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Southern Indian Mission: P. P. Pratt, President.

	Wagons	Horses & Mules	Flour	Ploughs	Axes	Guns	Swords	Ammunition	Cows	Bushels Wheat	Bushels Corn	Pistols	Cattle	Nations & Tribes
1 P. P. Pratt														
2 F. D. Brown														
3 Ira Hatch	1	2	420		1	2	2	full	1	2	1	1		Many
4 Rufus C. Allen														
5 Isaac C. Riddle	1		400		2	2		"		2	1		4	"
6 Wm. Henefer														
7 Augustus P. Hardy	1	3	600	1	2	3		"	1	3	1			"
8 Saml. F. Atwood														
9 Robert M. Dickson														
10 Hyrum Burgess	1		400	1				"	1	1	1		2	"
11 David Lewis														
12 Lorenzo Roundy	1	4	400	1		2		"	2	2	1	2		"
13 Jacob Hamblin														
14 Elnathan Eldredge	1	4	600	1		2		"	1	2	1			"
15 Robert Ritchie														
16 Samuel Knights														
17 Thales H. Haskell	1	2	400			2		"	1	2	1			"
18 Amos G. Thornton														
19 Richard Robison	1	2	400	1		2		"		2	1			
20 Sylvanus Collett														
21 Prime Colman	1	2	400			2		"		2	1			
22 Stephen Mott														
23 Benj. Kenell														
24 John Lott														
25 John Murdock jun	1	4	400			2		"		2	1			"
Total —	10	23	4420	5		19		"	7	20	10	3	6	"

Monday, 10 April, 1854. Sixteen of these Brethren were set apart to this mission this evening in the Council House under the hands of Orson Hyde, P. P. Pratt, W. Woodruff, Lorenzo Snow, E. T. Benson, Erastus Snow of the Twelve.

T. D. Brown was appointed clerk and recorder.

Rufus C. Allen, as Captain.
David Lewis, as 1st Counsellor.
Samuel F. Atwood, as 2nd Counsellor.

Agreed to start on Thursday morning, 13 April, by order of Prest. Pratt.

T. D. Brown, Clk.

The remainder of these missionaries meet on Wednesday at Prest. Pratt's or join us on the road.

Journal

of Mission to the Indians Inhabiting the Southern Parts of the Territory of Utah, Sanctioned by Govr Young. Of those that were called on the 6th Oct. 1853, there came, viz:—

(P. P. Pratt, President) Withdrawn and sent to California.

1	T. D. Brown,	Presd of 70.	Lft. Salt Lake City.	46.	Married.	2 Child[re]n Released May 56.
2	Ira Hatch,	70.5 2nd Quor.	Sessions Settlement.	18.	Unmarr[d]	—Still there. Interpreter.
3	Rufus C. Allen,	Asst. 70 33 2nd Quor.	Weber County.	26.	marr[d]	Withdrawn 1857.
4	Isaac Riddle,	70. 38 2nd Quo.	Ogden Hoole.	24.		Still there.
5	Wm. Henefer,	70. 30 2nd Quo.	Lft. St. Lake City.	30.		Withdrew 1855.
6	Augustus P. Hardy,	70. 27 2nd Quo.	do.	23.		" 1856.
7	Samb. F. Atwood,	70. 32 "	do.	29.		sent to Los Vegas.
8	Robt. M. Dickson,	70. 8 "	do.	46.		still there.
9	Hyrum Burgess,	Elder.	do.	17.		Withdrew soon.
10	Benj. Knell,	Priest.	Kays Settlement.	19.		still there.
11	David Lewis,	High Priest.	Lft. St. Lake City.	40.		died there.
12	Lorenzo Roundy,	70. 2 2nd Quor.	Davis County.	34.		sent to Los Vegas.
13	Jacob Hamblin,	" 6 "	Toole City.	35.	marr[d]	6 " now President 1857.
14	Elnathan Eldredge,	Elder.	Lft. St. Lake City.	42.		Withdrew.
15	Robt. Ritchie,	High Priest.	do.	47.	marr[d]	1 " still there
16	Samuel Knights,	Elder.	do.	21.		do.
17	Thales H. Haskell,	do.	do.	20.		do.
18	Amos Q. Thornton,	do.	do.	21.		do.
19	Richard Robinson,	do.	do	23.		do.
20	John Lott,	70. 29 2nd Quor.	Lehi City.	28.		Withdrawn 1854.
21	John Murdock	" 29 "	do.	27.		do.

10. # Southern Indian Mission, April, 1854.

Preston Lewis, Son of David Lewis 14. Withdrawn 1854.
Wm. D. Dickson, Son of R. M. Dickson 6. still there.
(David Tullis and John Shenath sent Oct./54.) do.

On Monday the 10th April 1854 Under the 14
hands of O. Hyde, P. P. Pratt, Wilford Woodruff, Erastus Snow, Lorenzo Snow, Ezra T. Benson, of "the Twelve", most of the above were set apart for this mission: viz., to civilize and instruct the Indians in this region, that they might come up to inherit the blessings pertaining to them because of the works and promises of their fathers.

13. On Thursday 13th April some of the wagons and company met at Prest. P. P. Pratt's but were counselled to reassemble and start next day.

Organization.

T. D. Brown, was appointed Clerk and Recorder.

Rufus C. Allen, to act as Captain.
David Lewis, " " 1st Lieut.
Samuel H. Atwood " " 2nd "

Counselled that each man or mess have wagon and team sufficient to take 200 lbs. flour each, 1 bush. wheat, seed corn and other nec-

essary seeds for farming and gardens, ploughs, hoes, spades, axes, saws and other needful tools for opening a new settlement in a new country.

14 On Friday morning, 14 April, 6 wagons of the coy. met at Brest. P. P. Pratt's and received some further instructions, viz. In the absence of Capt. Allen that we start under the 1st Lieut., behave ourselves as missionaries of the Church of Jesus Christ of Latter-Day Saints, keep a regular and vigilant guard, take care of our teams and other property, and procure our potato seed in the southern settlements, and that he – P. P. Pratt would follow us, and might overtake us, and give us further instructions, setting apart those who had not met with us on the 10th inst.

Jos. Cain P. O. requested me to call on his brother-in-law Harrison, Cedar City. At 9 a. m. we started.

At the Sugar Works I called on Bros. Wild, Vernon and Bolwinkle. Brother Wild blessed me to the extent of a good ham. Called on Jos. Smith, Hyrum's son, and nephew to the Prophet Joseph. He has been appointed on a mission with many others to the western

14. Southern Indian Mission, April, 185[illegible]. 16.
Isles. Arrived and camped for the night
at Dry Creek.

15. Saturday, 15th April. We started for
water to Willow Creek, and there I breakfasted
at the house of G. Brown, whom I found pre- 17.
paring to start for Gt. Salt Lake City, with
a basket full of blessings for my wife and
children. From his father E. Brown I re-
ceived 1 bush. of corn and 13½ lbs. bacon.
Rooned at Dry Creek, Utah or Lehi City,
and rolling on passed American Fork &
Lake City, to Pleasant Grove. 1 mile south
of this, near Battle Creek we camped, and

16. on Sunday, 16th April, most of us attended
meeting there, Bishop Walker presiding. John
Banks preached recounting much that had
been taught at Conference. F. D. Brown tes- 18.
tified and spoke of the necessity of all be-
coming as one in the Kingdom of God. Bro.
Lewis also spoke. Bishop Walker and John
Holman brought down to camp 7 lbs. but-
ter and 4 doz. of eggs as a blessing from the
Saints of Pleasant Grove to the missionaries,
which our Bishop, brother Lewis, appointed
to this office by the company temporarily, di-
vided to the different messes that were short

of these good things. About this time Amos G. Thornton and Richard Robinson joined us from Lake City and bros. Jno. Murdock and Jno. Lott from Lehi City.

17. Monday, 17 April. All well. Cap. Allen joined us and Isaac Riddle. We rolled on to Provo. I stopped at the house of Harlow Redfield, from whom I received $12.00 cash for a/c due me on note, and with him I left a note on D. Canfield for $20.00 to be sent to my family forthwith. Here I received from sister Hinds per Mrs. Jerome Benson 1 straw hat - a present worth $1.00 — and from Dominicus Carter repairs on my wagon value 50c. - Bro. Allen's family of Keg Creek, Iowa, refused me some fish, said they were too poor.

18. Tuesday, 18th. Bishop Blackburn of Provo treated us kindly. Rolled on to Springville or Hobble Creek - a pleasant place and well watered. Saw Aaron Johnson, the late Bishop Canes daughter and Bro. Singleton, the wife of the latter who had left him, and married to Huntington Johnson, was this morning left a widow. This place seems well watered. Rolled on to Palmyra or Spanish Fork, where Bishop Markham gave me 14 lbs. of pork.

18. Southern Indian Mission, April, 1854. 21.

Progressed to Payson or Petetneti an elevated and cold place, rolled on to Spring Creek, where we had good grass and water: The roads very good, but in wet weather, in some 22.
parts must be very bad, especially between Springville and Palmyra, or rather between Spanish Fork and Petetneti — here the circle around the Utah Lake is very great, we are sometimes travelling east, south, west and then again almost north, in our course.

19. Wednesday 19. Cold and wet during night — now near Summit Creek, that separates the Utah from the Juab Valley; arrived at Nephi City, Salt Creek Settlement, and camped near the grist mill: here met Bishop Bigler and had 5 bush. wheat on a/c from Brother Holden, due me this amt.

20. Thursday, 20th April. Good travelling to Chicken Creek, bad bridge, there John Muldock's team mired. Good grass here, began to tie up horses and cattle and put on a double guard. Here crossed the Sevier River.

21. Friday, 21st. — Cold during night, not the best place for feed, except on the mountains — these are low here and the cedars abundant, the creek muddy and miry. Arrived at the

Southern Indian Mission, April, 1854.

21. south of Round Valley, mountains not high but covered with snow and cedars down to the level. We had a hail shower this afternoon.

22. Saturday, 22 April.—Ascended and passed through the divide between Round and Fillmore Valleys. The entrance to Fillmore is bountifully and beautifully studded with large cedars on the benches, and these being covered with tall, fine dry bunch grass intermixed with green, and this scenery resembles much the large parks or gentlemen's seats in old England, where the old green oaks and greener swards please the eye, but, alas! how often are the poor excluded, from beholding them? Here are no walls save the mountain ramparts, no bolted gates opened only to the privileged, but the mountain passes opened night and day and for all. From 9 o'c. a. m. it commenced to snow heavily, proving we are indeed upon very elevated table lands, on the sides of the mountains and exalted far above the hills. Porter Rockwell, Amos Reph, W. Norton and Geo. Bean, Indian Interpreter passed us this morning on their way for Walker's camp. at Corn Creek — on an express from Gov.r Young. Cedars very abundant. A good mill stream passes

22. Southern Indian Mission April 1854. 25.

through Fillmore, much snow and very cold.

23. Sunday 23rd Ap.— A very stormy night —much snow on the ground. Ate breakfast with Sister McLean, formerly Miss Basset, and father and mother Basset. Visited Bros. Tomkinson (a good brewer) and McEwan, Huntsman and family — no meeting — Many Indians oppress the settlers for food.

24. Monday 24th Ap.— Wet and cold all night, ground very soft, had my wheat ground by Bro. Smith, very good. The 5th bush. paid me by Bro. Holden only measured 4½ bush. at the mill. When will the Saints do to others what they would others should do to them. Started from Fillmore at 2 p. m. and reached Meadow Creek where we camped for the night.

