevent the wolves climbing up.\textsuperscript{33}

The next day some of the company went across the river to view the fort and to get information concerning the route they would be traveling out of Fort Laramie. The fort was about two miles from the Platte. When the Pioneers reached the fort they were told that they could not travel more than four miles further on the north side of the Platte because bluffs were then impassable for wagons. A flat boat, owned by the American Fur Company, was rented for the sum of $15, and June 2, 3, and 4 were occupied in ferrying Pioneer Company wagons across the Platte.\textsuperscript{34} On June 4, after the wagons were all ferried across to the south bank, the Mississippi Company, comprising seventeen persons under the leadership of Mr. Crow, joined the pioneers. With this addition, the company with Egan now numbered one hundred sixty-one souls, 148 men, eight women and five children.\textsuperscript{35}

Laramie to the Rockies

Shortly after leaving Fort Laramie, June 5, Captain Egan records that in descending a steep bluff Brother Crow's cart turned over, but no damage was done.\textsuperscript{36} From the time the enlarged company left Laramie until

\textsuperscript{33}Egan, \textit{op. cit.}, p. 62.

\textsuperscript{34}Roberts, \textit{op. cit.}, pp. 192-193.

\textsuperscript{35}"Journal History of the Church," June 4, 1847.

\textsuperscript{36}Egan, \textit{op. cit.}, p. 65.
they reached the Rocky Mountains, their troubles consisted mostly of bad roads, bad weather, and bad river crossings. The feed, while hardly adequate for their needs, was sufficient to preserve life.

On Tuesday, June 8, after traveling approximately six miles, they halted for noon by a small, almost empty creek, because one of Brother Crow's daughters had been run over by a wagon. The wheel has passed over her leg, but, miraculously no bones were broken; and they were able to proceed on their way about 1:40 p.m. They traveled about fifteen and one-half miles that day and camped on a small stream marked on Fremont's map as the Fabant river. Howard Egan records that "the hunters killed a deer and an antelope. O. P. Rockwell says he has been to the Platte river, and it is about four miles from here. Soon after we stopped three traders came into the camp." 37

Captain Egan writes further:

It was thought best to send a small company of men ahead to build a raft, as the traders say it is about seventy miles to where we cross the Platte. They left some hides at the crossing, that they used on a wagon box, which answered for a ferry boat. They told Brother Crow that he might have them, if he could get there before the Oregon company. 38

That the road project was a reality is attested to by an account written in "Journal History of the Church" which says "some of the pioneers expressed the opinion that they fully worked their poll tax on the new road, as they had 10 or 12 men detailed daily to go in advance of the company with spades, iron bars and other necessary implements to work the road: ..." 39

37Ibid., p. 68.
38Ibid., pp. 68-69.
As mentioned before, Egan was quietly acquiescent to all commands and orders, but, considering some of the entries made in his diary, it will be seen that he had an active mind which revolted at foul play or mercenary actions. On Thursday, June 10, he writes:

The evening was warm and pleasant. I noticed that Brother Ellisworth brought an antelope into camp this evening and it was cut up and divided among their own Ten by Brother Rockwood. A few days since Brother Rockwood gave Brother Crow a lecture for not dividing an antelope among the camp, when Brother Crow's companions are short of provisions, and only have five ounces to a person per day. If this is consistency I don't know what consistency is. 40

And then, as if in support of his theory of consistency alluded to above, Howard Egan writes the following:

Friday, June 11th.—The morning was very pleasant. I stood guard the later part of the night, in the place of some of the brethren that have gone ahead. About 3 o'clock this morning I commenced cleaning the fish Brother Clayton caught. I fried them and we had a first-rate breakfast. 41

June 14 was the day decided upon to begin ferrying the wagons across the river again. The river ran swiftly in a deep channel, making it hazardous to cross. Several schemes were tried in taking the wagons across. Sometimes the wagons rolled over and over, causing breakage and delay. Finally rafts were made which were large enough to carry a wagon without the load. While the camp was trying to figure out an idea to facilitate crossing the wagons, it was thought that if a person were to ride on the upper side of the wagon while it was being towed across the river, it would not turn over. Captain Egan volunteered to ride one across and narrowly escaped with his life. He records the incident as follows:

... Not having poles or rope enough to lash them, we thought we would try one wagon alone. Some of the brethren thought that if some person would get in the wagon and ride on the upper side, it

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40 Egan, op. cit., p. 71. 41 ibid.
would prevent it from turning over. I volunteered to go across in it. Soon after we pushed off, Brother Gibbons jumped in the river and caught hold of the end of the wagon. When we got out about the middle of the river, the wagon began to fill with water, and roll from one side to the other, and then turn over on the side. I got on the upper side and hung on for a short time, when it rolled over leaving me off. I saw that I was in danger of being caught in the wheels or the bows, and I swam off, but one of the wheels struck my leg and bruised it some. I struck out for shore with my cap in one hand. The wagon rolled over a number of times and was hauled ashore. It received no damage, except the bows were broken. We then thought it the safest way to take the wagons over on a raft, notwithstanding it is very slow, and will take three or four days.

The wind blows very strong from the southwest, which is very nearly down stream. We have cattle on the other side to tow the raft up. The current and the wind being against us, we have to tow our raft up about one mile above, where we load the wagons. At 3:30 we had a very heavy thunder storm, the rain pouring down in torrents, accompanied with hail, and the wind blew a perfect gale. After the storm was over we continued ferrying the wagons over. The river is rising very fast. After toiling all day nearly up to our armpits in the water, we got over eleven wagons in the afternoon, making twenty-three during the day.42

The next day Howard Egan writes that it was decided to leave about ten men at the river to build a boat and keep a ferry, until the next company came up. He says, "Brother Kimball told me to have a wagon and six mules ready to start early in the morning after a log to make a canoe."43

Egan had the teams and wagons ready early the next morning and sent about twenty men, including Brother Flake's colored man, into the hills for the log. Then he returned to the river, crossed to the south side and ate dinner with Brother Whipple. Howard Egan mentions that "My health is not very good, having worked in the water for two days, and in the course of it I caught cold, and have pains in my bowels. The brethren that went down the river, returned this evening, and brought two canoes

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42 Ibid., p. 71.
43 Ibid.
twenty-five feet long and partly finished. 44

It took Howard Egan and his companions about a week to complete the job of ferrying their wagons across the Platte. Having accomplished this, they turned their attention to ferrying other companies of emigrants across at $1.50 per wagon. Egan mentions that if they had bought the food stuffs and products accepted as pay for the rent of the ferry "at the rate they sell provisions at Fort Laramie, it would have cost them about $400, which was earned in about a week, besides ferrying our own wagons over." 45

The company had reached Pacific Spring (Muddy Spring) by June 26, and were in good spirits. It was at this point in their journey that they met a group on horseback coming from Oregon. They had as their guide Major Harris, a trapper and hunter. Orson Pratt makes a note about this man in his journal as follows:

Having wandered and resided in different parts of this mountainous country for 20 or 26 years, he had acquired an extensive and intimate knowledge of all the main features of the country to the Pacific. We obtained much information from him in relation to the great interior basin or the Salt Lake, the country of our destination. His report, like that of Captain Fremont’s, is rather unfavorable to the formation of a colony in this basin, principally on account of the scarcity of timber. He said that he had travelled the whole circumference of the lake and that there was no outlet to it. Moses Harris was a famous scout and trapper, well known in the mountains among the fur traders and trappers as "Black Harris." 46

Howard Egan admits that he tried to trade with Harris, but that his prices seemed a little high:

The morning was fair, and many of the brethren are trading with Mr. Harris for buckskins. I tried to trade with him, but I considered them too high. He sold them from $1.50 to $2.00 and made into pants $3.00 and $4.00. At 7:30 we proceeded on our

44Ibid., p. 75. 45Ibid., p. 77.
journey, Mr. Harris waiting for the Oregon Company to come up.\textsuperscript{47} About 1:40 p.m. they stopped on the east bank of the Little Sandy to feed their horses. At 5:15 p.m. they started fording the river, and, after traveling a short distance, they met Mr. Bridger, the principal man of the fort which bears his name. Since the pioneers wanted to inquire about the country he decided to camp with them all night. Howard Egan was not particularly impressed with Bridger, for he says:

I understand that it was impossible to form a correct idea from the very imperfect and irregular way in which he gave the description. My health has been very poor for the last two days. I have been afflicted with a very severe headache, but feel a little better this evening. As I had not washed my clothing for some time, I was under the necessity of washing this evening, and did not get through until after dark. After I ate supper I went down to where Mr. Bridger was encamped, and from his appearance and conversation, I should not take him to be a man of truth. In his description of Bear River Valley and the surrounding country, which was very good, he crossed himself a number of times. He said Harris knew nothing about that part of the country. He says there is plenty of timber there; that he had made sugar for the last twenty years where Harris said there was no timber of any kind. But it is my opinion that he spoke without knowing about the place, that we can depend on until we see for ourselves.\textsuperscript{48}

Samuel Brannon and two men arrived from San Francisco while the pioneers were camped on the Green River. Egan said, "One of the men I have seen in Nauvoo. His name is Smith."\textsuperscript{49} Again the Saints had to make rafts and cross their wagons over the Green River by ferrying. Egan crossed on Friday, July 2, and the other wagons were ferried over the next day. Egan, always busy, reports: "I crossed the river early this morning, and helped the brethren finish the raft, and about 9 o'clock we commenced crossing the wagons."\textsuperscript{50}

\textsuperscript{47}Egan, op. cit., p. 87. \textsuperscript{48}Ibid., p. 98.
\textsuperscript{49}Ibid., p. 90. \textsuperscript{50}Ibid.
Although the next day was July 4, no one seemed to notice. The camp was finishing preparation for continuing the journey west the next day. Howard Egan was too ill to think much about celebrating, and others were probably getting a much needed rest from the labor of the ferryboat. Egan journalized as follows: "My health is very poor, for I have taken cold from working in the water, which has brought on the mountain fever again. It is a distressing complaint, and I took a lobelia emetic this evening, and H. C. Kimball administered to me, which relieved me some."  

On July 7, some Indian lodges were sighted on the south side of the road. Most of them were occupied by half-breed traders attached to Fort Bridger, which the travelers soon reached. Captain Howard describes Fort Bridger, which is situated some three hundred ninety-seven miles from Fort John (Laramie), as follows:

Bridger's Fort is composed of two log houses, about forty feet long each, and joined by a pen for horses, about ten feet high, and constructed by placing poles upright in the ground close together. There are several Indian Lodges close by, and a full crop of young children, playing around the doors. The Indians are said to be the Snake tribe. The latitude of Fort Bridger is 41 deg. 19 min. 13 sec., and its height above the level of the sea, according to Elder Pratt's observation is 6665 feet.  

The weather being good and giving promise of fair weather during the day, President Young decided to let the company stay at Fort Bridger July 8 to repair their wagons and harness and to do an over-all job of refurbishing. In addition, some of the brethren wanted to do some trading. Egan tells of some trading he did: "I traded off two rifles, one belonging to Brother Whipple and one to Brother B. Billings, for

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51 Ibid., p. 91.  
52 Ibid., p. 93.
nineteen buck skins and three elk skins and some other articles for making moccasins. 53

The rest of that day was spent in council meetings settling difficulties of some of the brethren and in getting ready to move on to the Rocky Mountains the next day. Samuel Brannon, who had been traveling with the company since crossing the Green River, and Thomas Williams were sent back to meet the company from Pueblo, which included some of the sick detachment of the Mormon Battalion. Sunrise of July 9 saw Brannon and Williams departing eastward on their assignment, and Egan and the pioneers resuming their journey westward to the Rocky Mountains.

53 Ibid.
CHAPTER VII

OVER THE ROCKIES TO SALT LAKE AND
RETURN TO WINTER QUARTERS

When camp was made the evening of July 10, the pioneers were visited by a man named Miles Goodyear, who had traveled west with the Whitman-Spalding Company, and who lived at the mouth of Weber River.\(^1\) Howard reports Goodyear as saying that he thought it to be about seventy-five miles from their camp to his place on the Weber and that he gave a favorable report of the country.\(^2\) The next morning, in company with some of the Pioneer Company, Miles Goodyear rode ahead to show them the road they should take. B. H. Roberts, in commenting on the meeting with Goodyear, says:

Goodyear had considerable conversation with various members of the company; but respecting Salt Lake valley as a promising place for a settlement, was unable to give us any hope; on the contrary, he told us of hard frosts, cold climate; that it was difficult to produce grain and vegetables in any of this mountain region.\(^3\)

Prior to the coming of the Mormon Pioneers, the Donner-Reed Party and the Hasting's party had traveled over the Rocky Mountains and down into the Great Basin from Fort Bridger. After leaving Bridger, the Saints followed the old Hasting's route which led from Fort Bridger

\(^1\)Roberts, op. cit., Vol. III, p. 205.

\(^2\)Egan, op. cit., p. 94.

"via Echo canon, Weber canon, the south end of Salt Lake, to California."  
Since the arrival of the company at Green river, many of the members had suffered from what they called "mountain fever." At the camp on Bear River, President Young himself was severely stricken with the malady. Most of the pioneer encampment moved towards the Great Basin, but eight wagons and a number of leading brethren remained at Bear River with the president, expecting to follow in a few hours. Before retiring on Monday, July 12, Howard Egan finished a journal entry: "President Young not being able to go on, Brother Kimball's three wagons remained behind. Brother Rockwood is also very sick." As the sick improved the wagons moved ahead, slowly at first and then faster as the convalescents gradually became stronger. Mile after mile the creeping wagons moved up the steep, rocky incline to the narrow, snow-clad mountain passes, and, reaching the top, they began the arduous descent down the rugged terrain of the west side. All went well with the company, except for the sickness and a broken axle, until July 23, when a wagon belonging to Lorenzo D. Young rolled over with his two little boys. Egan says of the occurrence:

About half way down Brother L. Young's ox wagon turned over. His two little boys were in the wagon at the time, but providentially escaped uninjured, though part of the load, having been disarranged, rolled upon them, stopping up the entrance, but they were liberated by cutting a hole in the wagon cover.

In the evening of the same day the camp bedded down on Emigration Canyon Creek. Captain Egan seemed relieved to be out of the canyon, for he remarked at the close of the day's march:

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4Ibid., p. 208.  
5Egan, op. cit., p. 95.  
6Ibid., p. 101.
A short time after our arrival at this place, the sky became overcast with clouds, and a strong wind, setting in from the southwest, gives the appearance of a very heavy storm. The grass here is rather tall and rank, though in places is pretty good. The sick are gaining strength as fast as could be expected, considering the fatigue of the journey. The day has been the hottest we have experienced since we left Winter Quarters. There was not a breath of air in the ravine, and the dust was almost suffocating.7

The destination of the Saints was now close at hand. They had crossed the rolling plains of the middle west, forded rivers and, finally, crossed the lofty Rockies without the loss of a man. Their wagons and gear had often needed repairing, their horses and cattle had died, their food supplies, many times, had been almost gone; but the pioneers had trudged steadily forward until they had reached the threshold of the "promised land."

The Pioneers Enter the Valley

Orson Pratt, at the head of the vanguard, had entered the Great Basin July 21. They found the valley almost bare of trees, the ground covered with millions of black crickets, the bench lands dry and barren, and the bottom lands white with alkali. But where the water flowed through the dry bench lands the wild plants grew luxuriantly. President Young had recommended that as soon as the group under Orson Pratt entered the valley they should turn to the north where they would find good fertile land and a place to build their homes.8 Orson Pratt, following the advice given by President Young, turned to the north and began plowing a piece of ground in which to plant their seed. It was here that Egan and the rest of the company found Pratt's company after they had entered the valley on July 24.

7Ibid., 102
When Egan awoke on the morning of July 24, 1847, he discovered that some of his horses were missing. Two of a Brother Whitney's and two of a Brother Smoot's were also missing. This was annoying to the men for the company began leaving without them. Egan rode ahead about a mile and could neither find the horses nor see any tracks; but after he had ridden on the back track about three miles, he found them. After the horses were hitched to the wagons, Captain Egan and Whitney rode ahead. The road, rough and uneven as it was, wound along a narrow ravine and repeatedly crossed and recrossed the creek by which they had camped the night before. Finally, reaching the crest of a steep pitch, they beheld the beautiful valley which lay spread out before them. In describing his feeling on first beholding the Great Basin, Egan records the following:

My heart felt truly glad, and I rejoiced at having the privilege of beholding this extensive and beautiful valley, that may yet become a home for the Saints. From this point we could see the blue waters of the Salt Lake. By ascending one of the ridges at the mouth of this canyon, the view over the valley is at once pleasing and interesting. These high mountains on the east side, extending to the head of the valley, about fifty miles to the south, many of them white on the tops and crevices with snow. At the south end is another mountain, which bounds the valley in that direction, and at its western extremity it is joined by another range, forming its western boundary to the valley and extending in a northerly direction until it ceases abruptly nearly west of this place. The valley between these mountains is judged to be twenty-five to thirty miles wide at the north end of the last mentioned mountain. The level valley extends to the Salt Lake, which is plainly visible for many miles in a western direction from this place.

In the lake, and many miles beyond this valley, are two mountains projecting high in the air, forming a solemn but pleasing contrast with the dark blue waters of the lake. Beyond these two mountains and in the distance, in a direction between them, is another high dark mountain, supposed to be on the western boundary of the lake, and judged to be eighty to one hundred miles from here. At this distance we can see, apparently, but a small surface of the water, extending between this valley and the mountains referred to, but that surface is probably thirty miles wide. Looking to the northwest, another mountain appears, extending to the north till hidden
by the eastern range. At the base of this mountain is a long ridge of white substance, which from its bright shining appearance is doubtless, salt, and was probably caused by the dashing of the waves, and then hardened by the sun.

The whole surface of the valley appears, from here, to be level and beautiful. The distance from here to the lake is judged to be forty or fifty miles. Throughout the whole extent of the valley can be seen very many green patches of rich looking grass, which no doubt lays on the banks of creeks and streams. There is some little timber also on the streams, and in the direction of the great lake many small lakes appear upon the surface, the waters of which are doubtless salty. From a careful view of the appearance of the valley from this place, it cannot be concluded to be otherwise than rich and very fertile.

After leaving the canyon about two miles we came in sight of the other camps, a few miles to the west. Proceeding on we found the road descending gradually but very rapidly. At 11:45 we arrived at the camp of the brethren, having traveled nine and one-fourth miles today.

On our arrival among the brethren we found them busily engaged in plowing and planting potatoes. They have already plowed a number of acres, and got considerable planted. Others of the brethren are engaged in building a dam on the creek to turn the water on the land, so as to supply the lack of rain by irrigation, for which this place is admirably adapted, on account of the many streams descending from the mountains.

This valley is bounded by high mountains, some of them covered with snow, and from what knowledge we have of it at present, this is the most safe and secure place the Saints could possibly locate themselves in. Nature has fortified this place on all sides, with only a few narrow passes, which could be made impregnable without much difficulty. The scarcity of timber has probably been the reason that this beautiful valley has not been settled long since by the Gentiles. But I think we can find sufficient timber up the creeks for present purposes, and also coal in the mountains. The saints have reason to rejoice, and thank the Lord for this goodly land unpopulated by the Gentiles.  