25. Tuesday 25 April.— A fine morning after leaving camp up to Corn Creek, very wet and heavy driving. About 20 Indians of Walker's Band came and surrounded our wagons and finally crossed the road and stood ahead of them. After many strange gestures and much loud speaking by the eldest of them, a blanket was thrown down. We all understood this to be a demand of toll for passing over their lands; 26.

25. Southern Indian Mission, April, 1854.
we all contributed some bread and flour and tobacco. They sat down and seemed to enjoy the bread. We passed on and soon some more came down the creek, they too had to be satisfied. I would here note that Fillmore Saints are ploughing some land for the Indians at Corn Creek — under the direction of Brother Holbrook and purpose sowing wheat, &c., on and if possible teaching the Walker band to labor — some bad sloughs here, but the land is good. Roomed near the basis of the Rocky Mountains on the eastern and southern parts of Fillmore Valley, a heavy wind and very cold from the south. Camped for the night on the ridge between Fillmore and Dog Valley, an elevated spot. Had snow and melted it for water to cook with.

26. Wednesday, 26 April. — Passed through "Dog Valley" nearly a circle and apparently about 3 miles in diameter — full of prairie dog holes. After a long ascent and in some parts very rocky and steep we came down to Pa-vant Valley, about 7 miles long and 2 wide and camped on Pine Creek at noon, abundance of good cedars and small pitch pine very near, and the bottoms good land. Here I met brother

26. Southern Indian Mission. Apl., 1854. 26.

Wheedon from San Bernardino, also Bros. Leonard Chrysman, &c., accompanying a small train of goods and droves of horses owned by a Mr. Watters — a mountain trader, who it appeared was on his way to Lgt. Salt Lake City to sell them, having left his brother with a small portion of the goods at Parowan, here some of the tea, sugar, &c., the price of the latter was 75c p. lb. and of the former $2.00. A son of the late Hyrum Clarke was also there with a few goods. Walker was with Watters, one of his squaws and a son. Watters had received a present of a fine Indian boy, apparently about 8 years of age, and had given Walker one of the best hordes in his drove with goods amounting to about $200. Thus they evade the penalty imposed upon those who trade Indians by the laws of the Territory of Utah. Porter Rockwell, Bean, Kelsh and Norton also returned with this train. They had met Walker and the train on the Beaver and were using Watter's influence as well as their own to induce Walker to accompany them to Lgt. Salt Lake City to have an interview with Govr. Young. Walker declined, urging as an excuse, that he wished to remain at home till

his wheat was sown. Here interpreter Bean and Walker had two long "talks". I learned afterwards that Walker had said he never yet had been mad, but when he got mad no white man should pass through his lands alive, and that he meant to sell all the lands, as the Indians were all his and the lands also; he wanted now 2 tons of flour, many cattle and horses as part of the play. Walker further said that the Piedes informed him that about a moon ago 5 men – Mormons, – came out of coal creek with a man they had seen working in Coal Creek during winter and when between this settlement and Harmony, they killed this man. He further said that his own Indians had seen 3 men while passing through Dog Prairie attack one of their number, and as there was much blood on the ground – they supposed one of them was killed by the other 2. – They were Californian emigrants – this happened a moon and half ago. Walker appears very cunning, big in his feelings and very greedy. We heard of a quarrel that took place the previous day between Walker and Arrowich, a Piede Indian, on the banks of the creek north of the Beaver, in a talk between them. Walker struck this In-

26. Southern Indian Mission, April, 1854. 27.

dian on the face, and he withdrew his "wick-
eup", Walker judging of his intention, viz., to
get his gun and shoot him, besought Bean 28.
and his company to interfere and hinder this
consummation, they did so and with the aid
of the two squaws prevented, where so much ig-
norance and vice are, cowardice dwells — had
the Mormons wished him dead, here was a prob-
ability of it, but for them. Would Walker see it
thus? I think not.

27. Thursday, 27 April. — Left this creek early
about 5 o'c. and travelled on 3 miles to better
feed, and on the south table land, camped,
fed our stock and had breakfast — then rising
up one kanyon, passing over the divide and
down another long kanyon — the horse wagons
left the ox teams and rolled on through a
narrow barren valley very rapidly, reached
the Cotton Wood Creek at noon, watered, and
travelling on other six miles, camped on ——
Creek near Beaver river in Beaver valley. Ma-
ny rabbits among the sage brush in this re-
gion — the squaws are generally covered here
with small mantillas made of these skins.
We found many Indians at work in Fill-
more, and seemed happy at being employ-

27. ed fed and clothed, with wages in flour for their "squaws" and "pappooses"

28. Friday, 28 April. — I shall here mention that this company have attended to prayers morning and evening all the way to keeping good guards out by night and have been united, and kept their powder dry. We this morning started at 7, and 1 mile south crossed the Beaver, a good clear stream and gravel bottom, about 2 rods wide and 20 inches deep. We soon ascend the pass to go over the divide between Beaver and Little Salt Lake Valley, a long winding road among mountains and cedars, after descending a long steep mountain among loose rocks, trying on wagons, we came into wearisome miles of barren land, thickly covered with sage brush. We come to a poor muddy spring, water horses and pass over other 10 miles of wild sage — what a poor range for cattle, come to a little creek descending from the red mountains and named Red Creek, here after a day's journey of 30 miles we camped. Some of the ox-teams were about 3 hours behind. My carriage was broken this morning in crossing a bad creek or slough near the Beaver river, a pitch of

about 2 feet.

29. Saturday, 29 April.— Left the creek near Red Creek Settlement, this settlement is now broken up, and travelling 10 miles arrived at Parowan, here, upon entering the Fort, I was introduced by my old English friend W. C. Mitchell to Bro. Whitney, Blacksmith, who repaired my carriage and did other work for this Coy. free of all charge. The following were also donated to the Coy.:—

1 lb. Butter by Benj. Jones, Parowan.
1 " do " F. F. Whitney, "
1 peck corn " do "
½ bush. do and sweet do do "
½ bush. do " W. C. Mitchell
1 peck pease " do
1 bush. Wheat " do (To J. C. Brown on private a/c.)
½ " potatoes " Dr. Meek
1 " wheat " do
½ " potatoes " do
1 qt. pease " Chas Hall.
½ bush. potatoes " Jno. Topham.
4¼ lbs pork " do —(given to Burges & Kmell.)
½ " do " W. H. Dame.
3 " pork " do —(given to Burges & Kmell.)
1 doz. eggs " do

29. Southern Indian Mission, April, 1854.

½ bush. wheat by Wm. Fish.
1 bush. potatoes " Jadoc Judd.
1 peck seed corn " do
3 quarters of veal " Ensign.
1 bush. potatoes " Jesse Smith
½ " " " H. D. Bayliss.
1 doz eggs " do
2½ lbs. Butter " Benj. Watts.
Parsnip, pease, lettuce, onion, pease and cabbage seeds, Seed corn } Andsn. Basten.
½ bush potatoes by Wm. Burston.
1 " do " Wm. Heap.
½ " do " Walter Littlefield.
½ " " " W. K. Stewart.
½ bush. wheat bins for Richard Benson.
1 — potatoes paid for by do to Jas. McGuffie.
50c Cash by Jno. Barton, negro, to Wm. Dixon for paper.
½ bush. wheat by Wm. Adams.
seed corn by Jas. Byman.

Brother W. K. Mitchell and I settled money affs. He confessed his course in camp, from St. Louis to Kanesville, and speaking of me to Orson Hyde on his arrival there in 1849, was not right, asked my forgiveness and promised to retract what he said to O. Hyde. I forgave him and we blessed each other. I ate at

29. Southern Indian Mission, April, 1854.

his house, also with Bros. H. Pendleton, Richard Benson, Newman and Wm. Heap on this evening. A public ball was given by the Parowan Saints to this mission — a numerous party of happy souls joined in the dance. The Saints of Parowan would not suffer this Coy. to cook while these, all were asked from their camps to the houses of the Saints and fared sumptuously. The military met this evening under Bro. Steel, agreeably to the instructions and orders carried from Genl. Wells by us. Here the Saints attend all their meetings under arms and seem always ready.

30. Sunday, 30 April. A good spirit prevails here, I. C. L. Smith presides here. I was requested to preach, commended them for their union and keeping counsel &c., &c. Bros. Lewis, Allen and Atwood also spoke — good singing. Met with them in the afternoon and broke bread, and in the Presidents "circle" in the evening with Bros. Lewis, Allen, Atwood, Steel, Pendleton, Bishop Lewis and son, Jas. Knight, Newman, &c., &c. Got 1 lb. tea from

on ap. Soil red and ap parently hard, much and sage brush around.

30. Southern Indian Mission, April, 1854.

No good range for cattle near . soil in gardens seemed soft and mellow, and the brethren speak well of their crops from the field, late spring, wet.

1. Southern Indian Mission, May, 1854. 1.

Monday, 1 May.—Much snow this morning. In Parowan I have witnessed the most peace, union, order, good feeling, cleanliness, &c., I have beheld anywhere on the road. All testified good in the Circle, but hinted at some peculiar spirits we should meet with ahead especially at Harmony. Camped and noined this day at Summit Creek. A little good grass here and one log house or fort. Rolled on—a good road to the Coal Creek Settlement, called Cedar City. Saw the Iron works' buildings off to the left. A large field in which stood the old City called Cedar. Fort was abandoned because placed on the wrong side of the creek, and much labor lost. Here I learned that some man had discovered another mine of metal, besides the coal and iron, now owned by the Iron Co'y., and had built a furnace, &c., which was ordered down by the Authorities (Col. Jas. A. Little, sen.) ostensible reason, it was outside the city and would prove a harbor for the Indians, &c. Some are of the opinion that other interests swayed this decision and begat this order. This mineral was chiefly lead, some silver and another hard

1. Southern Indian Mission, May, 1854.

substance, supposed to be platina—I have since learned that Peter Shirts was the discoverer of this also, and sustained the loss caused by this order, bros. Clarke and Cairns also suffered a little from the same cause.

Here I visited Bros. Harrison, K. Wylie, Jas. Bosnel, Isaac Haight, Hyrum Lunt, who presides. Glande Rogers, and supped with Dd. Cooke, a Scotchman, breakfasted with K. Wylie. We had a good meeting. Bros. K. C. Allen spoke, and J. L. Brown, who having heard that it was reported "The missionaries were a lot of discontents about ready to go to the gold mines and were sent south to get one years labor out of them ere they apostatized!" gave a short history of the call of the missionaries in Oct. 1853, of the Spanish school during winter, preparatory to their labors among the southern Indians. Gave his own testimony of the fidelity of these men, and the opinion and blessings of the Twelve, especially of P. P. Ratt, their President upon them. John D. Lee arose and explained the origin of this report, and denied that his remarks had any reference to us missionaries, &c. J. B. Brown spoke of the new firm—the Conse-

1. Southern Indian Mission May 1854.

cration law—the deeding over of our properties to the Church, and his views and conceptions of Gov.r Young's teachings on this and other subjects at Conference, and was followed by Bros. Lewis, Atwood and Dickson. After meeting most met and joined in the dance, till fully satisfied. Bro. Lee testified as to the fidelity of the missionaries, some of whom he knew in the Mo. troubles. He believed all were like himself trying to do good in the Kingdom of God. The Recorder being satisfied and filled with cold and inflammation withdrew to spend the evening at K. Harrison's, with L. Rogers, K. Robinson, leaving the light hearts and heels to enjoy themselves.

Bro. Robinson of American Fork had sent some good beer to K. Harrison which we enjoyed much, and spoke of our good feelings, &c, freely.

2. Tuesday, 2 May.—I breakfasted with K. Wylie, and all the camp breakfasted out. I conversed with Hunter, Cook, Clarke, Cairns, Muir's family, Morris, Isaac Haight and Joshua Arthur's brother. Hyrum Cook gave me $1.25 bal. of a/c. due in Pottawattomie on the

2. Southern Indian Mission, May, 1854.

Iron Co's. store in tobacco that I might have some little present for the Indians. We left Cedar City and nooned at Peter Shirts creek, and rolling on till nearly sundown passing through some of the best grazing land I have seen in America and apparently the best of arable land, arrived at Bro. Jno. D. Lee's old settlement. It is evident at a glance Bro. Lee has selected a tolerably retired small patch, but too small for more than one man and his family. In addition to the 25 men selected by Prest. P. P. Pratt — there are here many, say 30 more, selected by Bro. Lee, all cramped up in this small place, and feeling more or less disappointed at not being permitted to go out and live on the new farm, about 4 miles off, where they would be near their labor and abundance of food for their cattle.

Capt. Allen, Bros. Lewis, Attwood and Brown met in Council with Bro. Lee, to devise some means for the full development of the resources of this new field of labor, and the employment of all the missionaries, the better to carry out the wishes of Presidents

Southern Indian Mission, May, 1854.

Young and Batt, in this new colony and among the Indians. After exchange of thoughts and much candor of speech desiring to maintain our present organization till our President came, and Bro. Lee desiring that there should be but one head and that this was his place though there had been no organization. It was agreed we should co-operate, and go and see the intended new location and the chance of our obtaining a sufficient supply of water for irrigating purposes, and the best course for carrying water to it. It was evident Bro. Lee was disappointed in Bro. Batt's not coming on with us, as he wished him to select the new farming ground, site of our fort, &c.

Bro. Lee said it was his intention to hand over the old fort and land attached to it, to the Indians and for their benefit.

3. Wednesday 3 May.— Being much exposed to the night air for the past few nights, I awoke with a strong fever on me, a heavy cough and sore throat and chest, and by permission of Cap. Allen, I am permitted to remain in bed. May the Spirit of the Lord

3. abound in our councils, and the greatest possible good be the result of this Mission. The officers of this Mission, with Bros. Lee, Shirts, &c., have returned and pronounced the land good and abundant for wheat, &c., and the range for cattle most superior, but speak of the distance as great — from 5 to 8 miles. The officers again met with Bros. Lee, Groves, Shirts, Clarke and Dalton, to decide how the two companies could be organized under one leader, till the Presidency should arrive, and that we go up and occupy 2 acres of land each, on the new farming ground, put wheat and seed in this and garden seeds in about ⅛ of an acre, for garden crops on the old fort farm; brother Shirts to divide these into lots, and the lots to be drawn for, and that we act as one under the influence of the one good spirit. The brethren were engaged for two days making a scraper to follow the plough for the water ditch, and in stocking their ploughs, and in prospecting and exploring.

4. Thursday 4 May. — I arose early, felt better, and am now preparing to take my share of labor, and attend to my other du-

4. Southern Indian Mission, May, 1854. 6.

ties. Bro. John Murdock was also sick from cold, he and I were invited to have some warm tea by John D. Lee. 2 of his wives are here, he has 7 in all. We removed up to new farm about miles north of this, surveyed 30 acres on the north west corner, near the intended site for the new fort, and 20 acres near the road further east, and our fine ploughs were set agoing, and continued till near sun down. 5 more wagons joined us from the more northern settlements. Some wheat put into the ground. 7.

5. Friday 5 May.— Four men from the old fort, and 3 from our company started to level and mark off the course of the water ditch. Our 5 ploughs were still kept agoing, and in the afternoon, I took the place of a man at the plough, he being sent off to burn coal, that we might have some repairs done by Bro. Wardel, blacksmith, to our ploughs and carriages. A heavy thunder storm, lightning and rain this evening and mostly during night.

6. Saturday, 6 May.— Planted about the ⅛ of an acre, near the old fort of garden sikings. A heavy south wind, most of our

6. Southern Indian Mission, May, 1854.

company ploughing and sowing wheat. 2 of our company and 3 from the old fort still levelling.

7. Sunday, 7 May.—The wind has subsided—the Sun shines, and the beauties of nature—the glory of God is apparent. Our company all well. Bros. Allen, Lewis, Atwood and Brown walked down to the old fort, and soon after, the few families there met us, and in the open air we sung "Redeemer of Israel," &c. Brother Lee spoke of the time having come to visit the remnants of Israel—of our mission—of our being united—of aspiring spirits and the necessity of putting such down—we are to help one another—and help him inasmuch as he is set apart to lead us at present—and let him that is greatest be as a little child.

Brother R. C. Allen spoke of our separation from the world, of our attending to our prayers and having the spirit of the Lord, that we do our duties to the Indians, and teach them to feed and clothe themselves.

Brother Dd. Lewis spoke next of the restoring of confidence was the theme his mind dwelt on, to restore is to bring back

7. Southern Indian Mission, May, 185 7.

what we have lost. The breaking of covenants too common among Mormons—men have sometimes been honest in their promises, but have failed to perform—the enemy has indeed aided in this no doubt. Keep your promises sacred. Union is the offspring of confidence. Self as it exists in the housefly bands will produce similar results. S. F. Atwood, like Bro. Allen, being sick almost declined to speak. J. D. Brown spoke of the mission, its probable results if we conduct ourselves wisely, of feeding, cleaning and clothing the Indians, teaching them to labor and to walk up to the blessings procured for them by their fathers. R. C. Allen exhorted them to speak to them as to children, not to seek to build ourselves up, but the Kingdom of God. We were sent to be the Indians' friend. Bro. Wm. Young spoke, and Bro. Alfred Hadden prophesied that Bro. Brown should have thousands of these Lamanites around him for these mountains were full of them. Bros. Easton and Ingram testified of their willingness to co-operate in this good cause. We need more provisions to do good among

the Indians, and the Lord is giving us rain, and will a fruitful season. Bro. Anderson came to do the Lamanites good, and having put his wheat in at Parowan, he will cease skinning in trade; it is a gentile practice and ought to be discontinued among Saints. Peter Shirts is one with us. L. Hamblin, rejoiced in the mission. Here our mission appears small, so was the gospel at first. Recounted some Indian movements at Tooele, speak good of all and not evil. I left a good living at home cheerfully to do good to the Lamanites. 21 men present, 11 women, good spirit prevailing and prayers of faith ascending. Bro. Isaac Riddle spoke: J. D. Lee, "The Indians here are few and their visits are few, they are scarce, we have had 500 of them here, they are off on their hunts, we had many of them with us, spoke to them and taught, baptized and blessed them, and healed them. They look upon me as their captain, and Bros. Groves and Dalton as their benefactors, they who feed them are their fathers and owners and have the benefit of their labors, ordained one of them and sent him on a mission to California, to tell all his brethren we were

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come to do them good. These missionaries are the best of men, I could not choose better. Spoke of marriage among the Indians. When a young woman is marriageable a circle is formed, she walks around and they commence a fisticuff fight— he that holds out longest gets her to wife. Order should reign among us and not confusion. Authority seekers should be put down. At sundown we met at camp and every missionary spoke, and testified of the union and the good spirit of the Lord among us, more or less felt by all, a united determination to obey counsel, from head quarters and from our officers.

mode of marriage

8. Monday, 8 May.— Frost last night, and ice ¾ in. thick on our buckets this morning. Most men ploughing and sowing wheat to-day at new settlement, and a few at old fort planting garden stuff. I, and Ira Hatch at the old fort planted I. Hatch and Wm. Heneefer's garden. 10.

9. Tuesday, 9 May.— Many engaged this day ploughing and sowing. I and Ira Hatch engaged grubbing land for our wheat, much grease wood upon it. I wrought with 11.

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9. my axe till my hands were much blistered, broke and bled, but such has been my experience during two past years since I began to labor, I was compelled to quit at 3 o'c. Much frost last night. Jno. Murdock and S. F. Atwood administered to this morning because of sickness. Of some men that came from Cold Creek, that came down to put in wheat say 5 or 6 acres are disappointed because the counsel ~~xxx~~ this season is to put in only 2 acres each. One has returned. Will such help to make the water ditch, or do their share of forting and fencing? "nous verrons." We are much hindered having too few ploughs and harrows.

10. Wednesday 10 May.— A fine morning. Jno. Lott and Wm. Heaefer helped me to plough this forenoon— the others engaged plowing and sowing. Ira Hatch and I continued to plough to make out one acre, and sowed this in wheat, read an order from Major Lee, this evening, commanding a muster and inspection of arms on Saturday, 13th inst. Wind north.

11. Thursday 11 May.— A pleasant morning, wind still north. Went grub out the

greasewood roots, brush, &c. A few more Indians joined us, one named Abraham was this day attached to Wm. Henefer's mess, a good worker. Lee, Groves, Shirts, &c., who were here last summer have each one or more Indians to work for them; administered to Abraham's wife – had a child a few days ago, very sick – a pain running through above left breast to the left shoulder blade. I anointed her breast and shoulder with oil, not much better, and this evening her husband went for their doctor or medicine man, to come and doctor her to-morrow after their fashion. To-day at noon we mustered and had arms inspected, drew up a report and sent it to Major Lee. A pleasant evening. Apparently about full moon.

12. Friday 12 May. — Most men busy to-day putting in corn and potatoes; I and Isa with the help of Rufus C. Allen's oxen, plowed a little more of my wheat land, and harrowed in what I had sowed before. Most of us sowed our wheat on the surface before plowing, and to have watered it before would have been still better, the soil

being light, and having no matted grass on. We had some heavy showers of rain to-day, and heard thunder in the distance.

The Indian Doctor

or medicine man came to-day, and after giving the sick woman, some hot water to drink, but no herbs in it, began to sing "Nani, nani, nani, nani, nani, nani," &c., varying the sound as I have written it, first loud then falling by degrees, then beginning aloud again, this he continued, till, I suppose having invoked the healing spirit long enough he would get to his knees, then roll over to his back would draw himself close up the patient, and with closed eyes, still singing, lift up his hands so as to receive her, she would fall across him and he placing his arms around her and near the sore shoulder, would begin to press her till she would groan, at same time his head being below apparently sucking her breast, would crawl out when breath seemed almost gone to him, would spit out some nasty green stuff, expectorated from his own lungs or chest, would again begin a new murmuring song "Ha-a-a-a Ha-a-a-a Hum-m-m-m," &c., would

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continue again for half an hour till he would again fall on his back, again receive her into his arms crosswise—again suck till he would expectorate one of his dark green stones—about the size of a bean, this he would carry off, crawling in a stooping posture some 20 yards and hide it among the brushes or in the earth, burying the disease or evil spirit. These stones they carry in their medicine bags—and I doubt not resurrect all they bury, at their own convenience, for I suppose they esteem these stones sacred; then he returned and would begin singing, continue again in the same way till after another pressure and suction—a white stone would be expectorated and buried, this continued for two hours, crawling off once on his hands and knees and once sucking the shoulder and pressing the breast. Whether they induce faith in the patient, that by their songs, suction and carrying off the disease; or whether a healing spirit attends them in their administrations; or a magnetic stream passes from the whole through the diseased person—a mesmeric influence that heals,

13.