After reading Egan's description of the valley, the reader could not possibly mistake the area indicated. Either Egan was a prophet in his own right, or a good guesser, for his delight and enthusiasm were certainly profuse in his description of the Great Basin. He sounded as if he had actually been in the valley and explored it from one end to the other. There are men who have insight to the degree that they can see

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9Egan, op. cit., pp. 103-05.
things beyond the comprehension of others. This seems to have been the
case with Howard Egan. For as we see the valley of the Great Salt Lake
today it has certainly lived up to Egan's description. Brigham Young saw
the valley in vision. Could it be possible that Egan also saw the
vision? Whatever the answer, Howard Egan looked upon the valley be-
fore him and loved it. To his adventurous soul it looked inviting and
exciting. He was weary of the persecution and of the running from mobs,
and he yearned to live in peace with the world. This desire was shared
by all the pioneers.

Prelude to An Empire

It has been said that the three things needed for man's existence
are clothes, food, and shelter. Realizing their need for these things,
the Pioneers began plowing the soil for their seed as soon as they
reached the valley. Orson Pratt, scientific leader of the first group,
entered the valley July 23, moved between three and four miles north to
the banks of City Creek, and made camp as suggested by Brigham Young.
Calling the company together, Orson Pratt led in prayer--a prayer of
thanksgiving and of dedication: "Thanksgiving in behalf of our company,"
writes the apostle who prayed, "all of whom had been preserved from the
Missouri river to this point," and of dedication of selves and land unto
the Lord, "imploring his blessings" upon it.\footnote{10}{Roberts, op. cit., Vol. III, p. 224, Note 78.}

Roberts says that after the prayer there was

Reenacted the scenes of organized industry we have witnessed
at Mt. Pisgah and Garden Grove in Iowa, and at the founding of

\footnote{11}{Ibid., p. 220.}
Winter Quarters—men divided into groups—some to clear the land preparatory to plowing; others to unpack and get ready the plows; others to care for the stock and perfect the camp arrangements. A company was set at work to put a dam in the creek and flood the land—the beginning of Utah irrigation. Several acres were plowed that afternoon, and towards evening the valley was visited by a light thunder shower.  

Production of Food

After sufficient ground had been prepared for planting, Egan began sowing seed. Writing about his part in this venture he said, "Brothers Whipple, King and myself engaged in sowing seeds in a garden spot about three miles southeast of the camp." Again, July 31, he records: "At the garden spot there is about ten acres plowed and nearly all sowed. We have sowed for Brother Kimball's family three acres of buckwheat, one acre of corn, one acre of oats, half an acre of turnips, one-fourth acre of different kinds of seeds, and one bushel of potatoes."

With the planting all done, it was time to turn to building homes. Everyone in camp took part, each doing the work assigned him.

Building Shelters

Before homes could be built, a city plan had to be made which would give order and harmony to the proposed settlement. It was for this purpose that a meeting was called July 28. Howard Egan records:

The brethren of the Twelve wished me to notify Brother Markham to have the brethren meet close by our camp at 8 o'clock this evening. They were addressed by President Young pertaining to our locating here. He said he wanted the brethren to express their feelings on the subject. Many of the brethren did so, and were in favor of settling here. It was moved and seconded that we should locate in this valley for the present, and lay out a city.

12Ibid., p. 220.
13Egan, op. cit., p. 111.
14Ibid., p. 113.
at this place; which was carried without a dissenting voice. It was also voted that the Twelve act as a committee to superintend the laying out of the city, ...\textsuperscript{15}

July 31. Orson Pratt began the survey of the "City of the Great Salt Lake," which was an adaptation of the original plan of the "city of Zion" proposed by Joseph Smith for the city of Independence, Jackson County, Missouri.\textsuperscript{16} August 7 a selection of blocks within the city survey was made by the Twelve for themselves and their friends.\textsuperscript{17}

It was also decided that one of the ten acre city blocks should be enclosed by building houses of logs or adobes--sun-dried bricks--in the form of a fort, as a protection against possible Indian assaults. There were to be gates on opposite sides of the enclosure. The site for the enclosure was four blocks south and three blocks west of the temple site. This enclosure, afterwards called the "Old Fort," was called at that time "Pioneer Square." Today this square is a public park and playground for children. Work on the fort began August 11 and was completed sometime after August 21. Howard Egan hauled logs from the canyons for the fort and other buildings. An account of his trips into the mountains for timber is given in the following quotations from his diary:

Monday, August 2nd.--This morning William King, George Billings and myself went into the mountains with teams for timber, with which we returned about sunset.

Tuesday, August 3rd.-- ... The brethren are engaged in their usual occupations. ... J. Redding and myself went this morning with a team eight miles up the pass, within one mile of the last camping place where we cut down and brought to camp, two cedars, for the purpose of making bedsteads, pails, etc. We arrived at

\textsuperscript{15}Ibid., p. 111.

\textsuperscript{16}Berrett and Burton, op. cit., Vol. I, p. 112.

\textsuperscript{17}Wilford Woodruff, "Personal Diary," Church Office Building, Salt Lake City, Utah, 1847, August 13.
home about 9 p.m. We had quite a hard time of it, the road being almost impassable on account of the bridges having floated off.

Wednesday, August 4th.— . . . J. Redding, G. Billings, H. Cushing and myself, with three teams, went six miles to get timber. We returned this evening soon after dark with three loads of good logs (balsam), got for the purpose of building a store house.\textsuperscript{18}

Hauling logs was hard work, rough on men and on clothing. Howard, like the other Pioneers, provided himself with wearing apparel by using what nature provided in the way of animal hides and furs.

Providing Clothing

While the Saints lived in Illinois, cloth for clothing was easily obtainable. Many women wove cloth from wool or cotton, but in the Great Basin there was neither wool nor cotton. The pioneers used what raiment they had or resorted to the skins of animals. The best skins for men's apparel were the deer and elk hides. While at Fort Laramie, the members of the company had tried to trade extra guns, furniture, kitchen utensils or other personal property for buckskin, because they knew that they would need such materials for clothing. Howard Egan, writing in his diary, states: "Brother Biard has commenced making a pair of pants for me out of buckskins, and Brother Cloward is mending the Elders shoes."\textsuperscript{19} Many of the pioneers wore buckskin until the coming of the other pioneer companies, when clothing made from cotton and wool became more plentiful.

By August 25 the Salt Lake Settlement was well enough established for those returning to Winter Quarters to leave. All the men except Brigham Young, Lorenzo Young, and Heber C. Kimball had left their wives at the settlement on the Missouri and were anxious to return to them.

\textsuperscript{18}Egan, \textit{op. cit.}, pp. 114-21.

\textsuperscript{19}\textit{Ibid.}, p. 108.
No one had had any word or message from Winter Quarters since leaving in the spring. Brigham Young held a meeting Sunday, August 22, to organize the settlement and to discuss some last minute details before leaving on the return trip. The valley had been explored from one end to the other, and it was believed by all that the return to Winter Quarters should begin the following Tuesday.

The men of the Pioneer Company had worked hard since entering the Great Basin, July 24, and needed some kind of diversion. The old saying, "all work and no play makes Jack a dull boy" is certainly true, and these men were no exception to the rule. They would be leaving soon for Winter Quarters over the long, arduous trail traveled by them six months before. To condition them for such a journey they felt that they needed a reprieve from their hard labor. With this idea in mind, and after due consideration, it was decided by Howard Egan and his friends—Horace Whitney, Hosea Cushing, G. Billings, and Carlos Murray—to go on an excursion and swim in the Great Salt Lake:

"We had a fine bath," said Howard, "and staid all night with others on its shores. It was bright and clear the next morning as we arose early, got our breakfast and, after waiting a short time to fill a bag with salt, we started back and arrived at the Stockade about noon, where we found the brethren making preparations to go back to winter quarters, as it is the intention to start about 6 o'clock in the evening."20

During the evening, on the day after they had returned from their swimming excursion, Heber C. Kimball, Whipple, and Egan met to plan for the coming journey back to Winter Quarters and then retired early in order to be ready for an early start the next morning. Howard was up early and noted that the "weather was beautiful and as fast as they got ready this morning they started out, one by one, the first about 9

20Ibid., p. 130.
89

o'clock. The last of our wagons started about 10 o'clock."21 The company had some difficulty pulling up the long, steep incline leading out of the valley and had to double their teams before they could reach the summit.

While resting at mid-day Sunday, August 29, Egan mentions that a Brother Benson rode into camp with some papers and letters brought by a company that he had met at Fort John (Laramie). Among the bundle was a letter for Howard, written by his wife, which informed him that his family were all well. This was the first mail received by Egan since leaving Winter Quarters for the Great Basin. He makes a statement about the mail delivery as follows:

He brought a number of letters. I received one from my wife dated 14th June, leaving them all well, which rejoiced my heart. I thank my Heavenly Father that he has blessed them with health and strength, and I pray God that he may preserve them from evil and from sickness and death, that we may enjoy each others society again.22

August 30, as the company concluded the day's march, Brigham Young called everyone together and organized them as he had done at the beginning of the journey west. Egan was again appointed a captain of Ten and given orders for his men that the camp would march in order as was done before.

On the Big Sandy, Egan's company met the Daniel Spencer company of about fifty wagons, and the Parley P. Pratt company with approximately the same number. Further East, they met the Smoot, Wallace, and Taylor companies. Egan says, "When the brethren learned that the Pioneer Company would encamp with them this evening, they immediately made

21Ibid., p. 131.  
22Ibid., p. 108.
preparations to give them a supper, which was done up in style."  

The remainder of the journey to Winter Quarters was made with only one incident occurring to mar its serenity. While getting ready to begin the day's march Tuesday morning, September 21, the camp was attacked by about two hundred Indians. An interesting account is given by Orson Whitney as follows:

The Indians had now commenced to be troublesome, prowling around the camps, stealing horses and cattle, and committing other petty depredations. An exciting though bloodless affray took place between them and the pioneers on the morning of the 21st of September. The brethren were just getting ready to start, when the alarm was given by the men who had been sent out to gather up the horses, that the Indians were "rushing" them—driving them off. The camp flew to arms, just in time to receive the onslaught of the savages, who emerging from the timbers and firing their guns, charged upon them at full speed. There were at least two hundred mounted warriors. A return volley from the pioneers broke the Indian charge, and the brethren then gave chase, Heber C. Kimball and Wilford Woodruff leading the counter charge with impetuous zeal. Dashing almost alone at the swarming savages, the sight of their daring courage spread consternation among their foes, who broke and fled incontinently.

The old chief who had directed the attack now shouted to his band and proclaimed peace to the pioneers, telling them that he and his warriors were good Sioux, and had mistaken them for Crows or Snakes, with whom they were at war. The brethren thought it good policy to accept the excuse, transparent though it was, and to appear satisfied with the explanation. The chief proposed the smoking of the pipe of peace with them, and wanted the "big chief of his Mormon brothers" to go to his camp. This, however, was not deemed prudent, but Heber, Col. Markham and Apostle Woodruff went instead, hoping thus to recover their horses, eleven of which had been stolen that day, besides many others on the Sweetwater.

Heber and his companions were kindly received by the Indians, who were camped about five miles away, and smoked the pipe of peace with their leading men. Seeing some of the stolen animals in camp, Heber walked deliberately up to them, took their ropes out of the hands of the astonished savages, and coolly returned with them, amid the grunts and approving nods of his swarthy admirers. They named him "the baldheaded chief."  

Continuing on to Winter Quarters, the company arrived there

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23 Ibid., p. 136.

October 31, 1847. The joy of meeting loved ones again was great, and they found that during their absence peace and prosperity had prevailed generally. On his arrival at Winter Quarters, Egan found cause for rejoicing in the recent addition to his family of two children, Horace A. Egan, born August 17, 1847, to Tamson Parshley Egan; and Helen Egan, born August 28, 1847, to Nancy Redding Egan.

As the last wagon rolled into Winter Quarters from the Great Basin, snows filled the wheel tracks left behind, and the rivers became ribbons of ice. The chilling grasp of winter turned the summer dust of the prairie into one vast, white, undulating expanse of earth and snow.

Glad for the reprieve of winter, the pioneers of 1847 settled down with their families to wait out the long winter in the warmth and peace of their own firesides.
CHAPTER VIII

ON TO SAL "LAK"E

As has been mentioned, "Winter quarters," the present Florence, Nebraska, was located on a high plateau overlooking the Missouri River, about five or six miles above the city of Omaha. A well planned city with streets and byways had been laid out. It was enclosed by a stockade to keep out the thieving Omahas; and some rude fortifications had also been erected along with a blockhouse, as a precaution against a possible incursion of war bands of Sioux.

A meeting house for council and public worship was built. Workshops of various kinds were erected, and a water power grist-mill installed on the river, which relieved the people from the inconvenience, long endured on marche, of grinding their grain in coffee mills and between hand stones.¹

The houses were built mostly of logs lined with boards or of willows laid across poles and covered with soil. Some were called "dugouts" because they were built into the side of the hills. There were, at this time, seven hundred to one thousand of the assorted buildings. The surrounding farm lands were fertile and produced good crops, but the Saints were settled here only temporarily. When the spring sun had thawed the rivers of ice and snow, and the grass had grown high enough to be used for feed, it was time to make the last move. Others following would benefit from the labors of the Mormons. True, those who came to replace the Saints paid for the land; but it was land already improved, already producing abundant crops.

The second journey taken by Howard Egan to the Rocky Mountains was organized by Brigham Young and Heber C. Kimball May 24, 1848. The company included more than six hundred wagons, the largest company that had yet set out to cross the plains. Captain Howard Egan did not keep a diary of either the second or the third crossing of the plains, probably because he was kept too busy with the chores of such a large company, but his son, Howard R. Egan gives an account of this second journey, recorded in the book Pioneering the West, which is important for its historicity, for its human interest, and for its details of the march across the plains, over the mountains, and into Salt Lake Valley. Howard R. writes from memory as follows:

I recollect getting in the covered wagon that took us away from Winter Quarters, but don't remember of seeing Father till later. We had arrived at the Horn River and crossed the ferry and camped for the night about two hundred yards from it. That evening there was much excitement in camp, as a report had come in from the herders that a band of Indians were running off all the stock. The next morning we heard that the men had saved the stock, but a couple of our men had been wounded. Before noon, as I was sitting in the front of the wagon, I saw two men holding Father up and leading him towards our wagon from the ferry. His arms were hanging down and his chin was on his breast. I heard the men say that the Indians had shot him through the wrist. He had swum the Horn River that way, and had lost so much blood he could not do it again, so they had to bring him around by the ferry. I now could see him every day and watch Dr. Bernhisel dress the wound and trim the ends of the cords with a pair of scissors where they stuck out of the flesh. Father had been shot in the wrist of his right hand, and the bullet cut every cord of the thumb and fingers in the course, but broke no bones. It was here that Thomas Ricks was shot in the back with buckshot, but not killed.²

The Indian battle mentioned above was fought June 6 on the Horn River. Ten days later a message giving a detailed report of the encounter was carried by George D. Grant to Brigham Young at Loup Fork. Brigham

²Egan, op. cit., p. 140.
handed the message to John D. Lee, who read it and then wrote the message in his diary. The message reads as follows:

Camp of Israel No. ____ , Upper Encampment, Loup Fork, Friday June 16, 1848.

... About 8 o'clock in the morning a party of ab(o)ut (sic.) 10 Indians came into the heard well armed and drove off some cattle. Alarm was made and some on foot and others on horseback started after the Indians. Wm. Kimble, Howard Egan and Bro. Thos. Ricks having fleet horses soon got ahead of them. They appeared very hostile, one of them leveling his gun at Wm. Kimble. When quick as thought Howard Egan, who stood within 2 rods of the Indian, Fired at the Indian. The shot (shot) took effect. The Indian reeled and fell, which lowered his hand so as to cause the ball to take effect in the horses' hip on which Wm. sat. About this time a No of shot were fired, one of which struck Bro. Ricks in the back with a ball and 2 Buckshot which brought him to the ground. Egan with another shot from his sixshooter brought another Indian to the ground when a large ball struck Egan on the right arm Just above the wrist, which mangled the leeders so as to render it useless from further servise. Another ball about the same time struck the horses neck on which Egan Sat, which turned the animal towards camp. Several Shots were heard in different directions. The Indians seeing the determination of the Brethren Fled leaving the ox that they had Butchered carrred with them the whole round. The Brethren on foot came up and placed Bro. T. Ricks in a Buffalo skin and carried (him) to camp the distance of 4 miles. In the meantime Bro. Hicks, the young man's Father, and Bro. Batholomew, who Partially had unloaded a wagon, missed the brethen who had returned another way with the 2 wounded men, fell into the hands of the Ind. who took them prisoners Plundered their wagons, then took them to one side, leveled their Guns at them, Doub'tless determined to dispatch them, when the 2 Prisoners unarmed continued to pray to the Lord. When all of a sudden terror seized hold of them their guns fell and their countenance changed while the Prisoners walked of and made their escape when the wounded reached camp Bro. T. Ricks apparently gasping for life Elder H. C. Kimball and others laid their hands on them and prayed for their discovery (recovery). The Power of God so rested on them that they rec(e)ived immediate relief. Their wounds were dressed by Dr. Burnhisel and are all doing well. 3

Returning to the narrative written by Howard Egan, we continue the account of the journey to the Salt Lake Valley. There were many

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interesting things for a boy of young Howard's age to see and remember.

In the following quotation he relates a few of those which interested him most:

**Scenes Along the Way**

We left the Horn River, and the next I remember was seeing Fort Laramie. We were on the opposite side of the Platte River from the fort. We saw it for the most of two days, first in the west and then in the east.

**Buffalo Stampede.**-- The next thing I remember was one day we had camped for noon. I was playing near the end of the wagon tongue. Our wagon was the first on that wing of the corral. Mother caught her boys, and before I knew anything more we landed in the wagon, and she followed, and just in time, for a stampeded herd of buffalos was coming straight for the camp. They divided just a little way from the camp, some passing the back, some the front of the corral.

Some of them passed over the end of our wagon tongue, doing no damage, but the part that passed the back end struck and broke a hind wheel of the last wagon in our wing. We said there to repair damages till next day.

**Prairie Dogs.**-- I remember the first colony of prairie dogs we passed through. The whole earth seemed to be covered with little mounds, on which we could see the dogs sitting sometimes. There was a warning given out that if anyone shot one of these dogs and the body fell into a hole, not to reach for it with the naked hand, as the rattlesnakes lived in the same holes as the dogs did.

When a dog was shot, while standing on one end on top of a mound, it always fell into the hole, and it was dangerous to try to get it, other than with a stick. These dog colonies would cover acres, but the colonies would be miles apart. It seems to me now that we could see dozens of dogs at a time all sitting upright and watching our train, and if a person started towards them there would be a general barking chorus and instantly every dog would disappear and not appear again until the intruder had left to a safe distance.

**Antelope.**-- One day as our train was passing the open part of a bend in the river, I was sitting in the front end of the wagon, when Father, who was driving, ran to the side of the wagon and said, "Mother, quick, my gun!" Mother was as quick as she could be, but before she could pass the gun out Father said, "too late." There had been an antelope in the bend and as the train reached from one point to another he could not pass out only by running between the river and the train, in doing this it brought him within five or six rods of us, and all the train back of us. I saw the animal and Father told us it was an antelope, and, if he could have got his gun quick enough we could have had some nice meat. Mother said it was a shame to kill such a pretty animal as that. We heard a number of shots but I did not know till suppertime that someone had killed it, when Mother said, "This is some of that pretty antelope you saw when Father wanted his gun."
One day we camped a little ways from a dry Salaratus Lake. Mother took me along with her to get some. It was very hard and smooth and we had only table knives to dig it out, but I remember we got as much as Mother could carry to the wagon. It lasted for a number of years after we arrived in the valley.

Independence Rock sits to the north of the road which passes by it. To me it appeared to be the shape of the Salt Lake Tabernacle, only very much larger.

Next we came to the Sweet Water, that runs through the Devil's Gate. Traveling up this stream, which was very crooked, Mother was driving when the next wagon ahead of ours turned over into a creek or bog hole. The driver (a man named Holt, I believe), did not swing out far enough to strike the bridge fair, so two wheels missed the bridge. There were two children in the wagon sitting on top of boxes and bales, but in a twinkling this was reversed, children under and only the wagon cover to keep them from drowning. The man called for help and soon the men came running from both ways. The children had not been severely hurt and all was on the move again soon after.

**Devil's Gate.**-- We could see as we climbed the bluffs to the west. The very deep and narrow cut through which the water ran, it seemed to me, was over a hundred feet deep, with almost perpendicular walls and about twenty-five to forty feet apart at the top.

**Fort Bridger** is the next place remembered, with its low dirt covered houses near the bank of the river. Indians and white men all dressed in buckskin clothes, and more dogs, halfbreed wolf, than you could shake a stick at. It was here that Father traded for the same pistol he had held in his hand and dropped, when shot, in the fight at the Horn River. It had passed from Indian to Indian and arrived at Bridger long before we did.4

Howard R. Egan remembered Echo Canyon vividly because of the high perpendicular rocks on the off side of the road most of the way through.

"We could hear the men calling and dogs barking from one cliff to another, although the ones starting the sound was far ahead of us, it went bounding from cliff to cliff, repeating the sound perfectly."5

**Tamson in Echo Canyon**

Just before the company entered Echo Canyon, Howard Egan was called away to repair Heber C. Kimball's wagon. This made it necessary

4Egan, op. cit., pp. 141-44.

5Ibid.
for Tamson to drive the team until Egan could catch up, which he didn't think would take him long. There were two yoke of cattle and a yoke of cows hitched to the wagon which she drove down the canyon. Howard R. Egan relates the story as follows:

She had two yoke of cattle and a yoke of cows, which she drove down that canyon, and she missed more stumps and rocks than any other driver, so it was said, crossing the stream twenty-seven times. Some times she would be ahead of the team some times between the cattle and the wagon, to pass brush, trees and rocks. Her son Erastus was in the wagon, having been run over. It seems he was being lifted into the wagon, but slipped in some way and fell under the tongue and would have escaped all right, only on account of a pig that was tied under the back of the wagon. In trying to get out of the way of the pig his foot got under the wheel. Those of the family who could walk were on ahead and Mother's was lead team. Those ahead would holler out, "Here is another creek," and Mother would say "D---n the creeks!" This she used to tell many times.

Howard R. further states:

Then we came to Weber River and when we left the camp here Father said we had to climb a mountain for seven miles, and I thought before we did get to the top we had come seven hundred miles, for he had us walk up every step of it, and not only that, but down the other side, where it was awful steep, and everything loose in the wagon was liable to attempt to pass the team. The next day we were on the little mountain, where Father took us to one side of the road and pointed out the place where we would live in the great Salt Lake Valley. It was two more days when Father drove the team and landed the wagon near to the door of a house, near the middle of the south side of the north fort, where we lived for a couple of years.6

As we know, the building of the Fort in Salt Lake Valley had been started in August of the previous year. When this new company of Saints reached the valley it had been completed, having 423 apartments and 1670 people living within its walls. Gradually the people built homes and left the fort, but while Howard and Tamson lived in the fort a humorous incident occurred which is worth retelling. It was the rainy season and the sun had not been seen for sometime. Howard R.

6Ibid., p. 145.
Egan writes:

The roof of our house was a shed roof, covered with inch lumber, plastered with clay on the outside. The roof had sagged so that there was quite a depression in the center. This had filled with water and was leaking through to the room below.

Heber C. Kimball called in to see how we were all getting along. He had not sat there long when the roof settled more with a loud crack. Kimball jumped out of the door and called Mother to come out quick or the roof would fall on her. No she would not go out, but invited him to come back in out of the rain, but no, he went off in a hurry.

When he had gone Mother placed a tub under where the drip was, then stood up in a chair and ran a table knife up between the boards, so letting the water come down in a stream faster than she could carry it in the bucket to the door. Soon the weight on the roof was lessened enough to allow the roof to spring back some, and the danger of it falling in was removed.

A few minutes after this had been done a man came running to the door with a post to place under the sagging roof to hold it up. He said Brother Kimball had sent him. Mother told him she would not have a post set up in the middle of her parlor and for him to tell Brother Kimball that the danger was passed and he could now return and finish his visit if he so desired.7

Thus far nothing has been said in this biography of the other two wives, Nancy and Mary Egan. Evidently, Nancy was still in Kanesville where the remaining Saints had been sent after Winter Quarters was disposed of, for in the diary of Peter Hanson, a member of the third company, is an entry which mentions Egan’s wife "Nancy and child Helen." Mary probably came to the valley with the second group of Saints. More will be said of the third trip later.

7Ibid., p. 148.
CHAPTER IX

THE YEAR OF THE FORTY-NINERS

The year 1849 was one long to be remembered by the pioneers of Utah. During the summer of that year, numerous large companies of emigrants (forty-niners) passed through Salt Lake Valley on their way to the California gold fields. It seemed that the lonely prairie and silent mountain passes had come to life over night with the crawling, creeping, invasion of white topped wagons which stretched according to Egan, "as far as the eye could see."¹ These companies were composed of men with their women and children, from all walks of life: doctors, lawyers, teachers, farmers, laborers and adventurers, possessed by a single desire, "to go to California and get rich." In contrast to this group, the Mormons had been counseled to stay in the Valley and build up Zion.

Sometime during the latter part of 1848, or early in 1849, Howard Egan had gone east with the mail to get his wife Nancy and their daughter Helen, and to pilot another company of Saints cross-country to the Salt Lake Valley. It was while making preparations for the journey west that he was approached by the leaders of the Eastern Branch of the Church, Orson Hyde, George A. Smith, and Ezra T. Benson who had a problem to solve. They had been printing a bi-weekly paper called the Frontier Guardian; but the press, on which the Guardian was printed, was needed.

¹James A. Little, "From Kirtland to Salt Lake City," (Salt Lake City, Utah: Printed by The Juvenile Instructor, 1890), p. 192.
in the Great Basin. Their problem was to find wagons enough that were
large enough to carry the press and someone whom they could trust to take
it. Egan seemed to be the man for the job. He had crossed the plains
and mountains twice, once with the original company, and once in 1848
when the pioneers brought their families from Winter Quarters to the
Valley. Howard would know the difficulty confronting anyone appointed
to transport the press. There were hostile Indians that pillaged and
robbed. He bore the scar of a wound inflicted by the redmen during a
raid on the company's cattle the year before. Buffalo herds were large.
There was a chance that the wagons would be demolished by a stampede.
There were dangerous rivers to cross. Howard had worked in water up to
his waist all day long during the first trip, helping to ferry wagons
across the Platte. He had narrowly escaped drowning after being thrown
into the river by an overturning wagon. He knew the steep gullies where
wagon wheels had to be locked and how oven were apt to give out. He
knew that poisonous rattlesnakes were to be encountered, and sickness
and death.

Howard Delivers a Printing Press

To the relief of the three apostles, Howard Egan accepted the
task of delivering the press and was given a letter of explanation:

Wagons not only contained the printing press and supplies and
carding machine, but also "an old Dutch clock," a "picker," and a
box of German books, and another containing stationery. The largest
of the wagons, they said, contained about 2400 pounds, another, about
1800, and a third "not over 1600." The letter also explained that six
yoke of oxen could pull the loads all right, but that a seventh was
being sent as a precaution.²

²A letter written and signed by Orson Hyde, George A. Smith, and
Ezra Taft Benson, dated at Kanesville, May 7, 1849. (Church Historian's
Library, Salt Lake City, Utah.)
"James Graham had donated five yoke of the oxen and he and his sons had volunteered to go along as teamsters. Joseph King had donated a bright red yoke of oxen, six years old, as tithing, while a pair of pale red animals, one with a white face, were lent for the expedition by a Brother Mathews." In conclusion, the letter gave the following injunction to Howard: "All the . . . property and men and teamsters we place in your charge under your direction, to see this property safely through (safely through) and delivered up to the authorities in the Valley." Meantime, Howard Egan had difficulties of his own. A steamboat carrying some of his goods up the Missouri river sank, and it was with difficulty that young Orson Whitney, who was on the boat, was able to save any of them at all.

Egan's group left early in May, carrying the mail along with the Church property. "The company numbered fifty-seven persons, with six horses, five mules, ninety-one oxen, twenty-one cows, 'three young cattle,' twenty-one fowls, six dogs, a cat, and twenty-two wagons." From time to time as they travelled on the south bank of the Platte, "with Egan's mule team in the lead," they passed discarded wagons, chests, piles of bacon and household items left by the anxious gold seekers in an effort to lighten their wagons so that they could travel faster in the rush for California gold. Expensive wagons, at Fort Kearney, were selling for fifteen to twenty dollars. Sickness was taking its toll, and the dead


4Letter written and signed by Orson Hyde, George A. Smith, and Ezra Taft Benson, loc. cit.

5Ashton, loc. cit.
from the wagon trains were thrown into shallow graves, hastily dug by eager, thoughtless goldseekers and left for the ravaging wolves to dig up and devour. An interesting letter, sent to the Frontier Guardian by Howard Egan, gives an account of such conditions:

21st.-- . . . The company met 3 wagons on their way back to Missouri. They had lost several by measles. There was an old man's boy sick in his wagon. They left their company 65 miles west of the Missouri river with five cases of Cholera.

May 27th.-- Ten miles west of the Pawnee village, we heard that a company from Pittsburg had quarrelled and killed one man. They were heaving out sugar, coffee, tools of all kinds and breaking up into small companies.

May 29th.-- Passed a company from Wisconsin who had lost a man with measles. . . . Met a lieutenant from Fort Kearney. He reports that many belonging to companies from Missouri had had the cholera and sixty had died between Independence and Grand Island.

May 31st.-- Eight miles east of Grand Island. There is one continual string of wagons as far as the eye can see, before and behind us . . . . They reported a great deal of sickness for the first 2 or 3 weeks, but now mostly all are enjoying good health. In the evening there were 29 camps in sight, numbering 15 to 40 wagons each.

June 1st.-- Ascertained that up to the last of May, 4131 wagons had passed, headed for the west, and there are probably 2000 behind us. It is reported there are 2000 wagons at the crossing of the South Fork of the Platte, waiting, as the river is too high to cross. Some of the companies are selling their wagons and packing from this place. Wagons which cost one hundred and twenty-five dollars in the states sold for ten to twenty dollars. Bacon has been sold for one cent per pound, flour from one to two dollars per hundred; other articles in proportion. It seems impossible for all the wagons which are on the road to get over the mountains this season.6

As Egan and his company neared the crossing of the south fork of the Platte, they met Thomas Williams and Levi Merrill, two travelers from Salt Lake Valley. They had been robbed by the Crow Indians, but Howard and company had had little trouble since beginning their journey. They had averaged about fifteen miles a day and had found little to hinder their progress other than the general rash of broken axles, lost cattle

6Little, loc. cit.
and shortage of feed. However, this freedom from misfortune was sadly disrupted on July 4 at the Platte River crossing. At this point of their journey Fredrick Jones, one of the group, was accidentally shot while cleaning his gun. He died four days later. On the same day as the shooting accident, two soldiers were drowned in an attempt to cross the river. These disasters seemed to touch off a whole chain of misfortunes.

As the Egan company moved on toward the Great Basin, the road was lined with dead cattle. The stench from their putrifying bodies filled the air. Many of these cattle, belonging to the forty-niners, had died after drinking mineral water in the area. The Widow Jones' ox died and then an ox and young heifer belonging to Widow Gree toppled over. Along with these misfortunes a report was brought that deserting dragoons in the area were contemplating an attack for provisions on the merchant train and the Mormons. In order to avert the threatened attack on the camp, Egan called a forced march and traveled all night to get away from the danger.

As soon as the company had crossed the Green River, Egan rode ahead with the mail to get fresh teams and help for the pull across the mountains. Within ten days he was back, meeting the company in Echo Canyon. About a week later, August 7, the weary company arrived in Salt Lake Valley.

7 The St. Louis Republican on October 26, 1849, published a report from a correspondent at Green River on August 19, 1849, in which he says: "... I have counted about five hundred dead oxen along the road, and only three mules. ..."

8 "Autobiography of Peter O. Hansen," (Church Librarian Office, Salt Lake City, Utah, August 7, 1849).
A Captain of Forty-Miners

Having brought his wives and families safely to the Salt Lake Valley, Egan accepted an offer to lead a company of forty-miners to California. So urgent was their desire to dig gold that most of the gold seekers were unwilling to stay in the Valley over the winter. Therefore, all those who were ready to go in time to cross the Sierra Mountains before the snow blocked the passes were organized into companies led by Captain Jefferson Hunt (Battalion Member), Charles C. Rich and Captain Smith. Smith and a number of the Gentiles left the main group at Division Springs to take a short cut. Some of them perished in Death Valley, some got through to California, and some turned back to join Egan's company and went on with them to California. George Q. Cannon says:

At a place called Division Springs all the men not belonging to the church, who had joined our company, left us and went with Captain Smith. We parted with the best of feelings. They lost their way and returned to Division Springs, they would have perished, but they killed a mare and drank her blood. . . . They might have followed us, but their pride revolted at this. They never stopped going eastward until they met a company of our people - I think it was Major Howard Egan and party - who were on their way to California. . . . They furnished Smith and his men provisions and carried them through to California, where they arrived some time after we had been there.9

The Journal of the Forty-niners states that "Jefferson Hunt lead the largest party of '49ers to set out from Salt Lake City to Southern California" and also that

The second wagon train that followed Captain Hunt's in late 1849 was led by Howard Egan. It comprised about forty persons and

travelled with three wagons. This company which left Salt Lake City on November 18, 1849, made a fast and successful trip to California. In fact, it made the journey to Williams' ranch in fifty days, which was good time, considering the conditions.\textsuperscript{10}

Egan caught up with Hunt and Rich at a place called Williams' Ranch, and ate Christmas dinner with them. Hunt records the following in his journal:

While here most of those men that took the cutoff came up and also another company from Salt Lake, among them were Brother Egan. It was about the 17th of December when we crossed the Cajon Pass, in the Sierra Nevada Mountains; from thence we moved via the Cocomonga Ranch to Williams' Ranch, Arriving there on December 24th. At Williams's we found C. C. Rich and party; we joined in with them and had a good Christmas dinner. There we traded for new supplies to last us up to the gold mines on the Mariposa and the Stanislaus rivers, in northern California, or the upper country.

It was about the 27th of January when we left the ranch, from which we traveled to Los Angeles, thence twenty miles to the north, where C. C. Rich and ten or fifteen men left us, and H. Egan took Charge of the company as captain.\textsuperscript{11}

Egan returned home during the year of 1850, and proceeded to locate his families in homes outside the "Old Fort." Of these homes, one was located on lot 8, Block 98, on first North and West Temple; another was located on lot 4, Block 114, on Second North and Second West.\textsuperscript{12} The home on Second West caught fire, and it was in this fire that many records of Egan's life\textsuperscript{13} were destroyed. There was another home mentioned, one in the Nineteenth Ward, which Egan purchased after one of his trips.

\textsuperscript{10}Ibid.
\textsuperscript{11}Ibid., pp. 110, 128.
\textsuperscript{12}Roberts, op. cit., Vol. III, pp. 287, 303. Interview with Ora Simmons, Salt Lake City, Utah.
\textsuperscript{13}Ibid.
CHAPTER X

EVENTS IN HOWARD'S LIFE, 1851-1878

The early years of Egan's residence in Salt Lake Valley were taken up with errands done for President Brigham Young, with his trips to California for Livingston and Kinkead, and with his own personal business. He obviously liked the life of a pioneer and trail blazer. Those long journeys, while driving cattle to the coast, seemed to be the thing he liked to do. It was also a work that needed doing, and he knew how to do it. Others have reaped the benefit of his efforts through shorter routes and quicker passages to the coast. Egan thrived on danger. He never felt better or more interested in life than when exploring some uncharted area which might become the home of a new group of settlers, or while charting a trail to be used by settlers on the move to new homes.