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I know not; but the general testimony is that, often remarkable cures are effected. Last night the Cap. recommended that we draw up stakes, and roll down to the old fort. Some opposed it because of the toil in loading and reloading wagons, &c., but all were agreed to go in person and meet with the Saints there. 5 voted against taking our stock. The Captain's Irish was up and he "cared not a shit" for such. Heavy rain.

13. Saturday, 13 May. — Abraham bro. "Yogna" the Pa-ede chief and his brother, we gave them breakfast and a quantity of corn, potatoes and other seeds to plant. They live down on the Virgen. We had sent them a present of tobacco a few days ago. This I am told they require, as a token of friendship before they will visit strangers. They have little and apparently need little but want much. We this afternoon rolled down to the old fort. On the way, first one, then another, &c., till 5 were down, trembled, staggered and fell as if drunk. Bro. Webbs of Coal Creek died. Some thought they had eaten some poisonous weeds. Our

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cattle driver also was taken sick, brother White, twice he was administered to, and the Recorder in the second administration, rebuked and prayed that he might instantly fall asleep, and pain cease, and it was even so. Bro. Thos. Dowell also was healed, and was in meeting well. On

14. Sunday, 14 May. — At 10 o'C. a. m. we met under Patriarch E. H. Grover presiding. Song "Come all ye sons of Zion;" Bro. Groves prayed in faith. The Recorder, by request, and the subject he chose was "lengthening the cords and strengthening the Stakes of Zion," and upon union in this Stake. A good spirit prevailed. Father Groves speaking of order in receiving, keeping, feeding and working the Indians said, "Take not their wild habits and liberty from them at once, but by degrees, and help them to farm, but let them labor for their food. Bro. Allen spoke of union, the same good feeling and spirit is with us now, that has been in the Saints in all ages. We have strived to exhort in meekness, and good has been the result. A Captain or Prest. requires to have the confidence of the brethren, and faith will

bring the blessings we need, now as in all ages. The father in a family would be the only physician, and in the father's absence, the eldest son, next the mother, &c., would officiate and stand as the savior there. Spoke of the eternity of sonship and of obedience, of learning the Indian language and of prayer and diligence.

Bro. Jno. Lott, glad to stand in this mission, and be one with us. I have been reared in the Church and know nothing but Mormonism. Spoke of Joseph Smith, the Prophet, of the rise of this Church, of his suffering, tarring and feathering, and other persecutions, because his Father in Heaven required it at his hands. I lived with Jos. in Missouri. The Saints of God endure not for a good name among men, but because it is required of us by the good Father in heaven. We suffered from damned Sectarians in Mo., driven, robbed and murdered. I hope to see the day when the blood of martyrs will be avenged, and these damnable rebels make restitution, or the children suffer for the wickedness of their fathers. We will do good God being our helper.

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Brother Lewis, reviewed the principles of the previous speakers, all good and for good. All the scenes Bro. Lott has recounted I shared in, my Brother Benjamin was killed in Missouri, and I am alive to avenge his blood when the Lord will. The second time I heard a Mormon preach, he declared holding up the book of Mormon, that this was a record of the red men, and of God's dealings with their fathers, and we should one day carry this work to the Indians, and we are now living among them, and to teach them of this work. We must treat them like children, by degrees, to quit their savage customs. Shall we have no opportunities? We shall. no congnest without a struggle, no victory without a fight. Be diligent, faithful and patient, and the Lord will reward you when you have been proved. Ephraim is the battle axe of the Lord. May we not have been sent to learn and know how to use this axe, with skill? When I was a prisoner, I realized Paul's experience, "amid perils among false brethren." Then one who was considered in peaceful times, a good Mormon, became a traitor, and infor-

14. med the rebels of all he knew, they became tired of his information, and when peaceful times came he became again a passable Mormon, and his children deem so too. At noon we attended to the

Rebaptism

of three white men, Henry Barney, Robert Roberts and Llewellin Hardis, and the following red men:—

Indian Names	New Names
Tooanap	"Dymock
Parooamp	James
Tooan-knife	Gabriel
Prowé	Nathan
Arok	Joseph
Obanipe	Isaac
Obanukets	John
Na-akum	Thomas
Coradzise	William
Mook-witch	Moses
Quawoo	Joseph
Contoitz	Samuel

New Baptisms.

Pamonis	Michael (The Chief of the warriors)
Wanteits	Nephi
Tsibeekoo	William (died Oct. at Parowan) Dick

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Bishamp Aaron
Tooitapea Elijah"

Sang this afternoon "Behold thy sons and daughters Lord," &c. Bro. Allen led in prayer, then we attended to confirmation of the above. The spirit in different of the Elders confirming drew them to desire the ordination of Michael, Thomas and another, but on more mature thought it was agreed to "quench this spirits" promptings, and leave ordinations till we had further instructions. Bro. Groves spoke through Geo. Shirts, interpreter, to the Indians. Michael replied and said he was a friend to the Mormons, a little and a little till his friendship was as long as the first part of his forefinger, then it increased till it was as to the middle joint, and since we talked so much to him and he had been baptized, and was eating bread with us, his friendship was as big as his finger, pointing the whole length of it.

Dymock said he been preaching to all the Indians that they should not steal, and that Peter Shirts had preached much to them.

Gabriel too, bore testimony of his willingness to do what he was told. Isaac spoke

at length, his brother was sick south, he was going down among them for a time and would return. They would try and get some papooses, if not they would be mad but would not fight for them. They would bring up these children to us.

Brother P. Shirts felt like speaking of a vision he had 20 years ago, which Father John Smith interpreted, and his Patriarchal blessing spoke of the same vision. Sidney Rigdon laid his hands on him and Joseph and John both arose and testified that much was required at his hand. Rehearsed his first interview with the Indians and his kindness to them and its effects, when they were naked, he wanted to learn the language that he might do them good.

Brother Ritchie said what we have beheld to-day has exceeded our most sanguine expectations, we thought it would commence sometime, but knew not we should witness it this day. A small beginning but great in its results. Let us set them good examples and govern by love. Bread and water were divided among all, by Lewis and Atwood. Brother Dixon rejoiced at what he had be-

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held. See the results of small beginnings, in the Western or Pacific Isles. Others spoke and it was then resolved that Bro. P. Shirts take the management of the making of this new ditch for irrigating purposes. Bros. Lee, Dalton and Groves returned from Coal Creek – report that "" the Indian ordained had done a good work from here to San Bernardino. All the Indians on the way very favorable to the Mormons – which name is a pass word for friendship among these mountains and Indians. We had an evening meeting at which Bro. Lee spoke and it was resolved that we go to labor on the water ditch to-morrow.

15. Monday, 15 May. – The morning fine. The wagons rolled out to the water ditch, all in good health. 5 men left at the old fort as guards. I and Ira Hatch remained there to have our wagons repaired, and we acted as guards. We left in the evening, and coming to a deep pitch or dry creek, stuck fast, out of which we had to be pulled by H. Burges' and H. C. Allen's cattle, having the iron work of our double-trees again broken. 21 rods of the ditch and a

15.

16.

17.

18.

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dam made this day.

16. Tuesday, 16 May.— All on the irrigating canal to-day— very hot— the scraper made by Alfred Hadden, commenced to be hailed by 12 yoke of cattle; the second creek turned out into the ditch to-day, this simple machine, or double wooden plough, made 1 mile of good ditch to-day 8 feet wide and 18 in. deep. We had about 100 yards of hard rocky hand digging at the third stream. Brother Peter Shirts is the man to whom this settlement is indebted, for his unwearied exertions in seeking out and levelling from four separate streams, and we have still 1 mountain stream, larger than all these in reserve, which, with one days labor can be brought down into this same ditch.

17. Wednesday, 17 May.— Most men engaged at the third stream, turning it into the canal, and turning the canal round some 10 rods of very Rocky land. The machine, scraper or double plough did 2 miles of good ditching on good clear land this day.

18. Thursday, 18 May.— We this day revised the levelling of the upper portion of the ditch and shortened the distance con-

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siderably besides taking the course through land much easier wrought, and have proceeded with the ploughing and digging of the canal. After supper Bro. Allen addressed us in good spirit, followed by J. D. Brown on the necessity and method of acquiring speedily a knowledge of the Indian language, and Bro. Lewis on the necessity of a good day, as well as night guard, and of care in herding, &c. S. H. Atwood testified of P. P. Pratt's counsel in regard to watchfulness. Resolved that we have a day guard at Camp, 2 men ½ day each. Resolved that we change the night guard to 3 per night, instead of 2.

19. Friday, 19 May. — I this morning escaped narrowly being shot by H. Burges, while cleaning and loading my gun preparing to stand guard for the forenoon, he came and picked up my revolver, and, not understanding it, touched the trigger, it went off, and the ball passing within a few inches of my head, passing through the wagon cover and bow, lodged in the wagon bed. I thank the Lord for his watchful care of me, and, of the camp so far. I

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had just returned from a retired spot where I had commended myself, my family and the camp to the God of Israel.

We went to work and had finished the forenoon's labor and our dinner, when our express, rode from the old fort informed us that Gov. Young and suite had arrived, about 40 wagons, and they wished to see us. We hitched up and rolled down arriving about 4 o'clock, got cleaned, and attended meeting at which Prest.

Brigham Young

spoke nearly as follows, to the missionaries, &c. upon the duties of this mission.

"God planted us here in the valleys of Ephraim, our business is to save Israel. We are brought to these valleys for a good purpose. In all His dealings, He is wise, His hand is in it all. Our duty is to be diligent in saving Israel, if we are not faithful, we will be removed and others placed in our stead.

We should trust in the Lord, He can open, and when He opens no man can shut, and when He shuts no man can open. He fulfils His pleasure, and uses

man as his agent, and can restrain him and make his works praise him. We have the privilege in this mission of being honored and honorable:— to the point— to these missionaries under P. P. Pratt: You are the same as those we send to the Western or Pacific Isles, you are to save the remnants of Israel in these mountains; the people of the western Isles are of Manasseh, or most of them. We send missionaries, thousands of miles to them, and the Spirit of the Lord said to me. Shall we spend so much time and means on them and neglect the remnants of Israel of other tribes, near at home, just among these mountains and surrounding us? You are sent, not to farm, build nice houses and fence fine fields, not to help white men, but to save the red ones, learn their language, and you can do this more effectually by living among them, as well as writing down a list of words, go with them where they go, live with them and when they rest let them live with you, feed them, clothe them and teach them as you can, and being thus with you all the time, you will soon be able to teach them in their own language. They are our brethren, we must seek after

them, commit their language, get to their understanding, and when they go off in parties you go with them. This, I call no fort, a new settlement will be made, north west of this, but with you new houses and farms is not the first thing, but their language - their language - to know all their language, I find Dymock, Geo. Bean, and other interpreters much deficient in understanding what they say. Learn them their language perfectly, and help yourselves in labor only to live, a room or two in the building may be necessary as your head quarters."—

Addressing the congregation of settlers he said:—"Organize yourselves, appoint your own presiding Elder, and a Bishop if necessary."