Trail Blazing

According to secular history, there were three routes of travel between Salt Lake City and California—the northern, the central and the southern. The first ran around the northern end of the Great Salt Lake and, after crossing the western desert, followed the Humboldt valley. It was the preferred route because grass and water were plentiful, and there were only two small tracts of desert to cross. The southern route was used by Egan, Hunt, and Rich while guiding the forty-niners to California in 1849. The central route, known to the settlers of Utah as Egan's Trail and to California emigrants as the Simpson Route (although the two men
were not the same), veered only a few miles from forty degrees north
latitude until it reached Hastings pass in the Humboldt Mountains, where
it branched off in a southwesterly direction toward Carson Lake and
Carson River, then from Carson City south to Genoa, and on into Cali-
ifornia.¹

The Egan Trail

"Egan was employed by Livingston and Kinkead, for a few years,
driving stock to California, and afterwards became a mail agent."² During
the time he was carrying the overland mail, he made his headquarters at
Deep Creek, a post on the mail route which he established in 1855. In
1855, while engaged in driving stock, Egan writes the following in his
diary concerning his search for the Egan trail:

Commencement of trail, ninety miles to the right (or south) of
the sink of Humboldt. Across a valley twelve miles—little water in
canyon over a mountain five miles; little water to the right in the
creek across a valley one mile from the road at foot of mountain,
good grass and water. Thirty miles to summit of mountain. Ten miles
to left, one mile over small mountain creek. Fifteen miles to Ruby
Valley. Twenty miles down to valley; forty miles in same valley,
creek fifteen miles on side of small mountain is a large spring.
Twenty miles over mountain five or six springs. Twelve miles to
summit of a little mountain; twenty-five miles to Deep Creek; thirty
miles to desert; twenty miles over summit of mountain; forty-five
miles to Salt Spring. To creek sixteen miles.³

It is possible that Egan planned the Overland Mail Route while he
was blazing the trail in 1855. At first, no one but Egan could follow his

³Egan, op. cit., p. 197.
directions for the trail; but after he had made a wager that he could ride a mule to California in ten days, and won it (more about this later), the stations were marked and named, and the distances were given:

**STATIONS AND DISTANCES**

On the Egan Trail or Overland Mail Line as Finally Selected

<table>
<thead>
<tr>
<th>Miles</th>
<th>Names of Stations</th>
<th>Miles</th>
<th>Names of Stations</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>Salt Lake City.</td>
<td>12</td>
<td>Black Rock.</td>
</tr>
<tr>
<td>9</td>
<td>Traveler's Rest.</td>
<td>11</td>
<td>Fish Springs.</td>
</tr>
<tr>
<td>11</td>
<td>Rockwell's.</td>
<td>10</td>
<td>Boyd's.</td>
</tr>
<tr>
<td>9</td>
<td>Dug Out.</td>
<td>10</td>
<td>Willow Springs.</td>
</tr>
<tr>
<td>10</td>
<td>Fort Crittenden.</td>
<td>15</td>
<td>Canyon Station.</td>
</tr>
<tr>
<td>10</td>
<td>Pass.</td>
<td>12</td>
<td>Deep Creek.</td>
</tr>
<tr>
<td>10</td>
<td>Rush Valley.</td>
<td>8</td>
<td>Prairie Gate or Eight Mile.</td>
</tr>
<tr>
<td>11</td>
<td>Point Lookout.</td>
<td>18</td>
<td>Antelope Springs.</td>
</tr>
<tr>
<td>15</td>
<td>Simpson's Springs.</td>
<td>13</td>
<td>Spring Valley.</td>
</tr>
<tr>
<td>8</td>
<td>River Bed.</td>
<td>12</td>
<td>Schell Creek.</td>
</tr>
<tr>
<td>10</td>
<td>Dug Way.</td>
<td>12</td>
<td>Egan Canyon.</td>
</tr>
<tr>
<td>15</td>
<td>Butte.</td>
<td>15</td>
<td>Fair View.</td>
</tr>
<tr>
<td>11</td>
<td>Mountain Springs.</td>
<td>13</td>
<td>Mountain Well.</td>
</tr>
<tr>
<td>9</td>
<td>Ruby Valley.</td>
<td>15</td>
<td>Still Water</td>
</tr>
<tr>
<td>12</td>
<td>Jacob's Wells.</td>
<td>14</td>
<td>Old River</td>
</tr>
<tr>
<td>12</td>
<td>Diamond Springs.</td>
<td>14</td>
<td>Bisby's</td>
</tr>
<tr>
<td>12</td>
<td>Sulphur Springs.</td>
<td>11</td>
<td>Nevada.</td>
</tr>
<tr>
<td>13</td>
<td>Robert's Creek.</td>
<td>12</td>
<td>Desert Wells.</td>
</tr>
<tr>
<td>13</td>
<td>Camp Station.</td>
<td>13</td>
<td>Dayton.</td>
</tr>
<tr>
<td>15</td>
<td>Dry Creek.</td>
<td>13</td>
<td>Carson.</td>
</tr>
<tr>
<td>10</td>
<td>Cape Horn.</td>
<td>14</td>
<td>Genoa.</td>
</tr>
<tr>
<td>11</td>
<td>Simpson's Park.</td>
<td>11</td>
<td>Friday's.</td>
</tr>
<tr>
<td>15</td>
<td>Reese River.</td>
<td>10</td>
<td>Yonk's.</td>
</tr>
<tr>
<td>12</td>
<td>Mount Airy.</td>
<td>12</td>
<td>Strawberry.</td>
</tr>
<tr>
<td>14</td>
<td>Castle Rock.</td>
<td>12</td>
<td>Webster's.</td>
</tr>
<tr>
<td>12</td>
<td>Edward's Creek.</td>
<td>12</td>
<td>Moss.</td>
</tr>
<tr>
<td>11</td>
<td>Cold Springs.</td>
<td>12</td>
<td>Sportsman's Hall.</td>
</tr>
<tr>
<td>10</td>
<td>Middle Gate.</td>
<td>12</td>
<td>Placerville.</td>
</tr>
<tr>
<td></td>
<td>Total 658 miles.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

From the above schedule one can determine where Egan's route was located.

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4Ibid., p. 198.
A Quick Trip to California

As mentioned before, during the time that Egan's trail was known only to him, he boasted that he could ride over it to California in ten days; he was forced to make good his boast. Many thought Egan rash for making what seemed to them a foolhardy wager. But Egan had a "cinch bet." He had driven a band of livestock across the route, he had traveled it by himself on the return trip, and he had mapped carefully every foot of the way for a road (which today is known as Highway 50) because he was interested in forming an overland stage route along this trail. Having made the wager, it was up to Egan to prove that he could make the trip in the time stated; therefore, on September 19, 1855, he left Salt Lake City with some Pacific Express Company packages which were to be delivered in Sacramento, California. "The Journal History of the Church" mentions his leaving for California on September 19th by recording the following report:

Capt. Howard Egan starts on the 19th inst., for Sacramento with the Pacific Express Co., packages. He will go by the way of Toole valley and the nearest practicable route, and will doubtless make the quickest trip that has ever been made from here to Sacramento. We shall be anxious to learn the time occupied, and regret that the notice of departure was not a week earlier. It would then have afforded our citizens a better opportunity to avail themselves of the celerity, safety and certainty of the transmission and delivery of important letters and packages and a better chance to encourage that energetic, prompt, and courteous channel for communication, the Pacific Express Co.\(^5\)

From the same history we have a report signifying the successful accomplishment of the journey, but it gives the time as eleven days:

News (sic.)

News:
The following is an extract of a letter from J. H. Kinkead,

dated San Francisco, Oct. 1st, 1855;—"We have a dispatch from Sacramento City of last evening, stating the arrival there of Capt. How. Egan in Eleven Days from Salt Lake City." This is the fastest time on record.6

Harold's Club in Reno, Nevada has a whole series of full color reproductions of historical subjects on its walls. One of these is entitled "Muleback Champion" and describes Egan's quick trip to California:

... And so, on September 19, 1855, Egan mounted a big mule at Salt Lake City, and keeping a careful diary, again checked his proposed route, making a speed that has never been equalled on a single horse or mule to this day.

Some nights he took as much as three hours rest, and his average daytime halt on the hot blistering desert averaged an hour. He had listed every stream, water-hole, and creek. He was lucky in avoiding unfriendly Indians, and his choice of the best pass or canyon was invariably the easiest. So, when he came down out of the Sierra foothills into California and rode into Sacramento, his wager was forgotten, overshadowed by the amazing speed across the most difficult portion of the hazardous "way west." And his feat encouraged hundreds of wagon trains to take the central route across Nevada. The stage line followed this route, and when the pony express started in 1860, Major Egan was in charge of the Salt Lake Division.7

It was on this same trip that Howard Egan had an experience which furnished him with his "Sleeping Mule" story, a story which he told many times for the amusement of his listeners. His son, Howard R. Egan repeats the story for us:

On Father's quick trip to California, straight across the great American desert, his rule was to stop but four hours out of every twenty-four, which soon made men and mules suffer for the want of sleep as well as rest.

One day, after crossing about a thirty-mile desert, they came to the bench or foothills of the next range of mountains, that appeared to be very dry. Father told his partner to ride a little ways off in that direction and he would go the opposite, and if either found any water, to shoot his pistol off, that the other might come to him, and if neither of them found any water they must return and climb the mountain and search the other side.

After going as far as he thought advisable, Father took the

6Ibid.
7Found on the walls of "Harold's Club," Reno, Nevada.
back track, and when he got to the place where they had parted, not meeting his man, he followed his tracks as fast as he could. After going about one-half of a mile, and just over a small ridge, he saw the man and mule both standing up. The man had his hands on the horn of the saddle as if about to mount. The mule's head was down close to the bunch grass, but both man and beast were fast asleep.

The mule was the first to awake, but merely raised his head a little. The man slept till Father had dismounted and gave him a shaking up, and asked him why he had not fired the shot to let him know that he had found water. He said he was going to ride back to the top of the little ridge and do so, as the shot could be heard further, but had lost himself just as he was going to mount.8

None of Egan's trips to California and return required more than a few days additional time over that consumed by his ten-day mule trip.

Following is an account of one of his return trips:

Mr. Egan left San Francisco on the 5th of March, reached San Bernardino on the 10th, left there on the 12th, passed the incoming mail, which started on the 8th, at the Mountain Springs, 50 miles beyond Las Vegas, and arrived in this city on the 28th inst., having made the trip from San Bernardino in 16 days.

He brought news that a large mail was on the way from California. He passed the mail at Mountain Springs.9

Howard Egan was a shrewd man with a good eye for business, a man who seemed to have a gift for looking ahead with discernment. Thus it was that while working for others he gleaned the information necessary to consummate his own plans for the future which included the establishment of necessary settlements at strategic places along the route he had so meticulously mapped out. Outstanding among these settlements were the Rush Valley, Ruby Valley, and Deep Creek stations.

Settlements Made by Egan

Almost everyone has a desire to achieve, create, or develop something out of the ordinary. This desire may or may not be the result of a

8Egan, op. cit., p. 188.

desire to excel at the expense of someone else. It may result solely from pressures within, be the outgrowth of an inner compulsion of the soul for self-expression or for escape from thoughts too painful to be borne. This driving desire sometimes results from a great emotional shock which causes one either to overburden himself with strenuous physical labor or mental exertion, or to abandon himself completely to the pursuit of excitement and diversion in an effort to obtain peace of mind. One wonders if Howard Egan's constant driving of himself, his almost herculean labors, his need to be on the trail were the result of such a search for peace. Certainly he was the victim of as soul-shaking an emotional upheaval as any man was ever called upon to bear. His was a kind and gentle spirit which neither fostered wickedness in itself nor expected it in others. And one can imagine the stunning impact of the shock which he sustained when he returned home from one of his trips to California in 1851 to find that one James Monroe had seduced his wife and that she had borne a child of that illicit union. To tolerate such conduct was unthinkable for Howard Egan. Loyalty to his family, however mistaken it may have been, drove him to hunt the offender down and shoot him as if he had been a mongrel dog.

Afterward, Egan gave himself up to the authorities and was tried by the laws of the land. But what jury would convict a man for shooting another in defense of the virtue and honor of his family? Egan was acquitted for the killing of James Monroe, and thus ended the most agonizing period in Egan's life. No one who has not experienced a like ordeal can appreciate the agony of shame and jealousy which must have seared the soul of this sensitive man when he learned of his wife's infidelity. He
killed James Monroe because he actually believed it his duty to do so. He said to Monroe before the shooting: "You have taken away my peace of mind forever." After the shooting he stated simply that Monroe had "seduced his wife, ruined his family, and destroyed his peace on earth forever."\(^{10}\)

After this tragic incident he may have found a measure of comfort in solitude and hard work. Hard work was no stranger to him, but from this time on it became his bosom companion. And it was in this period following the shooting that he established his route and the settlements which sprang up along it.

**Howard Egan and His Town**

It is not often that a man builds his own town, but Egan did.\(^ {11}\) In fact he mapped potential sites for approximately fifty-six towns along the Egan Trail. Of course, most of them were never more important than relay points for the Overland mail; but others—such as Rush Valley, Ruby Valley and Deep Creek—grew to some importance in that time. The three above-mentioned places were good farming areas along the mail route, and they owed their importance to Howard Egan. Deep Creek, which Egan built as "his town" and named himself, was situated in a valley flanked by the arid ranges of western Tooele County. It was seventy miles west of Wendover, eighty-three miles northeast of McGill, Nevada, and one hundred forty-two miles southwest of Tooele. The Indians called the valley "Ibapah," which means "deep down water," and used it for their favorite camping place.

Besides having an established relay station for the Overland mail

\(^{10}\)Stout, *op. cit.*, Vols. III and IV, pp. 217; Appendix H.

\(^{11}\)Appendix G.
at Deep Creek, the Egans established a store for selling general merchandise there. The fertile, irrigated land around the station was used to grow the vegetables needed for the family and the forage crops for the horses and other stock. Most of the work on the farm was done by Indians who had come to Egan for food and shelter. He hired them and trained them to do farm work, thus leaving himself and his sons free for the more serious work of running the Overland mail. The Salt Lake Tribune reports that after Egan became associated with Chorpening as Superintendent of the Salt Lake, Sacramento division of the Overland Mail, "he and his sons were stationed at Ruby Valley, Nevada Territory, and at Deep Creek, which was known as the Egans' "Home Ranch." \(^{12}\)

A good description of the Egans' Deep Creek home is given by Nell Murbarger.

Here, on irrigated valley lands tilled by Indian laborers, the Egans raised hay and grain for mail stations less favorably situated, likewise supply their tenders with vegetables and potatoes from a huge garden, and with fresh beef and mutton. Twenty cows were kept for milking. Here was brought one of the first threshing machines in the territory, and a small sawmill was installed for the milling of logs cut in Eight-mile and Fifteen-Mile canyons and hauled to the ranch by ox team. With riding range, herding sheep, breaking and training and shoeing wild horses, plowing, planting, irrigating, harvesting and haying, no ranch between Salt Lake and Carson valley was busier or so well maintained.

In addition to ranching and freighting activities, the Egans served meals to stage drivers and passengers, provided lodging if desired, and operated Deep Creek's first general store, stocking everything from diapers to dried apples. Whether much profit attended the latter venture is open to question as Mrs. Egan was a kindly, open-hearted woman. Any improvident traveler, lacking both in food and funds, need only appeal to her sympathy to have his larder reordered and his shivering progeny reclothed, all without payment. Periods of heavy travel saw such gratuities mount to as much as $1500 a year, but, so far as known, Major Egan never protested his wife's generosity. \(^{13}\)


\(^{13}\) Ibid.
The other settlements, Ruby and Rush Valley were for many years little more than outposts on the stage line where stores of food were cached for the use of the stage line employees and passengers. Later Ruby Valley was farmed by son Howard R. Egan and used as a grazing area for cattle by his father. Later still, the two valleys became established settlements, supporting a number of families with farming, stock raising and mining. In his book *Pioneering the West* Howard R. Egan alludes to Ruby Valley as follows:

... Ben Holliday and associates re-stocked the line with men, teams and couches. I was at Willow Springs at the time and, not wishing to work as hostler, went to Ruby Valley, where Father and his partner, W. H. Sherman, had a good-sized supply store. Besides, they owned the station and were doing a good business, especially in the season when emigrants were traveling through. I had not received a dollar for thirteen months, and when I next saw Father he offered to give me an outfit and furnish the necessary supplies if I would go down the valley and pick out a good place and start a farm, and he would wait till I raised the grain to pay him back. That sounded good enough to me, so I went down about twenty miles and took up the first farm in Ruby Valley.  

A second allusion to Ruby Valley illustrates the hazards encountered by the pioneer farmers who settled so far from civilization. In 1862, Howard R. Egan was sent to Ruby Valley with a supply of goods and about fifty or sixty head of beef cattle which his father wanted to use as the nucleus of a cattle business. He narrowly escaped losing the herd and, possibly, his life through the quick intervention of Sheriff Porter Rockwell. Young Howard R. Egan records the experience:

In the fall of 1862, Father wanted to send fifty or sixty head of beef cattle from Salt Lake to Ruby Valley, and as I was at home on a furlough, he did not ask me if I would drive them out, but said, "I want you to take these animals out to Ruby, and you must start tomorrow, for they need them there now. Everything is ready, a wagon loaded with about a ton of supplies, three yoke of broken oxen, two ponies for the two Indian night herders, and an ox driver or teamster."

14Egan, *op. cit.*, p. 213.
Myself and riding pony made up the whole outfit. I was told to make as good time as I could, but get the beef through in the best shape possible, and keep a good watch on the animals, as there was a good deal of stealing going on about that time. . . . The second night out we camped in Rush Valley about ten or twelve miles east of the Faust Mail Station. We were camped close to the road and in the night heard a stage, going west, pass by. I thought it strange, for it was not a mail day, as they were only running tri-weekly at that time. And I was more puzzled when, next morning, as we were about to move camp, another stage came from the west and stopped opposite our camp fire, and Porter Rockwell, the Sheriff, or deputy, sang out: "Hello kids, all right?" "Yes, all right so far." "Good! Your father told me to tell you . . . . to be very careful and keep a good watch on the cattle and guard them well."

I noticed that those on the coach, I could see, were all heavily armed. I supposed there had been a rabbit hunt, as there were on frequent occasions in the fall. When we reached Faust Station we found there had been a hunt, not a rabbit hunt, but a man hunt, and the men that were hunted were in that stage coach with the sheriff. One, Lot Huntington, being dead, and the other a prisoner. The latter was killed while trying to escape after arriving in Salt Lake City.¹⁵

Deep Creek, Ruby Valley and Rush Valley were important so long as the Overland Mail Route existed. But with the coming of the railroads to Utah in 1869, they were almost isolated from lines of main travel, because the railroad followed the northern route around the north end of Great Salt Lake.

However, it was while Howard Egan was living at Deep Creek, during 1857-1858, that Johnston and his army were sent to Utah for the purpose of controlling a supposedly belligerent group of people. Egan was called into service with the rank of major and instructed to harass Johnston's army by burning the provision trains, and to help guard the mountain passes through which Johnston's army must pass.¹⁶

Federal Army

According to Brigham H. Roberts, the Utah War occurred as a direct result of four things: 1) reports submitted to the National Government

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by a disgruntled associate justice of the United States courts, W. W. Drummond; 2) communications sent by the disappointed mail contractor, McGraw; 3) reports circulated concerning "run-away United States officials"; 4) jealousy of Indian sub-agents. Without investigating the reports, Buchanan, on the suggestion of Senator Douglas of Illinois and Secretary of State John G. Floyd of Virginia, organized an expeditionary force and sent it to Utah in May, 1857.17

The first hint of the approaching army came to the Mormons when Abraham O. Smoot met Feramorz Little, who had been assisting in western mail matters in Independence, at Fort Laramie, and was told of the "Expedition." At Fort Laramie, Smoot met Porter Rockwell who was on his way east with the July mail. During a meeting at the fort, Mr. Smoot, Rockwell and Judson Stoddard decided to make a forced drive to Salt Lake City to report the news of the "Expedition." And after five days of hard fast driving they reached Salt Lake on July 23, only to find Governor Young absent from the city. He had gone into Big Cottonwood Canyon along with a great body of the Saints to celebrate the twenty-fourth of July. The Deseret News, in giving an account of the celebration, says:

There were 2,587 persons in the company; with 464 carriages and wagons, 1,028 horses and mules, and 332 oxen and cows. . . . The stars and stripes were unfurled on two of the highest peaks in sight of the camp, and on the tops of two of the tallest trees.18

About noon of July 24, Smoot, Stoddard, and Rockwell, accompanied by Judge Elias Smith from Salt Lake City, rode into Camp. They delivered their message to President Young without disturbing the celebration, which continued till evening, when the whole group returned to their homes. The next day activities were begun among the Saints to resist the coming

17Ibid., p. 224. 18Ibid., p. 236.
army. August 1, 1857, Daniel H. Wells, being the commanding lieutenant general, sent word to the district commanders of the Utah Militia, calling on them to be ready at once to march against the "Expedition." His official orders read as follows:

Reports, tolerably well authenticated, have reached this office that an army from the Eastern States, is now enroute, to invade this territory. The people of the Territory having lived in strict obedience to the Laws of the parent and home governments, and ever jealous for the supremacy of the Constitution and the rights guaranteed thereby; they are not willing to endure longer these unceasing outrages, but if an exterminating war is purposed against them, and blood alone can cleanse pollution from the nations bulwarks, to the God of our fathers let the appeal be made.

You are instructed to hold your command in readiness to march at the shortest possible notice to any part of the Territory.

By order of the Genl Comdg.                                  Daniel H. Wells
                                      Lieut Genl Comdg.

James Ferguson
Adjt General

III. The following Officers are assigned to the details for duty.

As Majors
Brigham Young Jr., Thos Callister, Lott Smith, Reddick N. Allred,
M. Monroe, Howard Egen, E. K. Hanks, Hanson Walker, M. D. Hamilton,
W. S. Snow. . . .

The above orders were repeated in more detail by F. D. Richards to the Second Brigade, first Division, Nauvoo Legion, Headquarters 14th wd., Salt Lake City, July, 1857:

Reports tolerable authentic that the President of the United States has ordered a detachment of twenty-five hundred men, and supplies for the same, to our midsts for the purpose of enforcing administration of Govt upon this territory, contrary to the interests, the wishes and the petitions of its citizens through their legislature to the Genl Govt.

The Post Office Department has nullified the contract executed in good faith with the department after several months of faithful per-

formance of service, and after having stocked the Route at an enormous expense and have entirely stopped our Eastern mails.

The monies appropriated by Congress to this Territory have been withheld, and the Drafts of the proper officer on the respective Department protested. These and other menacing acts toward this people who have invariably proved themselves loyal to the constitution and the parent Govt. but too plainly indicate an intention to inflict a repetition of those barbarities which we were subjected to in Missouri and in Illinois; outrages, to which this people cannot longer submit without incurring the condemnation of their consciences, the violation of every principle of Liberty and patriotism and the displeasure of God.

We have experienced the repeated desolation of our homes. Our women have been ravished. Our Prophets and brethren have been imprisoned and murdered, and the people en masse have been exterminated from their midst.

We have appealed to Judges (?) and Governors of those states for redress of our wrongs in vain, and when we (p.7) applied to the President of the United States for our rights we were told "your cause is just but we can do nothing for you.

We now appeal to the God of our Fathers & Prophets for protection against the hostilities of any Mob that shall invade our Territory, and invoke aid of the heavens to strengthen us in defending ourselves against further aggressions.

Finally avoid all excitement and be ready

Your Fellow Officer
F. D. Richards,
Brig Genl Commanding.

The foregoing was also addressed to Colonel Thos Callister.²⁰

Egan's command as major was to last as long as his services were needed on the field of battle. The commission to the officers read in part:

The foregoing assignments are made subject to future alterations by the Lieutenant General and apply only to actual Service in the field. The real rank of Officers and organization of the Legion as heretofore existing will not be infringed upon, and District Commanders and all officers engaged in selecting and fitting out these details are strictly cautioned against disarming and rendering inefficient any one portion of the Legion to fit out another.²¹

General orders also required the officers to notify all able

²⁰Brigade Nauvoo Legion Records, copied by the Brigham Young University Library, pp. 27-28.

²¹Ibid.
bodied men, "who are 14 years old and upwards, living within the precincts of your common, to appear at the same time and place, armed and equipped in the best possible manner, for effective service." 22 They were also required to "report if teams and wagons are ready for carrying Camp equipage on forthwith Order, but are not required to have them present for inspection." 23

After the commanders had received this order, hasty but effective preparation was begun by the militia throughout the districts. The people in the outlying settlements were called in; a corps, under the command of Marcellus Monroe and numbering twelve mounted men, crossed the mountains through Ogden Canyon to Bear Lake; from there up the Bear river valley, across the mountains to Weber, and back to Ogden. These men were instructed to "become familiar with the mountain passes, to locate sallying points and places for retreat in the event of an active campaign opening." 24 Meanwhile, as has been mentioned previously, Howard Egan, together with Lot Smith, was sent to guard the mountain passes and to destroy the trains of provisions.

In answer to any query that a reader might have as to whether or not there was any real cause for such extraordinary preparations and precautions, one can only state that according to the reports of immigrants coming into Salt Lake valley during the summer of 1857, it looked as if the Mormons had good reason for all of their activity. "All the way from the states to Laramie," reported Captain John R. Murdock, "it was

22 Ibid.
23 Ibid.
On the other hand General Harney's Instructions to Captain Van Vliet were:

You will obtain a suitable location for the troops in the vicinity of Salt Lake City, sufficiently near to be effective in supporting the civil authority in the maintenance of the territorial laws, but allowing ample room to prevent an improper association of the troops with the citizens—an object in this selection of primary importance. . . . You will impress upon the officers in charge of your escort the imperious necessity for a very careful circumspection of conduct in his command. The men should not only be carefully selected for this service, but they should be repeatedly admonished never to comment upon or ridicule anything they may either see or hear, and to treat the inhabitants of Utah with kindness and consideration.  

Had the Mormons been informed of the purpose of the "Expedition," or had the officers known exactly what they were supposed to do when they reached the Great Basin, the outcome of the march might have been different. That no one seemed to know what to expect is evident, for B. H. Roberts reports:

The purpose of the administration in sending the "Expedition" to Utah was not known by the Latter-day Saint Church leaders, nor did they definitely know what officers were commanding the "Expedition," nor what were their instructions. Neither did the "Expedition" have any clear understanding of its mission. Even Colonel Alexander, leading the advance division of the "Expedition" to its arrival on Ham's Fork, and as late as October 8th—knew nothing of its purpose; he knew only of its destination.

When Captain Van Vliet, advance courier of the "army" could give no definite, satisfactory explanation as to the purpose of the "Expedition," and fearing what might happen to the people if the army were let pass, the Church Leaders refused to let the troops come into Utah. And judging from what had happened to the Mormons at the hands of mobs, government troops, and old settlers while they were in Illinois and Missouri, the Saints were justified in the stand they took. After Van Vliet had gone back to the

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25 Ibid., p. 249.  
26 Ibid., p. 252.  
27 Ibid., p. 256.
Expeditionary forces, Brigham Young made a proclamation to the citizens of Utah. He stated that they were invaded by a hostile force which seemed bent on their overthrow and destruction. He enumerated the many wrongs that the Saints had suffered, denounced the prejudice existing against the Mormons because of their religious faith, and deplored false aspersions cast by persons who had been sent to inquire into and ascertain the truth. He finished by proclaiming:

Therefore, I, Brigham Young, governor, and superintendent of Indian affairs for the territory of Utah, in the name of the people of the United States in the territory of Utah,
1st--Forbid all armed forces, of every description, from coming into this territory under any pretense whatever.
2nd--That all the forces in said territory hold themselves in readiness to march, at a moment's notice, to repel any and all such invasion.
3rd--Martial law is hereby declared to exist in this territory, from and after the publication of this proclamation; and no person shall be allowed to pass or repass into, or through, or from this territory, without a permit from the proper officer.

Given under my hand and seal at Great Salt Lake City, territory of Utah, this fifteenth day of September, A. D., Eighteen Hundred and Fifty-seven, and of the Independence of the United States of America the eighty-second. 28

Soon after President Young's proclamation, twelve hundred-fifty men bearing arms were sent to Echo canyon to make sure that the army did not pass through into the Valley. So successful were the Mormons in restricting the passage of the Expedition that Johnston and his army found it necessary to camp all winter near Fort Bridger at a place they called Camp Scott. It was here, on November 19, 1857, that Colonel P. St. George Cooke arrived with the new civil officers, one of whom was Alfred Cummings, the new governor for Utah Territory. "When the Expedition went into winter quarters at Camp Scott in the latter part of November, the Campaign of the Utah War closed." 29 The only chores of the

28Ibid., pp. 273-74. 29Ibid.
soldiers during the winter was to maintain a guard at each point of passage to keep the army from going through. About this time another distinguished visitor arrived from the east in Salt Lake City. This visitor was none other than Colonel Thomas Kane, good friend to the Mormons during the exodus to the west. His appearance was timely, for, although his health was poor, he was well enough to make a trip to Camp Scott and persuade the new Governor, Alfred Cummings, that it was safe to come into Salt Lake Valley at the invitation of Governor Brigham Young.

On the return trip Kane and Cummings were challenged by Egan and his men, then in charge of one of the outposts, and the Governor stopped long enough to express himself in a friendly way to them:

An express from Echo canyon arrived informing us that Col. Kane and Gov. Cummings were in Echo, on their way hither. . . . Governor Cummings met our outposts at Quaking Asp Hill. He was challenged by Egan. Cummings saw 100 mounted men, while there. He remarked that they were fine soldiers. He passed through Echo canyon in the night. The brethren had a number of camp fires burning and strong guard on duty. They formed two lines, and as he passed down they presented arms. He halted and made a speech. He said "He hoped the day was near when the peaceable inhabitants of Utah would be allowed to follow their peaceful avocations without having to lay in the mountains." 29

After Governor Cummings was safely situated in Salt Lake City, and it came time for Colonel Kane to return to the east, Howard Egan was one of those chosen to accompany him across the country to his home in Philadelphia, and from thence to Washington, D. C. 30

29 "Journal History of the Church," 1858, April 8.

Special Agent

As a special messenger for Brigham Young, Howard traveled extensively. It was he who headed Colonel Kane's bodyguard on the journey to his eastern home. It was Howard who brought news of President Young's return from the Limhi Expedition to Salt Lake, Sunday, May 24, 1855. He was sent to California to haul a supply of ammunition to Salt Lake City for use in the Utah war should it be needed, and he was among those sent to arrest Morris at the Morrisite Camp. 31

Colonel Thomas L. Kane came to Utah as the special agent of the President to the Mormons, probably to make sure that Governor Alfred Cummings was received by the Saints as the new Governor of Utah, replacing Governor Young. After the Colonel had finished his business in Salt Lake, President Young furnished a body guard to escort the Colonel to his home in Philadelphia. This guard consisted of five men and Major Howard Egan: Messrs. Murdock, West, Knowlton, Van Etan and Worthing. They arrived at Florence, Nebraska, only twenty-three days after their departure from Salt Lake.32 At this point, Kane dismissed all of the guard except Howard Egan, who continued on with him to Philadelphia and then to Washington, D. C.33 On his return, Howard met his men at Florence, and the whole group returned to the Salt Lake Valley August 23, 1858. The last news of Colonel Kane at this time was included in an entry made in "Journal History" as follows:

31Appendix I

32Roberts, op. cit., p. 401.

33"Journal History of the Church", June 3, 1858.
Cap. Howard Egan and party, who escorted Col. Thomas L. Kane to Florence, returned to this city on the 23rd of August. Cap. Egan accompanied Col. Kane to his home in Philadelphia, where the Col. was taken ill, and was still unwell when Capt. Egan started on the return, but we are happy to state that he was convalescent.34

Howard was just in time to do the President of the Church another favor. Some of the officers at Camp Scott had warned Governor Cummings that the Mormons would poison him; and President Young, learning of the warning, asked Howard Egan and Elder Staines to eat at the same table with the Governor and to partake of the same food. "Of course, he understood the delicate assurance that 'death was not in the pot.'"35

In his move for expansion after reaching the basin in 1847, Brigham Young sent settlers northward to settle the Salmon River country. This settlement was called Fort Limhi. In 1855, he and some of the leaders decided to visit the area on an inspection trip. Whether or not Howard made the trip into Idaho with them is not known; but on Sunday, May 24, 1855, while a meeting was going on in the Bowery under the direction of Elders Abraham O. Smoot, Wilford Woodruff and William Taylor, Egan rode in with the news that "He had left the Young Company at the Malad last evening and that President Young would be in on Wednesday."36 Hosea Stout also makes an entry in his diary concerning Howard Egan's arrival with the above news: "Howard Egan here bringing intelligence that His Excellency and those who went with him were on their return that

34Ibid., Tuesday, August 24th.
35Deseret Evening News (Salt Lake City, Utah), September 8, 1858.
he left them on the head waters of the Malad on the 23rd. . . ."37

At a later date Egan was sent with the group that went to the mouth of Weber canyon during the trouble with Joseph Morris, a half-witted Welshman who thought he was some kind of special agent for the Messiah.

The Morrisite Camp

The chief figure of the Morrisite group was Joseph Morris, a mentally unbalanced Welshman who had joined the Church in his native land in 1849. Roberts says that Morris, in 1862, "was undoubtedly become of unsound mind: Under date of September 1st, 1859, he addressed a long letter to President Brigham Young in which he made claims that he was the 'seventh angel' spoken of in Revelations of St. John."36 Incredible as it may seem, Morris gathered a considerable body of followers, who, having all things in common, established a camp called Kington Fort, at the mouth of Weber canyon south of Ogden, about where Uintah is now located. When a revelation regarding the "Second Coming" failed of fulfillment, murmuring began among the Morrisite group and some began to withdraw from the organization, insisting as they did so, on taking with them all that they had donated to the "common fund." A dispute arose which resulted in the unlawful imprisonment of several of the dissenters. When a writ of habeas corpus was ignored and Deputy Marshal J. L. Stoddard threatened and ordered to leave the fort, another writ was issued and placed in the hands of Robert T. Burton and Theodore McKean, together

37Stout, op. cit., p. 411.
with instructions to arrest leaders Morris, Cook and Banks on a charge of false imprisonment. Stoddard had reported the Morrisite camp as having "at least one hundred armed men." Therefore, a group of approximately two hundred-fifty posse members were selected from the Salt Lake and Davis areas and marched to Weber Canyon. Egan was among the group and played an important and dangerous part in the ensuing fray. A notice was sent into camp calling on Morris to surrender and to free those he was illegally holding as prisoners. Thirty minutes were to be allowed for the return of an answer. After that time, they were informed, forcible measures would be taken to arrest the parties named in the writs. "In addition to this notice sent into the fort," says B. H. Roberts, "a flag of truce carried by Major Egan and Wells Smith approached the fort anticipating that they would be met by a deputation from the Morrisites, but none came." A battle ensued in which one member of the possee and four of the Morrisites, including Morris himself, were killed.

On another occasion, Special Agent Howard Egan was sent to California to purchase a quantity of ammunition and to bring it back to Salt Lake for the use of the Mormons in case the Utah war continued through the next year.

Indian Mission

During a recent interview (March, 1956), Mrs. Ora Simmons of Salt Lake City, Utah, stated that Major Howard Egan converted three

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39 Ibid., p. 45.
40 Ibid., p. 46.
41 Egan, op. cit., p. 157. Appendix I.
hundred Goshute Indians, and that he spoke the Indian language. The fact that he spoke their language may have been the reason for Egan's success in getting along with the Indians over the years. Then, during a General Conference of the Church (April 9, 1875), Egan was formally called by the Church leaders to carry the Gospel message to the Indians. "On the fourth day of the conference Elder George Q. Cannon read the names of the persons being sent on missions. Among the names read were those of James Worthington, Bishop Talock, Lafayette Ball and Howard Egan. In Pioneering in the West, Howard R. Egan mentions the missionary experiences of his father among the Indians and claims that while his father was working the mining property at Deep Creek:

He was also engaged in missionary work among the Indians, who were induced through his influence to settle down to civilized life, and have since become quite successful in farming, for they had been used as far and hay hands many years on the Deep Creek property and now they were shown how to work for themselves. He also aided much in teaching them and also imparting to them a knowledge of the Gospel, as well as in good habits of honesty and industry. June 2, 1874, one hundred Goshute Indians were baptized and there was a general religious movement among them.

His success in converting the Indians at Deep Creek may have been the reason for his being called on the Lamanite mission in 1875, and the Indians baptized subsequent to that time would probably make up the other two hundred Indians that he was supposed to have converted.

Special Services

Egan held at least one public office other than city policeman during the years 1851 to 1878. It was an office he was well prepared for.

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42 "Journal History of the Church," April 9, 1875.

43 Egan, op. cit., p. 283.
Egan had kept a daily diary while crossing the plains, and he had had to keep records of his business ventures and to write reports. Thus, when he was appointed United States Deputy Clerk of the Third Judicial District Court for Utah Territory, he was able to do the required work efficiently and well. Among other special services performed for President Brigham Young was his acting in capacity of special guard to the President before and after his death. And at the time of the President's sickness and death, Egan acted as his special nurse. This service he had performed once before for Brigham Young on that occasion thirty-one years before, when the Pioneers were entering the Salt Lake Valley in 1847. Howard R. Egan says of his father at this latest occasion:

He also became a special guard for President Brigham Young at the Lion House and Church Offices before and at the time of Pres. Brigham Young's last illness and acted as special nurse, in which capacity he had many times acted before in various cases, and was often called doctor. Brigham Young would tell him to get him a pitcher of cold water and pump it full forty times. Many other little attentions he would render for him. After the death of Pres. Young, Father was the special guard at his grave, and a building was erected so that he could look out on the grave any time of night without getting out of bed, by the light that was kept burning.

In this incident we have a picture of Howard Egan being loyal in death as he had been in life to President Brigham Young whom he had honored for a lifetime. Up to this time, the reader has had opportunity to formulate a fairly accurate opinion as to the character of Howard Egan. However, that picture is thus far not complete; for Howard Egan had other personality traits, not yet mentioned, which reveal the inner man and provide the real reason behind the devotion and respect his friends felt for him. The following anecdotes will support the above statement.

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44 Ibid., p. 159.  
As a Good Samaritan

Before the Mormons left Nauvoo, President Young prompted the Saints to enter into a covenant in which they promised not to cease their efforts until every member who wanted to go was provided the means by which to gather in the Salt Lake Valley. As soon as they were located in the Valley, a committee was appointed to collect money; and means were provided for bringing the poor from Winter Quarters. This fund was called "The Perpetual Emigration Fund." Howard Egan donated one hundred dollars in gold coins to the fund. He received promissory notes from those to whom the money was lent, then he burned the notes four years after the date of the last note. Egan's altruism was sincere and genuine. It mattered not the sex of a person nor his nationality and home, nor the color of his skin. Howard was charitable toward all. His loving sympathy for his fellow men was manifest many times. For example, while making an inspection trip on one of his stage lines, he saved the life of an old, blind Indian.