Some one in the crowd, supposing this was addressed to them in the settlement, before giving Prest. Young and opportunity of nominating a President — called out — "I propose John D. Lee as President," this was as quickly seconded by Bros. Moss and Cooke. Bro. Brigham let it go, and the Recorder arose and said, "If it be not out of place, I would state the opinion of the

missionaries and my own feelings, we would prefer another President to Bro. Lee. I would say- Patriarch E. H. Groves." Bro. K. C. Allen said- "The feeling of the company is not to have J. D. Lee as their President. They would prefer our present organization." Prest. Young then said:- "Keep your present organization, and be united and seek to know the mind of the Spirit of the Lord, and let John D. Lee preside over this Stake, the settlers- the building, fencing, farming, &c., and you settlers- Do you feel to do as I tell you?" "We do." "Then go up and build a new fort farther north.

New Fort Harmony.

Let the length of each side of the square be 200 feet, the outer wall 3 feet thick, and form the back wall or outside of your buildings 10 feet high, let your inner wall be 18 inches and your partition walls 1 foot thick, rooms 15 feet squ., these under rooms will form your kitchens, cellars, &c. Let your windows be inside, and now on the outside wall of this story, build another story above this 9 to 12 feet high- your outer walls 2 ft. thick, and your inner walls as before, have

windows in this both sides—in the outer wall let the window sills be so high that a shot from the outside would pass over the heads of the residents—the inside windows to be the usual height—adobies to be in size 12 × 6 × 4 inches. The upper rooms to be your lodging rooms, &c., and you can throw 2 or 3 of them into one for meeting and school rooms. Water to be brought in through and arched culvet of rock work. Your foundations to be of rock, and have a covered pool in the centre of your square, built around of rock work as you build a well, angular points of your rocks inwards, from the bottom of your pool have a sluice out of which you can draw water to your petties or water closets, which should be on the sides of your gates 2 or 4 rows each side, and let your gateway be on the lower, say the south side of the square, have a portico or porch on the inner side all round, say 6 feet from your wall, supported on pillars and from this let your stairs run up to your lodging rooms. Have your fire wood outside and carry it in cut in proper sizes for the day

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or week. Your corral of pickets to be out-
side also on the lower side and near the
gate. We shall send you down by mail,
a more correct plan. You may build
your corral 1st or after, just as you have
a mind to – at present all is peace. And
when this is built I shall then say, we have
one good fort in this Territory. President
Young continued – don't let the natives go
off in bands, you go with them, and thus
you will tame them and learn their langu-
age, and when those Indians crowd in
upon you, who are driven from the east and
from the west, if you have tamed these and
have their language, see your influence and
power; if not –

Bro. P. P. Pratt then spoke of our duties
temporal and spiritual, it was too dark to
write. Said we were not to spend the whole 20.
of our time in building forts, or putting in
grain. The missionaries might have one tier
of rooms and fence in 5 or 10 acres or
20. They should have a school room, teach
them, go with them, have them with us, feed
and clothe them as we could, and then fas-
ten them to us.

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19. Brother Davies was then named as Bishop by the settlers, and this was carried.

Heber C. Kimball then spoke at length, and finally prophesied that we should have thousands of them around us, and be a blessing to them as they would be to us.

I, this evening, wrote a letter to my father, and one to my wife and children. Wrote also an account of our company, their priesthood, &c., for Thomas Bullock, also a letter to the Deseret News of our last Sundays Meetings, baptisms, &c., and of the remarkable cure of an Indian child by the power of God, under the hands of Reuben Carter and Alfred Hadden, also a copy of President Young's teachings to us, for this Historian's Office per Wilford Woodruff.

20. Saturday, 20 May. - Arose early, and conversed with many of Gov^r Young's suite, viz, Lorenzo Young, his son Jos. W., also Phinehas Young and others. Then was engaged with Truman O. Angel and Governor Young making a plan of the fort, afterwards went with them to the ground for the new Fort, where Gov^r Young dug out the foundation

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for the South-east corner of the new Fort, examined the nature and abundance of the natural flax crop, attend to the flax, gather seed and sow 1 acre. Went on to Shirts' camp and nooned, and by the Road-ometer ascertained that from new Fort at Harmony to this point named Peter's Creek the distance is 11.92 miles. Rolled into Cedar City, supped with Perry Liston, and with Bro. Stuart from Provo, administered to his son Perry Martindale, who was very sick. Called on R. Wylie, Bosnell, and Jehiel McConnel, whose wife was very sick. She too was administered to. Richard Harrison's little daughter Mary Ann died this day aged 4 years. I found them in deep sorrow, prayed with them, and peace was the answer. An Iron Company meeting kept Bro. Harrison late out. Spent a few hours this evening with Glande Rogers, Heap, &c. Consecration a bug-bear. Saw Bros. Cartwright, Pugmire, Geo. Johnson, Geo. Wood and spent an evening of intelligence.

21. Sunday, 21 May.— Arose and breakfasted with Bro. Bosnel, then went to the general meeting of Seventies, where Joseph

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Young Sen.r was presiding, appealing to the Southern Saints to let him have a horse to fill up his team — said he "A few suns and moons and all will be over with us here." "Blessed are the dead that die in the Lord for they rest from their labors and their works will follow them." Do we earn what we reach after? if we do not we shall not be able to fill or enjoy our callings, priesthood or exaltations, Labor in your spiritual callings as you have done in your temporal. There are different grades in the kingdom, you are in the front ranks and will rise if faithful. Increase of family is the rock on which many will fall, be not precipitate in this. He had appointed Brother to preside over the 70.s in Parowan, Brother Willis over those at Cedar City, and then took a vote that I, J. D. Brown, preside over the Seventies of Harmony. Jos. Young, Bro. Willis and I ordained Charles Wilding, John Nelson, Jos. Hunter and Stewart to the calling of Seventies, but not as yet organized into any quorum. Also Thomas Cartwright formerly of Liverpool, England. I helped Bro. Bullock

to write out some recommends to the Missionaries for the Isles. Bro. Jos. Young told me to get anything I could for him towards a horse or cow, or cheese, &c., for his numerous family, hand it to the Bishop of Coal Creek and report to him when. Bishop Hunter requested me very especially to have the Indians gather enough of the wild seed of hemp to sow 1 acre, next year. After the Seventies' meeting I went to the forenoon meeting. E. T. Benson was addressing a crowded audience on being saved in the Kingdom of God, this salvation not attainable by ease, our works save or condemn us: Do as we are told: obedience begets union, strength and power: this people often say, "You bless us, seal us, &c., but, don't touch our temporal matters, No! touch not our dimes". — "Except ye are one ye are not mine," overcome and enjoy all. "All things are yours for ye are Christ's" the whole if ye do right. We have Revelation as fast as a horse can trot — the Revelation of Consecration among others. Have we kept this one? No. Counsel is necessary to do — and what we are called on to do is Revelation. It is good to live

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among Apostles and Prophets, your trials, &c., have changed your feelings. Zion does not in reality come up to what we imagined of it in the old countries. True we sit under Cotton Wood trees at present, and not under our own vine and fig trees at present, but we worship God as we please, and have no fear; and in time shall sit under our own vines and figs. God is just, true and faithful, and those that lead us are good men. We believe this, then show your faith by your works: bumps are said to grow, if we have no wounds, it may grow also, I pray it may. Zion is within you and will grow till it covers the whole earth. Then we'll have the 1000 years of rest and peace. There is no stopping place in Mormonism — it is a warfare and finally will overthrow all opposition. Amen."

Brother P. P. Pratt next spoke — "What we have heard is good, as true as if Jesus had spoken it. — One mouth can speak all the Lord gives to all: — One word to all the missionaries — and you are all missionaries, women not excepted. We are to take the Covenant by the hand and lead them on to salvation: We are the people to do this, and fulfil the sayings of the Prophets.

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The poor Indians, the descendants of the ancient prophets! Can we behold them unmoved? How hated them and all return it upon your own heads. Am I only a missionary? You all are— feed, clothe, instruct them; win, save the remnants of the house of Israel. Should I like to behold my descendants reduced as these are? Alas! alas! no. What feelings! of the same blood, of royal parents! Nephi was permitted to behold this in vision. How does the spirit world now feel, when they see the redemption of their desendants so near? Do they behold this unmoved? No. Look on that child, cleaned, combed and neat, surrounded by the fostering care of a Gentile's arms, I use this term not by way of reproach, but you my brethren and Sisters are more of a mixed race than they are, they descended from a royal race. You all have a measure of the Priesthood, if you cannot yet talk with them, there is one language that all can understand and feel— kindness, sympathy, this they can feel. I beheld on this journey, their little children afraid of me and would run hide and cry, but no sooner did I hold out a little bread, than they would run to-wards me to get it. Give them a shirt,

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pants and petticoats. Say not only "be ye fed and clothed", language can neither fill their stomachs nor cover their nakedness — nor can words only convince them of your friendship. Feed, clothe and instruct them, and in one year they will more than repay you for your outlay. But should you say, Some have abused this kindness, what then? All do not so. You can teach them habits of cleanliness and industry — you can do much for this race, and "not many generations shall pass away till they become a white and delightsome people, win their hearts, their affections; teach them, baptize them, wash, cleanse and clothe them. I would always have clean garments ready and clothe every one I should baptize. Teach them cleanliness and be patient with them. This wrestling, jumping and gamboling in their presence, sets them a bad example — of idleness and is the opposite you should teach them: I would have you then avoid this, and in all matters set them good examples: If they do not do all at once, that you wish them, bear with them, perhaps many of the old ones may continue in their habits and die off: The young you will do most with. We can afford a shirt,

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&c, when we baptize them: Do I say Leave the outside dirty but get the inside sweetened up? No. Get their good will by manifesting yours, and the outside will follow. Kindness first. Learn their language as fast as you can, and cease making game of them. They have suffered hell enough here, and this for generations, because of the rebellion of their fathers. Their disobedience to the Priesthood brought this hell on them; some doubt the existence of hell, but a darker hell cannot be than that the Indians have been in, and, for ages passed through! Who can tell the amount they have suffered: abuse and suffering have followed their rejection of the Priesthood, and such will ever be the reward of them that follow a similar course, and it will be on their children after them. Let all do something for the Indians, and not neglect other duties. Brother Kimball, in speaking at Harmony, tried to avoid prophesying, and twisted to get round it, but out it would come, and at length it came forth, "that soon we should have thousands of the Indians around us at Parowan." Let these be improved and when the others come from the east and the west, how powerful would their

aid be? See then what this mission will do!

I shall now make a few remarks upon government in Mormon families: Since I left the Great City, I have beheld little children smoking cigars, and when the parents were spoken to of the expense of this habit, and of the evil resulting, the mother said, "oh! they never smoked when cigars were cheap, but now they do and we can afford it." On the same day a poorer brother wished to borrow $2.00 from these same parents to help these southern missionaries, offering to pay it on the following day, but no, thank ye, these that could afford cigars in abundance at a high price to their children, could not lend a brother who would aid (even $2.00) in this good work!

Again another mother runs to the street and calls out to some children, playing with her superior ones, "If you don't go home I'll kill you!" This "I'll kill you" spirit, tho' but in words is a great evil, who can tell the result of such examples? Surely we need reform in our midst. Union will beget power over evil, the Lord grant it, Amen."

Song:-

"How beautiful are the feet of those that

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preach glad tidings upon the mountains." Bro. Hast, of Coal Creek, deserves great praise for his training the Saints there in music. The harmony was good.