Saves the Life of an Indian

His benevolence toward the above mentioned Indian enabled him to save the Indian from starving to death. As was the custom among the Indians, a man too old to help himself, and in this case blind, was left at Fish Springs to die. The Indians had chopped some brush for a windbreak and left the old man to starve. Egan, hearing about it, found an

46 Barrett and Burton, op. cit., pp. 405-406.
excuse to ride that way next day, supplied the old man with some provisions and gave instructions that the coach driver should bring provisions to Fish Springs as long as the old man was there.\textsuperscript{48}

Charity seemed to be a policy of daily living with the Egans. During one summer in Salt Lake City, Tamson Egan, in figuring the amount of clothing and goods given to the hungry and poor, found that it amounted to $1,500. When she told her husband, he remarked, "That's right, mother, and you will be blessed for your good heart."\textsuperscript{49} Egan knew what it was like to be hungry and cold. He had been an orphan early in life. He had made long trips across the prairies without sufficient food or water, and his feet had been frozen during one of his winter errands for President Young. Yes, he had learned to appreciate hardship and suffering from his own experience, and from that experience he had learned to sympathize with the unfortunate. Another thing he had learned when times were hard, when trouble dogged his steps continually, was to find humor in the things he was doing and to laugh trouble and hardships away. Cultivating a sense of humor was not difficult for Howard, because he was, by nature, a practical joker and enjoyed the wholesome humor that can be part of everyday living.

He Loved Humor

One day while making a trip to the canyon for logs, Egan had to make a hasty retreat from a tree he had been intending to fell, because hornets had made a nest there and had attacked him when he began to chop. He decided to say nothing about the hornets. On a later trip for logs

\textsuperscript{48}\textit{Ibid.}, p. 251. \hspace{1cm} \textsuperscript{49}\textit{Ibid.}, pp. 262-63.
up the same canyon, another man turned out of the road just under the tree. Egan recommended that the man wait a few days until they could haul the logs already cut and then he, Egan, would help cut the tree. This suggestion was refused by the man, who said that he could get the tree alone. So Howard and the other teamsters drove on up the road a short distance and stopped to watch the fun. The man had not chopped out many chips before he was seen to beat the air with his hat, grab at portions of his anatomy, and go rolling and tumbling down the hill to his team which he whipped into action and soon left the hornets behind. Afterward, he said, "Darn you Egan why didn't you tell me there were hornets in that tree?"

"You never asked me," said Egan. "I told you I would help you get that tree and so I will."

"No, you won't; the road is as close as I want to get to that tree. I have three pretty severe bayonet stabs that will take a week to heal. Besides, I am not perfectly sure as to your innocence in this affair."

Another time while Egan was residing at Deep Creek, a coyote was found in the chicken coop. It was shot by Ed, the telegraph operator, a young outdoor enthusiast. The next morning, Egan arose early, took the stiffly frozen coyote, propped it up in the vegetable garden, then yelled to young Ed to bring the shot gun. Ed came out with a rush and began blazing away in the direction of the garden. The second shot knocked the dead coyote down. Ed, with a yell, dropped the gun and ran into the garden, only to find that he had been shooting at the chicken thief of

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50 Ibid., p. 163.
the night before. Egan and the rest had a good laugh, and poor Ed never lived the coyote incident down.

Contrasted with his humor, was Egan's unwavering devotion to the principles of his church, and his willing response to meet the monetary assessments asked for.

**Paid Tithing**

Contained in the Doctrine and Covenants of the Mormon Church, is a statement which says, "Each member will pay one-tenth of all his interests to the Lord annually." Respecting this principle, Egan participated fully. A certificate issued by H. K. Whitney shows that he paid a large sum of money amounting to $753.12 to the church as tithing. This was a tenth of the net profit earned by him in 1858. The payment of such a large sum for tithing would indicate that Egan had probably been quite successful as a business man in his ropo making businesses in Salem, Massachusetts, and in Nauvoo, Illinois, and in his other business enterprises in the west.

**As A Contributor To Enterprise**

After Major Howard Egan came west, he was a cattle buyer for Livingston and Kinkead, owned an interest in a tannery, became a partner with W. G. Chorpening while carrying mail and managing the Overland Stagecoach Line, farmed Deep Creek Valley and was manager of the Deep Creek General Store, which he owned. He and his partners were also

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52 *Appendix J.*
working a promising mine for which they had been offered $50,000. Another
corribution to Enterprise was made by Egan in 1869, while in the employ
of Wells, Fargo and Company, when he established for them a new stage
route.

While in the service of Livingston and Kinkead, Egan bought up
cattle during the winter, left them with the farmer to feed until Spring,
then drove the cattle to California, where they brought a higher price
for the owners.\(^53\) The tannery was known as Margetts tannery, and Howard
owned an interest in it for a short time. It was just across the street
from the Egan home in Salt Lake City. Howard R. claims "The tannery was
started by Richard Margetts, Father and Robert Golding, the latter of
whom had a tannery a block and a half north of our home. I think Father
put in a piece of Main street property and finally took it out in boots
and shoes for his Deep Creek store."\(^54\) It is possible that Egan had an
idea to furnish some hides which he could purchase along with cattle buy-
ing done for his employers, Kinkead and Livingston, thus making something
extra for himself. However, he soon sold his share of the tannery business
and contented himself with his farming and cattle drives to California.
It was while on one of these cattle selling trips that he had a nerve-
wracking experience. Egan says:

I was selling beef to the placer miners and had to do a great
deal of horseback riding to visit the different camps to get their
orders for beef. On going to one camp I found the trail so steep
that I thought I would walk the balance of the way, about one-fourth
of a mile. So I tied my horse close to the trail and footed it on up
to the camp. On the way up I noticed a good many prospect holes that
had been abandoned. Some of them with large dumps and some with
their windlasses still over them. I remember of thinking how danger-

\(^{53}\)Egan, \emph{op. cit.}, p. 182.

\(^{54}\)ibid., p. 155.
ous it was to leave such places uncovered, as men or animals that
might fall in one of them, if not killed, could not be heard by any-
one, and so die of starvation or thirst.

By the time I had made the round of the camp and finished up my
business it was dark. Some of the miners wanted me to stay with them
all night, but I would not, for I had left my horse tied so he could
not feed, and I also thought I could find my way back down the gulch,
although it had grown extremely dark.

I followed a well-beaten trail and was making very good time, when
all at once I felt that I was falling. Throwing out my hands I struck
what I supposed was a windlass frame, and clung to it for dear life.
But the thing was so rotten that it broke almost in two, and the
least move I made it would crack, and was already pinching my hands.
Now, if you can just imagine the horrible thoughts that ran through my
head. How should I die mangled at the bottom, or if dead, how long
before I would be found. What would my wife and friends say as to
the cause of my disappearance. Great beads of sweat came out all over
me. All my life's doing, good, bad and indifferent, rushed through
my mind at lightning speed, and the terror and agony of it all! My
strength was going away, and I knew that the last moment had come, so
committed my soul to the powers above, I closed my eyes and let go
my hold and dropped (Oh, My! Dreadful! Horrible!), about six
inches.55

Soon after Egan had mapped out the "Egan Trail," he was in partner-
ship with W. G. Chorpening, who had a mail contract from Salt Lake to
California. The mail was carried in the Overland Stage coaches driven
by crack teamsters. There were ten coaches used on the route, which was
not a daily mail until 1861. The W. G. Chorpening mail was succeeded by
Holladay Overland Mail and Express Company, and later by Wells, Fargo and
Company. Howard Egan's service to Wells, Fargo and Company is described
in the following note:

New Stage Route.-- Major Howard Egan, who was selected to locate
a new stage route for Wells, Fargo & Co., from Humboldt Wells to
Roge River north, informs us that he has succeeded in locating an
eligible stage line, by way of Meado Creek, Duff Creek and Promon-
tory City, the distance by the route being 209 miles. The road is
well watered, with grass and timber most of the way, though small
tracts of desert have to be crossed, but not of any importance, nor
to impede travel. On the trip through he experienced the utmost

55 Ibid., pp. 190-91.
kindness at every point. People along the proposed line, whether engaged in trading, grading, procuring ties, or in whatever way, were busy and attending to their business. He speaks especially of the courtesy tendered him by Messrs. J. M. and M. A. Carter, the former partner of the firm of Marshall & Carter. Promontory City he found a busy, lively place, with the people industrious and attending to their own affairs, they believed the prospects good for a city, but the Major thinks when the rails are laid the city will not have much permanency.\(^\text{56}\)

But before the above services were accomplished for Wells, Fargo, Egan managed the stage coach line for Chorpensis on the Overland Mail. His services rendered to his fellow men while with Chorpensis would be hard to determine. His life was constantly in danger from the Indians. There was always trouble with the coaches, horses, and men. Yet Egan managed to keep the stages running regularly. The passengers were well cared for, being given time to rest during the day and at night in strategically located, well kept hostelries. The Company of W. G. Chorpensis thought well of Howard's work for on one occasion they recommended him as Superintendent of Indian Affairs.\(^\text{57}\) His duties as superintendent entailed the duty of piloting large herds of cattle and horses across his division:

\[\ldots\text{one of the finest herds of cattle that has ever passed through this country has just arrived here by the Salt Lake and California mail route. The drove numbered over one thousand heads, besides some mules; it belonged to Mr. B. Holliday of your city, in charge of Capt. D. M. Yates. Howard Egan, superintendent of the mail line from here to this city, has piloted them through.}\ldots\]

This has demonstrated the practicability of the mail route, as a road for large cattle droves as well as for emigrants generally. Mr. Egan returns with this mail, to pilot out some mules for the same party.\(^\text{58}\)

\(^{56}\) _Deseret Evening News_ (Salt Lake City, Utah), February 5, 1869.

\(^{57}\) "Journal History of the Church," December 25, 1858.

\(^{58}\) _Ibid._, July 22, 1859, p. 1.
And to show the Major's concern for those who rode his coaches, the account continues: "The troops who left your city to protect emigrants to California were obliged to leave the river and take the road along the foot of the mountains, made by Capt. Egan some years ago."59 Evidently, Egan had procured the services of the Government troops to guard the mail.

There were those who were ambitious to advance in the company. In a letter to the Deseret News, one of Captain Egan's admirers states:

The stage, bringing the mail and Messrs. B. Holliday and H. Egan, Esq's, arrived here this afternoon, and will, unless some unforeseen accident occurs, reach gravelly Ford on the Humboldt, to-night, making the run from Salt Lake city to the former place in less than fifty eight hours—the fastest time, if I mistake not, ever made in this mountainous country with coaches. Your paper, I am aware, is not the proper medium through which to advance private interests, or to defend individual character. But as this mail is a thing the public are interested in, and particularly our public, you will, perhaps, permit me to reply in few words, to some false assertions and unjust insinuations contained in a Placerville paper which I happened to see.

The Editor, who has evidently never been over the road, in slightly disguised terms, attacks Mr. Egan, our able superintendent; pronounces him unfit for the position he occupies, complains of occupying the schedule time, 16 days, to make the trip from Salt Lake to California, instead of making it in eight or nine, as can be done—lauds Mr. Crandall the sub-agent on that end, to the skies, says his arrangements are much better and more efficient than Mr. Egan's and finally, as much as says he hopes that Major Chorpening will make Mr. C. our superintendent in place of the present incumbent.60

This amiable friend and supporter goes on to point out the merits of Egan's division as more preferable to the public, and with less wear on the coaches. Extolling Egan further, he says, "Facts speak for themselves to those acquainted with them—but I would just say that we are prepared to institute a comparison, or to compete with that end of the route in any way, shape or manner they may please—and I do not believe

59Ibid., 1859, July 22. 60Ibid., August 5, 1859.
Major C. could find a more suitable man for superintendent than Mr. Egan.61 This letter seems to have had the desired effect, for on November 24, 1859, it is recorded:

Messrs. Parker & Dyer, agents of Messrs. Grady & Co., passed here day before yesterday, and informed me that it was their intention to withdraw all their stock and men from this mail route, so soon as they could get to Carson and see Mr. B. and that hereafter the mail would be delivered in Placerville, to Geo., Chorpening's authorized agent, placed there to receive it by Mr. H. Egan.62

It was about this time that the Indians began giving the stage and mail line employees trouble. One of the Indians at Deep Creek had been shot as an example to the other Indians, but it only made them worse. As soon as the soldiers had left Deep Creek, the Indians, who had fled to the mountains, returned to make an attack on the station. They shot one of the employees of the Express Company—Mr. T. R. Miller—and stole considerable stock. The same Indians attacked the next station west and drove the men back to Deep Creek. This happened on June 5, 1860. Fourteen days later, June 19th, the Indians were still troublesome. Mr. Morrell, coming from Carson, had met Major Egan and a party of emigrants from Kaysville, Davis County, at Robert's creek. Egan was accompanied by Lieutenant Perkins and part of his command as an escort. "All were going on the next day to clear the road of the Indians, who were represented as being very hostile."63 And it was noted by Morrell that the Indians were following along behind the Egan party, destroying everything they could find as soon as the soldiers were out of sight. To overcome the Indian trouble, the Major employed a group of picked men of his own

61Ibid.  
62Ibid., November 24, 1859, p. 11.  
63Ibid., June 19, 1860.
selection and stationed them along the route between Salt Lake and Robert's Creek. 64

The Indian trouble at Deep Creek and in Ruby Valley was getting worse. The Deseret News received an express from Deep Creek, dated July 15, reporting that "the Indians have recently stolen and killed between thirty and forty head of stock at that place; that Major Egan had been out after them with a party in order to find and chastize them for their temerity, but had returned without seeing one of the hostile red." 65 Some of the friendly Indians reported that a certain Government herdsman in Rush Valley was furnishing the Indians with guns and ammunition.

The "Journal History" gives an account of one Mr. William Rogers, who was coming from the west with an escort of soldiers, being attacked by the Indians at Spring Valley. The same report mentions that two hundred Indians came to the station at Egan's canyon and demanded some powder and lead of the men in charge of the station, which was refused them. Then the Indians wanted some provisions and were given some flour, sugar, and coffee. Just as the Indians made ready to drive off the stock, Lieutenant Weed, with twenty-five soldiers, came up and attacked the Indians. There was an exchange of fire in which three soldiers were wounded. While the Indians were molesting the Canyon station, there were others at Deep Creek molesting the farm hands there. And the next morning about six o'clock, the day after the attack at Egan's canyon, the Indians made an attack on Shell Creek station. The men protected themselves successfully, but were unable to keep the Indians from running off their stock. About one hour after the attack was started Lieutenant Weed arrived with his

65 Ibid., July 16, 1860.
command from Ruby, and attacked the Indians. "He killed seventeen of
them, and wounded others. This relieved the men in the station from their
perilous position in which they were placed." 66

Evidently Major Egan tried to wiggle out of his predicament by
himself, because he never protested to anyone until March 11, 1861, when
he wrote the following letter:

Great Salt Lake City,

EDITOR DESERET NEWS:—I have just returned from a trip to
Roberts Creek on the C. & S. L. M. Line. The winter has been very
severe, and the snow unusually deep, in that western region. At
present—while the snow remains—the natives, though in a wretchedly
suffering condition, are peaceable. But from all I can learn, we
may anticipate a repetition of last summer's troubles, as soon as the
snow disappears, and to this matter I wish to call the attention of
the proper authorities. 67

Egan blamed the Indian trouble on the false promises made by
Colonel Davies, Indian Agent for the area. Egan, being quite conversant
with the Indians, was able to learn the reason for their disgruntled
actions. Therefore, because he wanted to relieve the area of the danger
so that people could travel safely, he continued his protest and gave
his recommendations on how to overcome the hazard:

The recent visit of Col. Davies among those western tribes,
was undoubtedly productive of good so far as he went, and his in-
fluence and presents extend, and if he will fulfill all he has
promised them, there is no doubt he will have accomplished more than
his predecessors. But this he cannot do, unless backed by the Govern-
ment. There is, however, considerable dissatisfaction existing in
the minds of some, even the more orderly and peaceably disposed
natives—some not having received a visit from the Superintendent—
and others seeing the promises made them the last two or three years
still unfulfilled. I do not wish to find fault, for the task of
watching over, and looking after Indian tribes, is a disagreeable,
vexatious and difficult one at best; but I intended simply to state

66 Ibid., August 12, 1860.
67 Ibid., March 11, 1861.
facts as they are—so that in case of future difficulty on the road, loss of stock, etc., I may not have to bear the blame.

Most of the trouble with the Indians was caused by misunderstandings between the Red Skins and the Whites. And if blame were to be fixed, it should be put on the Whites. The Indians knew only the laws of their tribes. They knew nothing of White man’s law. They were simple souls, trusting in the words and promises of the White Men. So when the White Man’s word proved false, and his actions were negative, the Indian struck back in the only way he knew. Egan tried hard to point this out in his letter to the Deseret News. Many times his life was in danger while seeing that the stages and “mail went through.” On March 22, 1863, Eight Mile station just west of Deep Creek was attacked. The Indians killed the cook and young hostler:

Arriving at the station before the Indians had departed, "Happ" Harry Harper, veteran stager, took one look at the scene of carnage, whirled the eastbound coach back upon the road and laid his 14-foot blacksnake across the backs of his horses. In the running fight which followed, "Happy Harry" was slain, and a passenger, John Livermore was shot in the head, and the reeling coach and fear-crazed animals were guided into Deep Creek by another passenger, aging Judge Gordon Mott, Nevada's candidate to congress.

Only a few weeks after the Harper tragedy, the Indians struck again between Deep Creek and Canyon Station. It was almost a repetition of the Harper incident:

The fatal role of Hank fell to W. R. Simpson, who was shot and killed, May 19th, with the lines in his hands. On the box beside him was Superintendent Howard Egan, former mainstay of the Chorpening line and celebrated Pony Expressman. To Egan fell the role of Judge Mott—he received the reins from the dying driver and, through an

68Ibid., March 11, 1861.
69Salt Lake Tribune (Salt Lake City, Utah), November 26, 1950.
ambuscade of rifle fire from the cover of boulders, drove the mail on through.  

The last fight in the Deep Creek vicinity was provoked by a group of soldiers who, as they were returning from a scouting party, came upon an encampment of peaceful Indians south of Simpson's Springs and proceeded to massacre the entire group, including women and children. The old chief, always friendly towards the whites, enlisted the aid of his relatives, the Goshutes, and together they planned a retaliatory attack. They played out their wrath on Canyon station about twelve miles east of Deep Creek.

At the time of the attack, five of the half dozen men assigned to the station were at breakfast in the company dugout, while William Riley, hostler, was currying a horse in the yard. The first shot broke Riley's ankle and when he attempted to flee down the canyon, a fusillade of shots laid him low. The other men were picked off like clay pigeons as they emerged from the dugout. During the entire affray not a single shot was fired by the soldier guards who, incredibly, had gone to breakfast unarmed, leaving their weapons at the stable where they slept.  

Thus ended the more severe raids by the hostile Redskins, and Howard Egan was free to develop his mines a few miles from his Deep Creek holdings.

In the mining business, as in other ventures, Major Howard Egan could have been successful but for the fact that he had two partners working with him who were hard-headed to the extreme. Their mine was promising, and the partners had been offered $50,000 for it. Howard was willing to sell, but not so his partners. They wanted a bigger offer,

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71 *Salt Lake Tribune*, loc. cit.
but, instead, got nothing when an expected railroad project failed to reach Deep Creek. The ore, being low grade, was not profitable to ship or haul; so the venture ended in a complete loss to Howard, since he had used the substance of the Deep Creek store to develop the mines.

The Pony Express was another means by which Howard Egan was able to contribute to the welfare of frontier society. Perhaps not many people today profit directly from the efforts of the Express riders, but in Egan's day, Pony Express was a step in the progress of the times.
CHAPTER XI

PONY EXPRESS RIDER

History records that the Pony Express had its inception on April 3, 1860. Two riders on fast ponies, one at St. Joseph, Missouri, and the other at Sacramento, California, started simultaneously with the mail, each rider riding toward the other at full speed on relays of fresh ponies. Although this system of conveying messages was new in the United States at the time, it was by no means an innovation in history. Ponies had been used one thousand years before by Ghengis Khan, the great ruler of Chinese Tartardom. He had stations established twenty-five miles apart across his dominion and sent men on horses to carry his messages. Centuries later, a similar system was in use in different parts of Europe; and in 1830-32, several newspaper editors had successfully used the pony system.

At the time the Pony Express was inaugurated in America, there was a demand for better communication. The ponderous prairie schooners and stage coaches were too slow; it took them weeks to cross the plains between the Missouri and the Pacific Coast. Ships were not much faster; it took them from four to five months to sail around the Horn and the telegraph line had not been completed across the nation; hence, messages by wire from coast to coast had to be deferred until the telegraph com-

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1Mary Pack, The Romances of the Pony Express (Omaha, Nebraska: Published by Union Pacific), p. 4.

2Ibid.
panies completed their line. Meantime, the need for speed was felt so acutely that a joke current in those days was: "A California Senator's term of office might run out while he was enroute to the District of Columbia to take up his duties."³

There is some dispute as to whether it was B. F. Ficklin or Senator Gwin from California who fostered the idea for a Pony Express.⁴ Perhaps one could give each a share of credit because Gwin was responsible for introducing to Congress the bill which started the system; and Ficklin was responsible for putting the express into action.

History tells us that although there was a need for faster mail service, the real reason for the establishment of the Pony Express was to prove to a doubting Congress that the more feasible route for a railroad was by way of the Central route and not by way of the Southern route.⁵ The express was an experiment to prove further that the route was practical for winter travel as well as for summer travel. Needless to say, although the express never made a profit, it demonstrated to the satisfaction of all concerned that winter travel was practicable.

The express passed through Fort Kearney, Fort Laramie, Fort Bridger, Salt Lake City, Camp Floyd, Carson City, Washoe Silver Mines, Placerville and Sacramento. At the relay stations along the route fresh riders and horses were ready to keep the mail moving. "The Mail's Got To Go Through," was their slogan. The riders were paid from $125 to $150 a month, and were required to take an oath upon entering duty. This

³Ibid.

⁴The Salt Lake Tribune (Salt Lake City, Utah), August 11, 1935, p. 3.

⁵Banning, op. cit., pp. 174-80.
Stations en Route Through Utah


Copied as published by the Salt Lake Tribune, Sunday Morning, August 11, 1935.

Pony Express Route Through Utah
oath was called the "Pony Rider's Pledge" and reads:

I do hereby swear before the great and living God that during my engagement with Russell, Majors and Waddell, I will under no circumstances use profane language; that I will drink no intoxicating liquors; that I will not quarrel or fight with other employees of the firm; and that in every respect I will conduct myself honestly, be faithful in my duties, and so direct all my acts as to win the confidence of my employers. So help me God.  

The express route with eighty riders and four hundred picked horses taking part traversed about 2000 miles of Indian trails that led over plains, mountains and deserts. Utah gets a fair share of the credit for the fame of Pony Express heroes. Utah Territory maintained twenty-three stations between her eastern and western borders; and when the Pony Express started its first riders April 3, at St. Joseph, Missouri, and Sacramento, California, Utah riders were ready to take their places in both the east and the west bound relays. The most noted riders of the express were "Johyun Frew, Harry Roff, William F. Cody (Buffalo Bill), Jim More, Major Egan, Robert Haslam (Pony Bob), Joaquin Miller (Poet of the Sierras), George Gardner (Irish Tom), Dan Westcott, H. J. Faust, Sam Hamilton and J. G. Kelly.  

Howard Egan and his two sons, Howard R. Egan and Richard Erastus (Ras) Egan, were responsible for the progress of the mail through the Utah division. Egan, it will be remembered, blazed the "Egan Trail" which became the route traveled by the express for three hundred miles. His jurisdiction, as an officer of the express, included all of the Utah

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6The Journal of the National Education Association, (Reprinted April 15, 1935). After the pledge was signed, each rider was given a small leather Bible.

7The Salt Lake Tribune (Salt Lake City, Utah), August 11, 1935, p. 5.

8The Deseret News (Salt Lake City, Utah), August 10, 1935, p. 3.

9The Salt Lake Tribune (Salt Lake City, Utah), Aug. 11, 1935, p. 4.
route. Later, on July 1, 1862, he was appointed Superintendent of the Overland Mail from Salt Lake to Carson. The Major contributed much to the innovation of the Pony Express through his valuable experience as a pioneer, trail blazer, and stage coach driver. He also rode the ponies whenever necessity demanded it.

First of Famed Riders to Reach Salt Lake City

On Saturday April 7, 1860, the pounding of a pony's hoofs penetrated the darkness of the rain-drenched night. When the swift, spirited animal was pulled to a stop, a horseman, with face cut and bruised by the driving sleet through which he had ridden, climbed off the horse. It was Howard Egan. He had ridden the seventy-five miles from Rush Valley, carrying four pouches on which was written, "Overland Pony Express." He had brought the first Pony Express mail to Salt Lake City. Egan had been confident that his boys would make as good time on the route as any of the riders, but had gone to Rush Valley to make sure. Egan's son Howard R. tells the story of his Father's famous ride:

When all was supposed to be ready and the time figured out when the first express should arrive in Salt Lake City from the east, they thought, on account of the level country to run over, that they would be able to make better time on the eastern division than on the western from Salt Lake to California. Therefore, the two riders that were to run between Salt Lake and Rush Valley were kept at the city.

Father alone of all the officers of the line thought his boys would make as good a record as the best and, if they did, there would be no rider at Rush Valley to carry the express on to the city. So to be on the safe side Father went himself to Rush Valley. And sure enough his boys delivered the goods as he expected, and he started on his first ride. It was a stormy afternoon, but all went well with him till on the "home stretch."

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10 Egan, op. cit., p. 212.

11 Ashton, op. cit., pp. 111-112.
The pony on his run was a very swift, fiery and fractious animal. The night was so dark that it was impossible to see the road, and there was a strong wind blowing from the north, carrying a sleet that cut the face while trying to look ahead. But as long as he could hear the pony's feet pounding the road, he sent him ahead at full speed.

All went well, but when he got to Mill Creek, that was covered by a plank bridge, he heard the pony's feet strike the bridge and the next instant pony and rider landed in the creek, which wet Father above the knees, but the next instant, with one spring, the little brute was out and pounding the road again and very soon put the surprise on the knowing ones. And here let me say, it was a very long time before the regular riders came up to the time made on the first trip, if they ever did.  

On another occasion Howard was ambushed by Indians, but because of his understanding of the Redmen, he was able, by a ruse, to ride through the group without being harmed in the least. Sensing that the Indians were after his scalp, and guessing the approximate place along the trail where they might be expected to hide, Egan eased his horse around a bend in the road to have a look. Seeing Indians hiding in the brush, he retraced his steps and decided on a bit of strategy. "With pistols (sic) in hand, firing rapidly, yelling lustily and spurring his horse to its utmost speed, he dashed through the cordon to safety." Later Egan found out that the Indians only wanted to catch him to see what it was that the pony riders carried that made them go so fast.

Egan had many good riders, among them several men who were well acquainted with the Indians and their habits. One of these was E. N. Wilson, the hero of the story The White Indian Boy. Just about the time Wilson was ready to return to his Indian friends, Mr. Faust of the Express induced him to stay and be one of his Pony Express riders. Wilson says:


"Mr. Faust and Howard Egan went on my bond, and I was sent out west into Nevada to a station called Ruby Valley."\textsuperscript{14} Young Wilson was just in time for the Indian raids described in chapter ten of this paper. He participated in the defense against several of these raids, was wounded, and would have died had it not been for Major Howard Egan. Wilson recounts the story:

Things grew worse that summer. More stations were burned, some hostlers and riders were killed, and I got very badly wounded. . . . As I was chasing some Indians who had stolen our horses, I was shot in the head with a flint-tipped arrow. The boys tried to pull the arrow out, but the shaft came away and left the flint in my head. Thinking that I would surely die, they rolled me under a tree and started for the next station. When they came back to bury me the next morning I was still alive. I was carried to the station at Cedar Wells, and word sent to Ruby Valley for a doctor.

I lay there for six days, when Major Egan happened along. Seeing that I was still alive, he sent for the doctor again. When the doctor came and saw that I was no worse, he began to do something for me. I finally got better and it was not long before I was riding again. If Mr. Egan had not happened along when he did, I think I should not be here now telling about it.\textsuperscript{15}

After the Overland Telegraph line was completed in 1861, there was no further need for the ponies. All the messages went by telegraph. The only thing left was the Overland Mail coach, which ran daily for several years. The Pony Express riders inspired the following poem by Charles R. Mabey, former Governor of Utah, who pays tribute to them:

The riders are dead, their ponies dust,
The years have buried the trails they made,
The mouldering posts are strewn with rust
From stockless gun and harmless blade;
Where once the savage lurked in force,


\textsuperscript{15}\textit{Ibid.}, pp. 143-46.
Egan remained at Deep Creek as Superintendent of the Overland Mail until May 10, 1869. During this year the railroad was completed on the Northern route, north of Salt Lake, leaving Deep Creek almost entirely out of the general line of traffic. After his mission to the Goshute Indians in 1874, and after having exhausted all his resources at Deep Creek in 1875, Major Howard Egan returned to Salt Lake City where he lived quietly with his family in the old home until his death in 1878.18

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16 Charles R. Mabey, *Pony Express* (Salt Lake City, Utah: Salt Lake Tribune, September 22, 1944).


18 Ibid.
CHAPTER XII

END OF THE TRAIL

Howard Egan's life reached a climax about 1869. This was the year that the railroad construction was completed across the continent, and the turning point for Egan's successful business ventures. An account given by the Deseret News says:

Mail stages continued to pound through Deep Creek until 1869, when completion of the Pacific railroad wrote finis to the era of horse-drawn stages. Shorn of his chief outlet for ranch products, Major Egan turned his attention toward development of several mining prospects in the vicinity of the station.¹

Because Egan was loath to give up his life at Deep Creek, after the stage coach business failed, he turned to mining. Later, as was mentioned before, he was called on a mission to the "Lamanites" which lasted until 1874.

He remained in the vicinity of Deep Creek until 1875, when, with the loss of his resources, he returned to Salt Lake City to live. In the city "Egan served as a member of the Police force and as Deputy Sheriff. He also acted as guard at the home of President Brigham Young, and after the death of President Young in August, 1877, Howard Egan was appointed to guard his grave."²

Howard Egan says that his father had exhausted all the resources at Deep Creek, and was therefore compelled to move to Salt Lake City.

¹Salt Lake Tribune (Salt Lake City, Utah), November 26, 1950.

²Deseret News (Salt Lake City, Utah), October 30, 1954.
where he later died.  

Obituary

Howard Egan left this life as he had lived it, a faithful friend to those whom he loved, and a servant to all. When his last illness struck he was watching and guarding the grave of President Brigham Young, his long time friend. Somehow it seems natural that men as close in friendship and in church service as Young and Egan had been should be parted for only a short time by death. Brigham Young died on August 29, 1877, and Howard Egan six months later in March, 1878. Howard died at a comparatively early age, being only sixty-three years at the time of his death. Notice of his death was printed in all the Salt Lake papers, with the account in the Salt Lake Herald being the most complete:

Howard Egan, well-known in Utah by the familiar title of "Major," died at his residence in the 19th wd., yesterday morning of inflammation of the bowels, after an illness of about two weeks, aged 63 years.

Major Howard came to Utah with the pioneers in 1850, on his return from California, and since that time has been known as a promoter of progress on the borders, in discovering outlets and opening new roads. In the early days of the settlement of the territory he was prominent in pioneering the western stage route; made the quickest trip on record from here to Sacramento, riding a mule the entire distance alone. It was he who first went over the mail route, so frequently traveled since to California, via Simpson Springs, Egan Canyon (which was named after him), Ruby Valley and the desert. He acted as guide to General Johnston in an extended surveying tour through the North, in 1859; escorted Col. Kane across the plains in 1857, and several expeditions against the Indians. Was always a prominent figure. During the later years of his life he was engaged in opening up mines and developing the mineral wealth of Deep Creek, where he had established a trading post and mail station.

His career was characterised by numerous acts of heroism and many were his hair-breadth escapes. His reputation for being friendly to everybody was good, and his enemies in this territory were very

3Egan, op. cit., p. 283.
scarce.
The funeral will take place today at 10 o'clock, from the 19th Ward schoolhouse.4

At the funeral services, which were attended by his many friends, his name was eulogized for the great good he had done in his life. There was hardly a person alive who had not been affected, either directly or indirectly, by Egan's achievements.

Obsequies

The obsequies, which were attended by a great number of Egan's friends were held in the nineteenth ward. The funeral sermon was preached by Egan's friend, Orson Pratt. Probably no other person could have been chosen to speak at that time who had known Howard more intimately than had Orson Pratt. He had known Egan since 1842. It was he who had lead the vanguard of pioneers across the plains while searching out trails suitable to travel. He knew Egan as he knew all the original company of pioneers. Orson Pratt eulogized the memory of Egan as no other person could have done. It is reported that "the meeting house was crowded and numbers were unable to gain admittance. Elder Orson Pratt delivered a highly instructive discourse, which was reported in full, by Brother Geo. F. Gibbs. The remains were followed to the grave by a large cortege of mourners."5

For some men, destiny lies in the political world. For others, greatness lies in the ability to paint beautiful pictures or in the ability to write great thoughts on paper for others to read. Occasionally

4Salt Lake Daily Herald (Salt Lake City, Utah), March 17, 1878.
5"Journal History of the Church," March 17, 1878.
one finds a man who is great because he lived to serve others. Such a man was Howard Egan. He found joy in serving his fellow men. It matters not in what way we serve; it matters how we serve. The Savior said, "Greater love hath no man than this, that a man lay down his life for his friend." Howard Egan qualified for the Savior's description of a good friend, because he died while guarding the grave of his friend. In his patriarchal blessing Howard was promised that his name would be "written together with acts in the Archives and Chronicles of your brethren, as also perpetuated by your posterity in the blessings of the Priesthood from generation to generation." This promise had been fulfilled. No man in the history of the west has his name written any plainer on the archives and chronicles of time, than does Howard Egan. No man in the history of the west, has a greater posterity than does Howard Egan. And no man tried harder to serve his God than did Howard Egan. He was the kind of man needed in those hard years of trail blazing, pioneering and settling the West.

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7 Appendix B.
CHAPTER XIII

CONCLUSION

My conclusion is that Howard Egan was a true Frontiersman, Pioneer, and Pony Express Rider. I base my conclusion upon the following facts:

Howard Egan lived on the edge of the American Frontier of 1842-1846. Through his ingenuity, life was made livable for himself and family. Most of his clothing was sewn from cloth woven on a hand loom. He produced food by using the crude and simple implements and methods known to his day. He accepted the responsibility of being prepared at all times to stand between his loved ones and the hostile elements which were often present on the frontier.

When one analyzes Egan's life more closely, he comes to the conclusion that here was a man who was greater than any Frontiersman, or Pioneer or Pony Express Rider. He was a combination of the three who endowed the very names with his zest for living. Egan was a veritable soldier of progress. Living on the frontier, pioneering the west, and pony riding were only means to an end. His keen mind seemed to sense the greatness of the proposed colonization of the Great Basin. He could appreciate the privilege of a new start in a virgin land where the ideals of a group could fructify to unmolested maturity. In a new land there was adventure; there were honest men and their families for neighbors; and there was opportunity for individual achievement and peaceful living.
In the west there were possibilities for building the greatest desert empire ever known in the history of men. Being himself a Latter-day Saint and realizing, because of his early experiences, that a virgin land presents infinite opportunities, Egan joined the refugee Saints in their migration to the Great Basin.

Egan was a member of the original pioneer company which left Council Bluffs during April of 1847 and journeyed across the central plains of the United States to the Great Salt Lake Valley. At the beginning of the trek, Egan was appointed to be a Captain of Ten. During the journey he drove ox teams, built roads and bridges, and helped build a wagon trail that other companies of pioneers could later follow with comparative ease. Egan was confronted with raiding bands of hostile Indians and with stampeding buffalo. He faced an almost constant scarcity of feed for animals, and the dangers of deep rivers and mountains to be crossed. Then, after arriving at his destination, he was confronted with the job of helping to construct homes in the new settlement.

Colonizing, by this time, was not new to Egan nor to the other pioneers. He had worked with the other Saints to colonize and construct the towns of Mt. Pisgah, and Garden Grove in Iowa; and Winter Quarters at Florence, Nebraska. In the Great Basin, the process had to be repeated, with Egan again lending his aid. After the Salt Lake Settlement was well under way, Howard accompanied the Church Leaders back to Winter Quarters in the fall of 1847 and returned to the valley the next spring with other companies of Mormon Pioneers. The next year, 1849, Egan was sent east to guide another company west to the valley and to bring the Mormon printing press from Kanesville, Iowa. And during the winter of 1858, while the Utah war was being waged, Governor Cummings chose Howard
Egan to lead an escort which was to travel east with Colonel Thomas L. Kane of the United States Army, and act as his body guard.

From 1849 to 1861, Egan blazed several trails west from Salt Lake City to California and established the settlements of Deep Creek, Ruby Valley, and Rush Valley. One of the trails blazed by Egan, "The Egan Trail," became part of the Pony Express Route during 1860-1861.

Noah Webster says, "A Frontiersman is one who lives on the frontier or beyond the borders of civilization. A Pioneer is one who goes before to remove obstacles and prepare the way for others; one of the first explorers, settlers, or colonists of a country."¹ This definition is certainly applicable to Howard Egan.

To close my arguments for Egan nothing would be more fitting than to apply to him the tribute paid to the Utah Pioneers by the Honorable Charles C. Goodwin:

And out of the granite of the mountains should be hewed an imperishable monument, which should be set up in some conspicuous place, and upon it should be embossed words like these: "They wore out their lives in toil. They suffered without plaint. From nothing they created a glorified state. Honor and reverence and glory everlasting be theirs."²

¹Dictionary

APPENDIX A

Nauvoo, Illinois
February 7, 1956

Mr. J. Raman Drake
Provo, Utah

Dear Sir:

Mayor Lowell Horton handed your letter to me to answer since I am the librarian of the Nauvoo Historical Society.

In regard to the rope factory, I think a rope factory was located on the north side of Water street in Nauvoo, sort of across the street from the Prophet Joseph Smith's store.

I do not know of any Egan home in Nauvoo but I remember hearing my father, Robert Kuhn, mention "Old Man Egan." My father died 20 years ago but I have his account book, he was a furniture dealer for 50 years here in Nauvoo and for 30 years he was also in the undertaking business.