Porter Rockwell

called on me and said he needed 2 men from our Company, and as he had seen Gov. Young, he wished me to see him to carry a message to our camp. I went with P. P. Pratt to Isaac Haight's, where the Presidency had retired. Brigham Young said,—"Porter wants 2 men to go with him, and John Lott and John Murdock are just the boys." He afterwards said—"Bro. Brown you need not bring your family down here, but if you or any of your Company wish to visit your families, 4 or 5 of you may go at a time, it will require about 9 days to go and as many to return; you need not be away from your duties more than 25 days." 22. 23.

Parley said—Bro. Brown, this is the greatest work you ever were engaged in, be not cast down, be patient and the Lord will bless you. Write to me at San Francisco. We afterwards met at Joel H. Johnson's and had some beer with him, Chipman, Bullock,

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Lee, &c. We rode home southwards to Harmony, P. P. Pratt and his Company westward to California: Govr. Young and Suite northward to Parowan, &c. I found the missionaries at camp had had a good meeting in Bro. Groves. They were addressed by Bros. Lewis, Allen, Atwood and others, all rejoiced.

22. Monday, 22 May.—Spent the forenoon copying my journal. Some ploughs were employed for the Indians. After dinner we moved to the new settlement.

23. Tuesday, 23 May.—Most men employed to-day on the water canal, I was engaged writing this book for the Historian's Office, and in the afternoon attended a meeting of counsel. After prayer by J. D. Brown, Bro. Lewis recounted what had occurred in counsel on Sunday 21— each prayed and Bro. Allen said brother Lewis might now speak and free his mind. He then said I think we ought to take a trip south and see Joker, the Chief of the Piede band, and how Israel lies scattered in the south; had heard that some Indians there were so poorly covered they had never ventured out to see a white man; also to see that they managed properly the seeds we gave

them, see their condition that we might do the most good, and how we could best provide for ourselves if we should go there. Our calling requires us to know the mind of the Spirit of the Lord in all our moves in this mission, see and judge for ourselves and not depend entirely on the testimony of others. Bro. Atwood followed and agreed with Bro. Lewis. From President Youngs teachings he felt the responsibility of this now greater, being entirely upon us, and desired to accomplish all the good we could. Bro. Allen was glad to see that in good spirit and faith we wished to do our duty and see this mission prosper, but felt to defer this trip for a few days, for our grain would require watering; if we went right off we would have to hurry back, and this he thought would satisfy the Company.— Adjourned to this day, when Bro. Allen said he thought a party could move in a day or two. Bro. Lewis would like to take a little seed corn, melons, &c., so that if we went again in the fall, we would have something to eat, and it would show the chief we accepted their offer to come and occupy their lands. Brother Allen objected to this, thought it was too late—

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Bro. Atwood was of the same mind: Bro. Lewis repeated his conviction that this would be a loud sermon to Sogwer, that we were his friends, others had promised to come and open his lands and had not kept their word; if we go and take no seed, they would again feel disappointed. Bro. Allen on reconsidering, it could be done, others would have to follow and they could attend to the watering of it, and the Indians would also likely help. Bro. Brown said a beginning of this sort would please them and fulfil a promise: Agreed that a company start on Thursday if all the missionaries approve: Agreed also that according to H. C. Kimball's counsel some go to Parowan for some more seed potatoes.

In the evening we had a general meeting of this company, when those were set apart and blessed for this mission who had not been to the Council House on 10th April, viz:— John Murdock, John Lott, R. C. Allen, Isaac Riddle, Lorenzo Roundy and Benjamin Ivnell, under the hands of Bros. Lewis, Atwood, Brown, &c. Bro. Allen made some remarks on some being overanxious about going out on a trip south: his remarks hurt the feelings of Jacob Hamblin,

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who said he felt them to be too personal. He had spoken his mind in private to Bro. Allen, and next day had it thrown in his teeth, while on the canal, publicly. If this whole body meet 26.
and seek the mind of the Lord, did not think they would err much in appointing men to go out and visit the Indians. Did not like so many private meetings. An explanation was given and apology made by Bro. Allen, which restored 'Harmony'.

24. Wednesday 24 May.— A thunder shower last night broke up our meeting— Now a fine warm morning. I was all day engaged working on the canal with the brethren, we have now got the water down to the cedars within 1½ miles of our land.

25. Thursday 25 May.— Fine weather continued. D. Lewis, S. F. Atwood, I. Riddle, Ira Hatch and Carlos Shirts started this morning from Camp to go south and visit 27.
the Indians, Togner and his band. Prime Collman, one of the missionaries, arrived. All at the ditch. Turned the water in but found from lack of knowledge, either in the levelling or ploughing, some of the banks were too

Southern Indian Mission, May, 1854.

25. low, and soon were broken down. We had a days digging on the hills and filling up the banks on the hollows.

26. Friday, 26 May. — Mending our ditch banks to-day. Had the water on our fields to-day a little, but from carelessness or some other cause too great a fall was given to it, washed out sand and this filling up more level places and overflowed the banks. This evening the missionaries formed themselves into a military corps at J. D. Lee's request, and it was agreed W. Henefer and R. C. Allen go up to Parowan for seed potatoes. We this day voted to sustain Reuben Carter as water master. Bro. Lewis with his company "this day after passing over an unbroken and rocky road down south among the Pahute Indians camped on 2 springs of good water — plenty of grape vines around and called these Grape Vine Springs."

27. Saturday, 27 May. — Engaged to-day repairing the lower banks of water ditch and levelling for a new channel to enclose more land for extensive farms, but little watering done, land not yet prepared. Bro. Lewis' Company "left an old Indian trail that probably would have taken them to Santa Clara, and hav-

ing no Indian guide they turned east in search for a trail, then turned down a dry kanyon for several miles, in a south west direction— here on the left they found one mountain intermingled with Isinglass (Felspar or Mica?) farther they came to two perpendicular rocks several hundred feet square, on this rock were many engravings of an ancient date from appearance, images of men and beasts, and as it were an army of men marching with weapons of war to-ward the west, and opposed to these stood a man, both hands raised above his head as if asking for mercy of these men— a river and lake were also engraven on this rock, and a serpent coiled up, this was about ¾ of a mile off the Rio Virgin, but finding the mountains too high to ascend and too close to the river to proceed they turned to near Grape Vine Springs and took a southwest course following an old Indian trail on a good road 4 miles encamped for the night" "and the day after Bro. Lewis and Company— 2 miles farther on came to Quail Creek— found some old quails with some young ones. This Creek runs into Cotton-wood Creek, and with it runs through a gap in the moun-

tains about ½ a mile from their last nights encampment and empties into the Rio Virgin. We saw the timber of the Virgin but the mountains too much broken up here to approach it; we passed on to it about 10 miles, and finding no arable land on this side here and from all appearance none on the other and finding the mountains converging southward, and no Indians or late signs of them, and an Indian patch of 1 acre planted with wheat and corn both in hills — the corn was too thick and then after this and amongst it was as many pumpkins, squash, &c., as was enough to cover the land had there been no corn. Thinks farming land scarce here and though some might be got on the benches, fears the water could not be got to it. Some Cottonwood, a little ash and low cedar, many grape vines — the ouse or oose — which the Indians say is very sweet, was mostly killed off by the frost — but some were in size like a large ; found many pieces of earthen-ware, well colored and mathematically correct; found several petrified trees and wood, and this on the top of a high mountain — trunk, bark, branches, all had fallen and become rock. Started on our way home",

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says Brother Lewis.

28. Sunday, 28 May.— Men started to examine our water ditches and dams near the source. Some of our men watering this day. Report says the water from the mountains is less. I went down to see our garden lots at old Carrel. The pease, beans and vines look well. Joined the settlers in their meeting. Bro. Lee 29.
spoke of disunion and its effects a breaking up—by the efforts of some tale-bearer. I there heard news of our camp of which I was igno- 30.
rant. A few words spoken in haste when watering were magnified into a fight, and a trial of the offending parties was spoken of as the first dirty work their Bishop would have to do. I ridiculed the idea and assured them that union and a good spirit prevailed with us, and we were capable of handling our own difficulties. We had a long conversation about the water, its failing, and the unequal distribution,—when Bro. Lee said he would soon turn or permit Ash Creek to be turned into our water ditch. At present 1 hour is allowed to water 1 acre. 3 31.
hours required, and the man that has done his equal portion of the labor on the water

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ditch and has allowed to him only 12 acres (the missionaries have this each) only gets the water 2 hours when the settler who has put in 10 acres has 10 hours to water.

Bro. Lewis and his company retired this evening. We had a good meeting, liberty and good feelings prevailed.

29. Monday, 29 May.— A cold wet morning. I was engaged grubbing for ploughing. Others resting.

30. Tuesday, 30 May.— All men gone to bring in the fifth stream, viz, Ash Creek to our canal that we may have more water. Frost during the past night killed the corn partially and most of our beans and vines, sown too early. We ploughed and put in potatoes, corn, squash, &c. We discovered an old mean Indian stealing a handkerchief, took it from him, his companions laughed and he became mad, went off and kindled a train of fires on his way to Coal Creek, apparently to burn up the cattles feed.

31. Wednesday, 31 May.— Hired an Indian man to grub for me, while I go to the water ditch.— A Bowery made this day for our meetings. Administered to an Indian child.

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Thursday 1 June.— Most of the Company engaged writing to their families to-day. The water from Ash Creek turned into the Canal. John Murdock and Jno. Lott preparing to start for the City.

2. Friday 2 June.— Dispatched a large mail by them to our relations, &c. Finished my grubbing. Some men engaged cutting seed potatoes; others plowing land for these we got at Parowan and are to be divided among the missionaries when grown—among all. Wind south and strong at noon.

3. Saturday, 3 June.— Fine morning. Plowing and planting our corn; had Bros. Lewis, Heneferr and Hardy's horses to help.

4. Sunday, 4 June.— Finished our plowing, dredging planting and preparing for irrigation. Camp had three meetings. I could only have the plough this day.

5. Monday, 5 June.— Wind north to-day and yesterday. Weather fine. Engaged finishing water ditches on our 2 acre lots. Commenced school to study the Pah-Ute language. Some washing, some darning, &c.

6. Tuesday, 6 June.— Many of the missionaries at old Carrel watering their garden patch-

6. Southern Indian Mission, June, 1854.

es. Found our beans, squash, melons, &c., destroyed by frost. Replanted some beans, potatoes and corn. Wind south. Moon clear, & cold.

7. Wednesday, 7 June. — Eight of our company, viz., R. C. Allen, J. D. Brown, Lorenzo Roundy, W. Henefer, J. Hamblin, A. P. Hardy, A. G. Thornton, Thales Haskell and Hyrum Evans, Interpreter, — this morning at 10 left our camp to prosecute our mission among the Indians south, purposing first to visit Toquer, one of their chiefs. As we passed slowly along on horseback we came in sight of

An Indian Burial.