In his book I found the following dates listed:

"Mrs. Egan died August 11, 1886. Shroud, $6.50; casket, $47.50. Paid."
"Samuel Egan died October 18, 1886. Shroud, $4.50. casket $45.50. Paid."

I was mentioning to a friend that I have many letters asking for information regarding people who formerly lived here, and then began to enumerate ---- When I mentioned the name Egan, she said "Why the Egans used to live about four or five miles out in the country."

A few days later she phoned me and said she had read in an old book that William Tilton had married Ida Egan. The book listed Tilton as born in 1866. I think both are now deceased. I had hoped to go to the Nauvoo Independent office and find out of they had anything in their old files regarding the Egans, but just havn't been there yet.

It may be, since you have the date of the deaths of Mrs. Egan and Samuel Egan, the editor of the paper may be able to locate something about them without too much trouble.

Have checked on the cemetery map and Sam Egan has a lot, No. 97, located on the west side of Nauvoo Cemetery No. #2.

About four years ago Mrs. Walter F. Hogan of Woods Cross, Utah and I visited the old Mormon cemetery southeast of Nauvoo, in Sonora.
APPENDIX A -- Continued

township, and I made a list of all the names and dates on the remaining tombstones. So have checked that list but no Egan is found.

Sorry that I can't give you more information.

Respectfully,

Ida Blum
(Mrs. Carl J. Blum)

P. S. - An Egan daughter married Dr. Philpott Fort Madison, Iowa, I understand the doctor is deceased but Mrs. Philpott is still living. It may serve as a clue.

I. B.
APPENDIX B

PATRIARCHAL BLESSING

of Howard Egan

Entered on Record Book Page 182

The Patriarchal Blessing of Howard Egan Son of Howard and Ann Egan, born in Tullemore, Kings County, Ireland, Time--1815:

Brother Howard I lay my hands upon your head, in the name and by the authority given me of Jesus Christ and place a blessing upon you. Consonant with your lineage and rights unto the Priesthood, for Behold, I say unto you; Howard, you are of the lineage of David of the Tribe of Judah. Nevertheless you have come to Zion, unto the Covenant, that shall be made with the House of Israel. Wherein, God will write his Law in their hearts and print it in their thoughts, therefore you shall have an inheritance in Zion. And your house or your posterity that cometh after you, and you have a right unto the Priesthood, and blessings according to the Prophetic visions of your Fathers, and the day shall come when you shall magnify an holy calling, and comeup to the anointings, and the endowments and be numbered with the called and chosen. And have your name written together with acts in the Archives and Chronicles of your brethren, as also perpetuated by your posterity in the blessings of the Priesthood from generation to generation. Even until the latest generation. And you shall be blessed in your temporal asociations and in your habitations and your days and years shall be given unto you according to your faith and the desires of your heart. These Blessings I seal upon you Ever So, Amen.

Given by Hyrum Smith at Nauvoo Illinois Sept. 24th, 1843.
Signed/ H. Coray Clerk
Dear Mr. Drake:

I am at the genealogical library, was here yesterday, also to the temple archives both days. According to the best I have found, Howard Egan had three wives:

1. Tamson Parshley - (6 ch.) sealed January 23, 1846.
2. Nancy Redding - (2 ch.) " " 23, 1846.
3. Mary ? - (1 son) no sealing date.

I have worked so hard to verify the sealing date of Catherine Clawson to Howard Egan. I talked to Henry Chase and he said those early sealings were only verified in Journal history. The earliest sealing record in temple archives is 1845. According to the card you sent me, Hyrum Smith sealed Catherine Clawson to Howard Egan in 1844.

I can't find any other information than this anywhere. I also can't find the maiden name of the 3rd wife Mary. I am rushing a family group sheet to Mrs. Douglas Egan in Burley to see if she can complete the family group sheet regards Mary. He said not to take for granted that her maiden name is Tuttle that she may have remarried, but I have so little to go on, not even a birth date or locality where born so I must wait to hear from Burley, and will write regards Mary as soon as I hear. . . .

Very kind regards,

Signed/ Mrs. Simmons
APPENDIX D

PIONEER SERMON BY PRESIDENT YOUNG

I remarked last Sunday that I had not felt much like preaching to the brethren on this mission. This morning I feel like preaching a little, and shall take for my text, that "As to pursuing our journey with the company, with the spirit they possess, I am about to revolt against it." This is the text I feel like preaching on this morning, consequently I am in no hurry . . . . . . Nobody has told me what is going on in this camp, but I have known it all the while. I have been watching its movements, its influence, its effects; and I know the result of it, if it is not put a stop to. . . . we are beyond the power of the Gentiles, where the devils have tabernacles in the priests and all the people . . . what has the Devil now to work upon? Upon the spirits of the men in this camp. And if you don't open your hearts so that the Spirit of God can enter your hearts and teach you the right way, I know that you are a ruined people, I know that you will be destroyed and that without remedy. And, unless there is a change and different course of conduct, a different spirit to that which there is now in this camp, I go no further. I am in no hurry. . . . I have let the brethren dance and fiddle and act the nigger, night after night, to see what they would do, and what extremes they would go to, if suffered to go as far as they would; but I don't love to see it. The brethren say they want a little exercise to pass the time evenings; but if you can't tire yourselves enough with a day's journey, without dancing every night, carry your guns on your shoulders and walk, and carry your wood to camp, instead of lounging and sleeping in your wagons, increasing the loads until your teams are tired to death and ready to drop to the earth. Help your teams over mudholes and bad places, instead of lounging in your wagons, and that will give you exercise enough without dancing.

Well, they will play cards; they will play checkers; they will play dominoes; and, if they had the privileges, and were where they could get whisky, they would be drunk half of their time, and in one week they would quarrel, get to high words, and draw their knives to kill each other. That is what such a course would tend to. . . . I have played cards once in my life, since I became a Mormon, to see what kind of a spirit would attend it, and I was so well satisfied that I would rather see the dirtiest thing in your hands that you could find on the earth, than to see a pack of cards in your hands. You never read of gambling, playing cards, checkers, dominoes, etc., in the Scriptures. But you do hear of men praising the Lord in the dance, but who ever heard of praising the Lord in a game of cards? If any man had sense enough to play a game of cards, or dance a little, without wanting to keep it up all the time; but exercise a little, without wanting to keep it up all the time; but exercise a little and then quit it, and think no more of it, it would be well enough. But you want to keep it up till midnight, and every night, and all the
APPENDIX D -- Continued

You don't know how to control yourselves. Some of you are very fond of passing jokes, but you can't take a joke. If you can't take a joke don't give one. . .

The speech in its entirety is given on pages 52-57 of Pioneering the West.
APPENDIX E

Genealogy

From Adam to the Stem of the Egan Family. Of this line are the Kings and rulers of Judah, of Spain, Ireland, England, Scotland, Wales and others.

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<td>1. Adam and Eve</td>
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<td>36. Febric Glas</td>
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<td>2. Seth</td>
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<td>6. Jared</td>
<td>45. Milesus—-2nd scota</td>
<td>46. Herman-m-Tea Tephi</td>
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<td>7. Enoch</td>
<td>47. Ireal Faidh X</td>
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<td>8. Mathuselah</td>
<td>49. Foll-aigh</td>
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<td>9. Lamech</td>
<td>51. Ebeotha</td>
<td>52. Smiorughall</td>
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<td>15. Peleg</td>
<td>63. Sioman Breac XLIV</td>
<td>64. Muiredach Bolgrach LV</td>
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<td>18. Nahor</td>
<td>69. Melg Molblhach LXXI</td>
<td>70. Cuola Caomh LXXIV</td>
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<td>20. Abraham--Hagar</td>
<td>73. A'Eneas LXXI</td>
<td>74. Keturah 3rd Meriam</td>
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<td>21. Isaac--Rebecca</td>
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<td>22. Jacob--m--Leah &amp; Rachel</td>
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<td>23. Judah and Tamar</td>
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<tr>
<td>24. Zarah (or Tara)</td>
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<tr>
<td>25. Ethan (King of Scythia)</td>
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<tr>
<td>26. Tuahol or Phonensis Farsaidh (Inventor of letters)</td>
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<td>27. Gadhol-m-Scota Friend of Moses and founder of Port Ga- thelas or Portugal)</td>
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<td>28. Asruth</td>
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<td>30. Heber Scutt</td>
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<td>33. Lamfionn</td>
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<td>34. Heber Glunfionn</td>
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<td>73. A'Eneas LXXI</td>
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Going back to Judah we get through Tamar, 24 Phares, 25 'Easru, 26 Aram, 27 Animadob, 28 Nashour, 29 Saismon, 30 Boaz, 31 Obed, 32 Jesse, 33 David, 34 Solomon, 35 Rehoboam, 36 Obijah, 37 Ada, 38 Jehosaphat, 40 Ahaziah, 42 Joatham, 44 Amajiah, 45 Hezekiah, 46 Manasseh, 47 Amon, 48 Josiah, 49 Zedekiah--his sons were slain, 50 *Tea Tephi *tender Twig of Prophecy* youngest daughter of King Zedekiah escaped the Babylonian captivity with her great Grandfather the prophet Jeremiah. His palace was Teamor the Palace of Tahpamhes in Egypt unearthed by Petree Contanis. A tradition of Kings daughter says: "The stone on which Jacob slept they carried with them. On that she was crowned, the 50*th from Adam, queen Victoria 150th, queen Victoria of Spain 153rd, the last of great fishes in the net, finishing up times of Gentiles."

Jacob's stone went to Scotland in the time of porgo. It is now the Coronation stone of Westminster Abbey, carried there from Scotland. She had met Herman years before in Egypt and when with her great grandfather the prophet, she landed in Ireland, with Druedic ceremonial she and Herman were married.
These two lines of Judah joined together by this marriage in the year of the world A. M. constitute the "Royal Arch Degree" of Free Masonry, which the prophet Jeremiah founded. He also placed in the mound of Tara Northwest of Dublin, the Ark of the Covenant and England's Title deeds to the Holy Land. It is now the property of England and being approached from all sides. "Britham" is the land of the Covenant, "Mount Ephriam, the land of Dan or "Fridian."

The only child of this marriage of Hermon and Tea Tephi in 562 B. C. was Irial the Prophet No. 47, the ancestor of the Cobb family of America and many others.

No. 1 to No. 20 is taken from the Bible --From No. 20 Abraham to No. 83 Conn is quoted from the Chart from "Regal Roll," "Annals of Four Fasters," showing the descent of the Carrolls, Egans and other families of Ireland, England, Scotland and Wales. This is also corroborated in most part by O'hart's "Pedigree of the Irish Nation" from which the balance is quoted except the serial numbers. It so happens that No. 50 * Tea Tephi from Adam corroborates the statements made in the Chart that she was 50th from Adam.

IRISH HISTORY

A little idea of Irish History may be gained by the following brief sketch, which should be read in connection with Genealogy before given:

It was first peopled in the 4th century after the Deluge according to tradition by Parthenius from Japheth stock in the 60th year of the age of Abraham B. C. 2100.

After 300 years in Erin the entire colony of 900 were cut off by a dreadful pestilence.

Nemidius, a distant relative of Partholan 39 years after arrived there 1761 B. C. with 1000 followers. In a short time Ireland was invaded by the Formorians, giants from Africa. They were fought successfully in many engagements, but in the great battle of Tory Island the army of Nemidius was totally destroyed. Those who survived fled, some to the north of Belgium to become the ancestors of the Firbolgs or Bogmen, some wandered to Greece to give parentage to the Tuatha De Danaan, and others escaped to the neighboring islands of Britain, which it is said took its name from Briotan, the Nemadan leader who settled there.

The Firbolgs, kept in cruel bondage in Belgium seized the ships of their masters and landed in Ireland B. C. 1397 and in the desisive battle of Tara the Formorian forces were nearly annihilated.

The Firbolgs were in their turn disturbed of their prize 80 years after by the Tuatha De Danaans. Nauida, their king was immediately attacked by his Firbolgs' kinsman under their Monarch, Eocha. The battle of Moytura was fierce and bloody, and after six days of the greatest slaughter that was ever heard of in Erin, the victory remained with the Tuatha De Danaans, and they remained in power 200 years.
The last conquerors of Pagan Ireland were called Gael or Gadian from one of their rulers, Gadelas who was bitten by a serpent, but healed by Moses when he was preparing to liberate Israel from Egypt. In gratitude Gadelas supplied Moses and the Children of Israel with provisions after their passage of the Red Sea.

For this they were driven out and settled Phoenicia and afterwards in Spain under King Breogan, who had two sons Ith and Bile. The latter was father of Milesius, who in turn became King of the Colony, called Galicia.

Milesius went back to Egypt and Pharoah gave him the chief command of the Royal Army. He was successful and Pharoah gave him his daughter Scotia in marriage and he returned to Spain.

A dreadful drouth caused King Milesius to send his uncle Ith to seek the most western island of Europe. Ith set sail with his son Louy and a large force. They soon landed on the Irish coast, were attacked and in a sharp struggle Ith fell and they were forced to retire. Louy barely escaped with a few companions and embarked for home. In the meantime Milesius, after reigning 35 years died, the hero of 1000 battles.

The Milesians, on the return of the expedition, prepared themselves to avenge the death of Ith and conquer Ireland. A fleet of 60 vessels were equipped and the entire colony embarked under 40 leaders, including eight sons of Milesius, their Mother Scotia and Louy the son of Ith.

They arrived at Ireland B.C. 1120. Five of the brothers perished before landing. The remaining sons Heber, Hermon, and Amergan with all their attendants effected a landing at last near Sleive Mish Mountain Kerry. They were attacked by Queen Eire. She was put to flight after losing 1000 men. The Milesians losing 300 besides Scotia and many chiefs.

After the first advantage, plans were laid which resulted in a decisive battle on the plain of Telton, in Meath. A well contested and bloody battle was fought and the sovereignty of Ireland passed into the hands of the Milesians, and the other dynasties passed away.

Heber and Hermon divided the sovereignty of Ireland between them. The two brothers ruled but a year when Heber's wife influenced him to declare war against Hermon. The two armies met at Geashill near Tullemore, King's county. Hermon was finally victorious and from him through over 100 Monarchs of Ireland we trace the Egan genealogy.
APPENDIX F

March 19th, 1956.

Memorandum: Pronunciation of the Name "Egan".

With further reference to our conversation in connection with the pronunciation of our Family Name Egan.

It is well known among the members of the Utah Family of Egans that there is a marked difference in the pronunciation of our family name. Those Egans who are not members of the L.D.S. Church invariably pronounce their names as "EGEn," while most of those who are members of the L.D.S. Church pronounce the name as E'gan. This is done not only out of deference to our Great Grandfather, Howard Egan, but we rather enjoy the distinction of having a pronunciation of the name peculiar to the L.D.S. Church which our illustrious Grandfather was so loyal and devoted to. Many of the Egan Family are Catholics and they all pronounce their name as EGEN. In many of our family reunions it has been urged by many of our family that we adhere to the pioneer style of pronouncing the name and especially so since our Great Grandfather desired it so.

Note written by Fred Egan, Salt Lake City, Utah.
APPENDIX G

In a mile-high valley flanked by the arid ranges of western Tooele county lies the 95-year-old village of Ibapah. Viewing her weathered log buildings, her tiny schoolhouse and abbreviated "business district," where all the community needs of groceries, notions, gasoline and postal service are supplied from a single small room, it seems incredible that this is the largest settlement in 12,000 square miles--a lonely, desert empire as large as the combined areas of Connecticut and New Jersey.

Closest town to the north is Wendover, 70 miles away. Eighty-three miles to the southwest lies McGill, Nev., and 142 miles to the northeast is Tooele, the county seat. Even with smooth pavement and high-speed autos, such distances don't encourage casual jaunts to town for a finger wave or a banana split, but to further complicate the situation, these roads connecting Ibapah with the outside world are not six-lane freeways but the sort shown on highway maps as fragile, thin lines keyed "unimproved."

First Called Deep Creek

In view of her present isolation, it is difficult to imagine this old village as the most important supply point on the Overland stage line between Salt Lake and Carson valley. Her dusty main street, if it could but talk, would tell a story embracing every phase of frontier life from the chilling war whoops of attacking Indians to the pounding hooves of Pony Express and the creaking wheels of oxdrawn emigrant wagons.

To Goshute Indians of the region, this valley between the mountains had long been a favorite campsite known to them as Ibapah--"the place of deep-down water." Major Howard Egan, pioneering his new wagon route from Salt Lake to Sacramento probably did not know of the old Indian name, but he decided upon the valley as a desirable relay station for mail stages and entered it in his log as "DEEP CREEK". This name it was to bear through all its historic years, the ancient Indian title having been restored only in comparatively recent times.--Salt Lake Tribune, (Sunday, November 26, 1950, page M3, "Murder and Massacre at Ibapah," by Nell Murbarger).
APPENDIX H

James Monroe, a handsome man was a school teacher and was boarding with the Egans.--Statement made by Ora Simmons, March 1956.

Hosea Stout

The famous Howard Egan Case came up (October 17) for trial. He was defended by George A. Smith and W. W. Phelps. Seth M. Blair, Attorney General, served as prosecuting attorney. Judge Snow presided over the trial. When Egan returned from the California mines, where he had gone to seek employment, he found that his wife had been seduced by James Monroe. This sin had resulted in the birth of an illegitimate child. After appraising the situation, Egan killed Monroe, who was a Jack-Mormon, then made a full confession to the proper authorities. State Attorney Blair stated the case for the prosecution. W. W. Phelps began the arguments for the defense. He used Bible History, Homer, Virgil, and the last authorities on seduction as precedents to prove that Egan was justified in his act. George A. Smith then took the stand and used stronger arguments: "No man can seduce the wife of another without endangering his own life. . . . The man who seduces his neighbor's wife must die, and her nearest relative must kill him." Judge Snow instructed the jury to bring in a verdict of not guilty. After retiring for 15 minutes, they did, so Egan was discharged. "This," says Hosea, "is likely to be precedent for any who has his own wife, sister, or daughter seduced to take the law into his own hands and slap the seducer."
APPENDIX I

Presidents Office, Salt Lake City,
January 6, 1858

Howard Egan Esqr.

Dear Brother:

We learn that you are on the way to this city with a quantity of ammunition and that you need assistance. This will be readily afforded you by the Bishops and brethren South upon showing them this letter. They are hereby authorised to furnish you any such assistance as any supplies and horse feed as you may need. We send four of your mules in the charge of John Larson to relieve your team. In regard to disposing of any of the powder in the Southern Settlements they are making powder in Iron County and we trust will be able to supply themselves you had therefore better bring it all through. Praying the Lord to bless and prosper you, I remain as ever your Brother in the Gospel.

Brigham Young

APPENDIX J

General Tithing Office
G. S. L. City
March 8, 1858

This certifies that Howard Egan----has paid his tithing in full to date. (Amount) $753.12.

H. K. Whitney, clerk
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Egan, Merlin, A Great Great Grandson, Ogden Utah.
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