Now it is said they bury their dead after the white man's pattern here, as much as they can, but formerly they are supposed to have hid the body away among the rocks, where, no doubt the hungry wolves found them; by others it is supposed they burned their dead. When they inter a body they bury all with it, the blankets, or rabbit skin mantilla, bows and arrow, or gun if they have one. I learn from Rachel Lee that an Indian child died a few days ago, she took an inter-

preter with her and tried to get the child to wash and dress it after our fashion, and put it into a coffin, the mother refused, and requested her to leave, she moved off homewards, but on the way concealed herself among the bushes hoping to see their movements, but they eluded her observation and whether this corpse was burnt or hid away she could not say. We did not approach the assembled crowd, but supposed there were Mormons there as well as Indians, and that a grave was being filled up from their circular form. The name of the Indian was "Pierre," we saw him a few days before and discovered that consumption dried up his vitals, and worn him to a skeleton form. We then pronounced his death near. He is said to have been hurt while fighting for or to obtain a wife.— his second— his first being still alive, which some say is customary here— the strongest and boldest being the most successful. When he lay a dying his only bed was the dusty earth. I could not help reflecting "to dust we must return"— Alas! poor Indians how near the soil you ever have been! at birth dropped into the dust, creeping, lying and running

7. Southern Indian Mission, June, 1854.

in it with no other table—thy work-bench,—thy gambling table—thy theatre—pulpit—stage—bed of joy, sorrow and death: With apparent sympathy thou art surrounded by thy wives, children and friends, though at a little distance in sad and mournful silence—the head of the dying one resting on the roots of a bunch of brushoak, his feet drawn up to his back, his legs and thighs wasted away except at the joints: "return to dust!" Why poor, dark degraded Lamanite thou never went far out of it! What are thy hopes? Dreamest thou of bright and sunny days, of fields illimitable as now thy native wilds are, but filled with herds and flocks of mountain sheep, of deer, of elk, of herds of cattle whose numbers still increase, though thou forever huntest there, and livest among them, or hearest thou the roar of merriment that "eesh" thou didst enjoy when mingling in the war dance, or the yet still wilder warwhoop, or the shouts of victory at scalping time, or is all with thee a dreary waste of darkness? an eternal night?

We reached Harmony old Carrel at noon, and then moved on across Ash Creek,

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on new untrodden ground. We had "
an aged Indian for our guide, and anoth
er Indian, Dick, soon joined us: for the
first four miles till we again struck Ash
Creek. We had a long rocky bench or rolling
hill then descending around the same, by a
long steep rocky hill, thence for some miles
on a good level bottom of Ash Creek, then
over other rolling ridges of sand and rocky
bolders alternately till at near sundown
16 miles from our old Camel and 20 from
our camp. We reached Yoker's Wickeups. Our
Indian guides had gone before to tell them,
and 3 young braves came out to meet us.
x "eesh" – time past. After passing over some
rough, rocky steep hills and large boulders
we come to see the smoke of

The Chief Yogger's Wickeups

Composed of long branches of willows, cotton-
wood and stalks of corn, 3 of them – the willows
stuck in the ground slantingly so that they
meet at the top, the leaves of these and a
neighboring ash tree was all the shelter from
wind or rain.

The Chief's Picture.

Yoker is a small broad old man about

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50 years of age. Broad bald forehead, rather flat: flat nose and darker in color than most other Indians—a beard long and thin, pulled out some of it for a time, but continued not as most other Indians do; more like a negro than other Indians, but still the hair left on his head is not the short wooly curly hair of a nigger, but the long, straight, black hair of Israel's race. His children are more comely than he. He received us very cordially, and when told that K. C. Allen was our Captain—the two big men embraced each other very affectionately, more like the refined French and people of civilized Europe than the rude Indians and hardened rough ones of the new born West. They seemed like brothers that had met after a long separation, by dividing oceans: We believe the warm kiss of eastern climes would have ended this intense embrace, but for the maiden blushes—the modesty or coolness of our youthful Captain. Cap. Joker then very courteously led us to our suite of apartments in the great mansion of our common parent, in the sandy bottoms about 30 yds. north of their 3 wickeups—warning us to keep our horses off his grape vines, some 5

or 6 bunches of which intertwined their tendrils with the tall bunch grass.

The Supper.

After turning out our horses to but a scanty picking among the rocks, we untied our wallets, and drew forth some raw bacon, bread and cheese, and now being surrounded by some 15 Indians looking as hungry as we felt we were after our long day's ride, 2 squaws and 2 children, we all sat down on the sandy carpet and partook about equally. Much talk ensued and most of it but little understood by us. They have small stripes of corn, squash, potatoes, &c., all scratched in with their hands, for miles along Ash Creek and seem very industrious. We went over to their Wickeups after our supper and found their women grinding seeds by the light of the moon, and boiling a large potful of pottage—in a conical shaped dish made from clay and sand thin and hard. This mess seemed of a darkish grey color with like chunks of bacon in it. We tasted the flour which the women were making from the seeds of grass—by mobing them between two rocks. It tasted much like buckwheat flour or bean meal. What we fancied to be pieces of bacon, I have been told were

bunches of matted ants. One of the brethren tasted this food and said, these clusters tasted very oily but knew not the cause; this porridge the female stirred with a large spoon or ladle, like the water gourds of the Slates made from the horn of a mountain sheep; with this the mess was divided on wicker baskets, flat, in the shape of flat wood turned dishes, about 1 quart to each — the elder served first — this was soon cleaned out by bending the forefinger of the right hand inwards around the point of the thumb for a spoon. — the same dish handed back and filled and passed round. They supped this up greedily, and with the head of a roasted porcupine, brains and bones, added to an entire roasted sand lark, seemed, added to what we gave them — to about satisfy. Then like hogs with little or no covering they huddled together in the sand. Oh! how Ephraim has fallen!

After prayer, we too were soon asleep — on our buffalo robes — not far from our friends.

The Road.

Can a road be made southward by this route to San Diego and California? We think it can but as some 8 miles are

over hilly and very rocky ground. The expense will be great, the other 8 miles are over heavy sand hills and some good bottoms on the Ash Creek and Rio Virgin. There are some deep, dry gullys or creeks, but from the number and size of the boulders that are abrasions or washings from the mountains, we suppose that in early spring these must be filled with water from the melting snow off the mountains which are here some 5 miles off only and appear covered with good timber. Now the snow is mostly off these. 2 or 3 bridges probably required.

We are now near the 37° no. latitude — the boundary line between Utah Territory and Lower California — or New Mexico. The road would have to pass here near the Ash Creek between the two great chains of mountains that nearly meet here, one called the Wasatch chain on the maps — the creek passes between them deep chasms, small ash and cottonwood are found here on this creek.

The Scenery.

What 2 abrupt terminations are these to the two chains of mountains east, and west, like leaping off places at the world's end!

1854 7. Southern Indian Mission, June, 1854.

But see over Ash Creek to the east, what table lands are these broken off so abruptly? by some floods of water, what lofty spires? what turrets! what walls! what bastions! what outworks to some elevated forts! what battlements are these? what inaccessible ramparts? From these no doubt are often heard Heaven's artillery cannonading. What guards patrol these elevated walls? Are these the boundaries of the northern Rio Virgin? They are.

8. Thursday, 8 June. — Ash Creek roared, the wind whistled during the night, and, some of us were insensible of either, but chilly, we arose at 5 a. m. The Indians too were up. They again partook with us. We took our horses off to better feed, east by south of this creek about 1½ miles to another creek and small bottom of better grass. The Indians are all off planting some seed corn we gave them, their women grinding a kind of grass seed into flour; two of our men off hunting, the rest guarding our horses and seeing the Indians farm, I alone guarding our luggage and writing here I composed the following:—

(over)

8. Southern Indian Mission, June, 185- 8.

"Missionaries' Song."
The Spirit Enquires.

1 "Stop! Stop! some spirit whispers, Who are you? when you come?
Why tread this ground long sacred? Have you no other home?
The ashes of our fathers sleep soundly here – untrod –
Are you in search of paltry gold? or servants of "Shenowab"? *
Tell, tell, pray quickly tell
Are you in search of paltry gold? or servants of Shenowab? *

The missionaries speak

2 "Our fathers came from "Kolob," a long, long time ago,
And we the sons of royal sires are also here below,
In search of Shenowabs children, a noble royal race,
The sons of Joseph – Ephraim – are any in this place?
Tell, tell, pray quickly do,
Or must we go for Israels race to Chili and Peru?

The Spirit.

3 Go forward, oh go forward to Yokers Pahute bands, –
The Yumos, Moquis – Navajos you'll find in southern lands
"The keys are turned" – the days have come that Prophets have foretold
The sires to sons – the sons to sires are turned, and not to gold.
Tell, tell, pray quickly tell,
The sires to sons – the sons to sires are turned, and not to gold.

The Missionaries.

4 Then are the hearts of fathers to children turned in truth,
We boldly will go forward and labor in our youth,
For Israels and the remnants sake, we leave wives, lands and home,

*Shenowab = God, – the Great Spirit.

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Adopt the Indian's Wickeup, and call it happy home.
Home, home, sweet quiet home
Adopt the Indian's Wickeup, and call it happy home.

The Spirit.

5 You'll find some naked-hungry-laborious-honest poor,
Begin with them and aid them first, here is an open door,
We've opened it, no man can shut, be patient faithful men,
Their language learn, we'll aid you "*Pisherrany" to them,
Tell, tell, pray quickly tell
Read Mormon and Moroni's tales and how their fathers fell.

The Missionaries.

6 The coming of their fathers "*Etish" from Judah's land,
Of Jared also and his sons, from Babel's tow'r a band,
Of faithful Israel's virtuous race, some thousand moons ago,
On whom the great Shenowah, his Spirit did bestow
Tell, tell, pray quickly tell,
Yes, all of this, and much more too, by Heaven's aid we'll tell.

The Spirit.

7 Tell them, when Priesthood was obeyed, those saints were greatly blest,
In numbers, plenty, health and peace, and then they oft did rest
And when the people's will prevailed, and Heaven's laws were broke
The Priesthood killed—confusion reigned—men Shenowah did provoke.
Tell, tell, pray quickly tell,
All this and more, and Heaven will aid, as sure as God ever spoke.

"*Pisherrany" = to talk or speak. "*Etish" – a long time back.

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The Missionaries.

8 We'll tell them how by avarice, and selfishness of old,
The Lamanites – their fathers – all, for love of mammon-gold,
Contemptuously – the Iron rod, and Priesthood they did treat
Obtained therefore a darkened skin, and sufferings most meet.
Tell, tell, pray quickly tell,
Yes, all of this, by Heaven's aid, and much more too we'll tell.

The Spirit.

9 Their fathers from the Heavens look, to see if they'll repent,
And think their sufferings enough, for this and more you're sent,
The promises they did obtain are sure, and now if they
Will hear your words and be baptized believingly they may.
Tell, tell, pray quickly tell
All Saints in Heaven and Saints on earth will lift them out of hell.

The Missionaries.

10 Our Father in the Heavens, and Saints on earth we implore,
To aid by Spirit-wisdom too, and substance from your store,
That we may teach, feed, clothe and clean the red men every one,
Exalt from humble pickenps and save in happy home.
Home, home, clean happy home,
Exalt from humble pickenps to eternal happy homes.

Thos. D. Brown, fe cit.

At noon we went across Ash Creek and saw Joker and another Indian watering and planting corn, potatoes, squash, &c. – They have made a good irrigating canal some ½ mile long. They have about 3 acres well planted

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with potatoes, corn, squash, water melons, and are very industrious. They have only 1 hoe which they use in watering, &c. All their digging and planting they do with sticks resembling an axe handle. On returning we saw four Indians coming down a mountain from the east with 2 horses, and though backwards at first—and said "Cot tam Posujaway" "I do not understand;" they ate with us and became more familiar, this opened not only a road to their stomachs but to their understanding. They are 1 day's journey from their Wickeups; are taller, and appear more intellectual. They call themselves Pahutes and are taller than the Paiedes, I believe them to be of the same tribe, but pronounce the name differently. They are handsomer and more intelligent.

At same time another son of Joker named Jerab or by baptism David came in from Coal Creek on his way from California, this same was ordained by G. D. Lee. Have these all met that we may bless them and do them good? In their presence I sung the "Missionaries Song," and repeated the words Joker, "pesherrany" and "Shenowab." They seemed much pleased. The Spirit of the Lord and our mission be upon us.

Joker and Pantemonea visited us this evening and spent much time talking. Pavinapooh also was

present an old Indian apparently about 80 years of age. We met in counsel and the burden of their talk was "We are hungry often, we want food, we are naked, we want shirts, pants and hats.

Yesterday after our departure from Harmony, Bro. Dame from Parowan arrived, Bro. D. Lewis assisted him and Bro. Lee to survey the ground for Fort and Corral. In the evening the missionaries came together for prayer and bro. Dame being called upon testified of the good spirit that rested upon us; others followed and the Spirit of the Lord was there.

And on this day, the 8th,- the missionaries assembled at an early hour for prayers and the Indian school. A vote was then taken to know if the missionaries wish to build a temporary Corral. They voted to build one to-morrow. In the afternoon Bro. G. S. Clarke came from J. D. Lee to have Bro. Lewis help him look out a good camping place. Said that Bro. Lee had given orders to have the public Corral built, and he should give 2½ acres to the missionaries each if they would turn in build their share of it. In the evening Camp met and attended to prayers. Bro. Dames horses having strayed off he stayed with us another night.

9. Friday, 9 June. — We started from Joker's Pickeups at 9½ a. m. We travelled down Ash

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Creek and came to 2 larger patches of ground, than he at present farms and better land, ditches around them also for irrigation but I suppose they have abandoned them for want of tools strong enough to take up the corn roots; about 2 miles down we came to the ford of the Rio Virgin, and crossed this is a swift running river, about 2 rods wide here and 2 feet deep. We soon ascended the neighboring bluff for here the bottom is very narrow, and passed over some elevated bench land, some rocks, as our route approached the foot of the mountain, much sand on these elevated benches in which the prickly pear "nawoop" — the cactus - "Wearump" and "tall ouze" grow abundanthy, "tamaweep" I have given the names here they grow in thousands, and yet I have seen one or two in gentlemen's hot houses in England considered as rare plants; the farther south we go, I am yet more abundanthy convinced that a good road can be made this way. At 1½ o'c p. m. we halted on the Rio Virgin having travelled about 4 hours or 14 miles, at our rate of travelling. We had dinner, and all afterwards bathed in the Rio Virgin. Our two guides Dauets and Iso left us for one hour and returned with three men, all Paiedes or Pahutes, and 3 boys about 10 years of age. Their wickeups we afterwards.

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found were on the Santa Clara, perhaps about 7 miles off by the Indian trail. The names of these Indians are Cap. Tsatwouts or Tatsigobits or "Amos" as he was afterwards called when baptized, Tompekitock and Hanintamos, they had one horse, manonee wine — all good and peaceable, Amen. I slept little all being on a low bottom and musquitos bad, though in this country generally these are few. 10.

At Harmony, on the morning of the 9th, Bro. David Lewis presented to the missionaries their Bro. Lees suggestions per Bro. G. S. Clarke concerning building the Corral and the amount of land offered to each, viz., 2½ acres, gave his views on it, and called for the minds of the Company. All were agreed to build a temporary Corral, and remain as we are until we have a better understanding of things and the signs of the times, considering if we did not build any of the Corral, we would be even with the settlers and more too, on the public works. The Company then went to work on the temporary Corral, and finished it about noon, Bro. Riddle then took his horses to take Bob. Dame home, as the horses of the latter had not yet been found, Bro. David Lewis accompanied them having some business at

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9. Parowan. They started at 2½ o'clock p. m. In the evening all attended prayers as usual.

10. Saturday, 10 June.— We started from this part of the Rio Virgin at 8.30 a. m. and for a time rode on its banks southward cutting much of the fruit resembling the red currant—very sweet, called "ope"—and of which we ate freely. We passed through a gap of an elevated shelving rock which forms the bank of the Rio Virgin on the east—this dips eastward at an angle of about 45° eastward dipping down into the ground at about 5 rods from its abrupt summit. This rock appears the result of a volcanic explosion or earthquake and runs for miles north and south; through this the Rio Virgin has cut its course in a westerly direction, like a canal that had cast up its banks when pent up, and seeking a lower level. We passed this and came to an elevated and isolated hill or mound that seems a detached part of the chain north of this and west of the shelving elevation just described. Are these all volcanic productions? if not how came they to be lifted up so far above the surrounding hills and elevated bench lands? They appear to have been washed aforetime by floods of water sweeping past and around them,

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but I cannot see that water is the cause, unless it mingles with internal fire, and there finds minerals and metals, &c., on commingling with which, intensely increases heat— if it do not originate or generate it, which in its turn may convert the water into steam, and this for years being pent up and continually increasing, seeks to exert its force towards ampler space; rolling and heaving produces in its endeavors to escape,— what men have called

Earthquakes!

and this immeasurable body of steam, in forcing its way outwards at first raises these mountains, then come forth scoriated cinders, that some call "lava" others call it "Emery" which here abounds. We travelled till about 10.30 a. m. 5 miles south west, and on opening out from these hills on to a fine table land south and east of the Rio Virgin about 1 mile, saw some squaws and children gathering berries, two of us, myself and Wm. Henefer rode over to the young squaw nearest us, the rest rode on westward to the river where smoke arose from the cotton woods which the Indians were burning off to clear some more farming land. Oh! how she feared to approach us when we kindly asked some shutcup— holding out a basket of berries at full

arms length yet some feet off from where we could reach, we approached a little near, she trembled and sweat and her limbs together as if required to keep her reins steady that there should be no apparent leakage; such was her fear.

Down by the roots of some trees and among some willows by the river we saw some families, they were all nearly naked and much afraid of their children, here we crossed the river and camped on the north side of a bend of the Rio Virgin on a grassy bottom, here was a small patch of corn, &c., well up; here 3 Indians joined us from the Santa Clara, having been notified by those who were with us yesterday. The Indian name of the Santa Clara is "Tornd-quint" - the Indian name of the Rio Virgin is "Parouse". To them and 3 here we gave 1 cup of flour each; but we must cease feeding the Indians, or cease our mission, we have labored for our bread-stuffs and carried it upwards 350 miles. Our duty is not to feed them but teach them to raise more abundantly for themselves, and be kind to them otherwise and learn their language. Names "Paheacit," "Reiainrike," "Pshaminty," "Atneat," "Cazouni" - other four, joined us from the "Tornaquent, these also were no doubt warned by Isatwoots who said they were all hungry "tooijee" - very and wan-

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ted chetcup-food. 2 more joined us before sundown, 13 in all and we were 8.

On the 10th at Harmony- the missionaries came together early to pray and attend school to learn the Indian language. Each then went to planting, watering, &c.

11. Sunday, 11 June.- Left camp at 8.30 a. m. and rolled Southward till we struck the Santa Clara at 11 o'clock. At 11.30 a. m. we camped about 1 mile up the Santa Clara in a cotton wood grove. The road this morning was on the west beach, rolling and level bottoms of the Rio Virgin, on the Tomaguint we came to a fine lot of wheat nearly ripe. Still much fruit "ope". This point namely, nearly at the mouth of the Santa Clara seems an old settlement, as there are many corn lots abandoned, for the same reason I had formerly supposed- the roots. This place seemed more comfortable to me, than any place we had come to: crops living and many human beings. They were much afraid especially the squaws and children. The most of the Indians that were with us yesterday travelled with us this day about 9 miles we travelled- very hot- they slept near us in the wickeups last night, and now their number is swelled to 22; they were as

hungry as we, and I suppose more so, even so that they could have eaten all we had at one meal, yet we disliked to eat in their presence and they not enjoy food with us, so we abstained from eating till all cleared off. After supper 5 of us left camp to visit "matupremups" wickeup – there we found some 8 or 10 men and 2 squaws only, and a "nantsits" – female child – they were in great fear (shereah) when we approached, so much so, the red men became pale and trembled; this wore off after a while. We found an old man had fled, they called him, he did not come, Jacob Hamblin a quiet man went out and found him rolled up in his rabbit skin mantlet, like a rabbit hid in an old wickeup, he patted him on the shoulder, looked kindly upon him and told him the Mormons were "toojee ticaboo toinab," very friendly and the same as the Pahutes, finally he came and sat down beside me all trembling. After smoking with us he became more composed. The little child that had buried itself in her father's bosom crying, rushed out sweating and ran towards her mother and hid behind her. The grandmother of this child, a very old woman, was the only one that did the hard work; she brought a wicker basket full of water slung on her head as

the fish women of Edinburgh carry their loads of fish, thus those carry their children and other loads. She then went for a bundle of dry brush for fire wood, and then began to crush their dried berries. She called aloud for me to come and sup; she handed me a large spoon made of the horn of a mountain sheep that would hold about a pint, full of this home made wine, she then sat down a large bowl made of small willows, and pitched within full of this wine To our men, and we all partook freely of this sweet and nourishing fluid. We smoked with them and sung some of the Saints hymns, and a good spirit prevailed. Their fears gave way to confidence and love; they were liberally kind with their wine, wheat and seed flour porridge and berries. They asked us to sing again, we told them it was one way the Mormons spoke to Shenowab. One of their men still kept grinding their seed into flour for porridge. They have a large thin earthen pot, as at Pokers camp, in which their seething is done, would hold about 2 gallons and is made of red clay and sand about ¼ of an inch thick and dried in the sun. During our singing they all kept very still. Another female —"peshamon" was drying the heads of green wheat in the ashes; this they had pulled while yet in the

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milk; they dried it sufficiently hard — the heads tied up in small bunches that when taken out of the ashes they could rub the wheat from the husks and thus prepare it for grinding into flour, they rub on a flat wicker basket and grind between 2 rocks, the larger lying on the ground, the smaller kept in their hands and pushed out and in, or from and to them horizontally. There appear many patches of good wheat land on this stream, across which Beaver dams are built every few rods, and the banks being low, the water overflows much and renders the bottoms good grazing patches. There was appearances of salaratus too here, much white salt in crustation on the land, by cutting the beaver dams open, these bottoms will become dry, and irrigation will be easy. We saw the Indians have fine specimens of rock salt and iron pyrites also a rock which when ground and mixed with gum from the pine trees, made a beautiful green paint with which they painted their arrows, also a heavy red substance resembling red lead, some supposed its basis was quicksilver; also fine pipes made of transparent green marble, all of which they got off the mountains pointing south and west. We have attended to our prayers in the season thereof, and often individually and by twos the mis-

sionaries go out and call on the God of Israel. We attend also to our guards, but one thing I note among our younger brethren, their folly and trifling too much. and this often in the presence of the Indians contrary to counsel; I mark the sagacity of the Indians in strong contrast. Is it because of their toil, poverty, hunger and nakedness that they appear thus so much more wise? I came to the conclusion in Scotland and England that the superior sagacity of the mechanics sons over the sons of noble-men and the affluent was in consequence of their greater toils, privation and experience. The young men of the Indians are more sober than ours, yet the motives of our young men are good.

At Harmony this day they held two meetings and much of the good spirit was there. 13.

12 Monday, 12 June. — Very hot during past night, many musquitos — warm morning and wind from the south east. Spent this day in studying the Indian language. Trading with them for berries, &c. They have no idea of the cost of flour, shirts, &c. They would offer a basket full of berries — say two hours labor in picking them for a shirt! Some paid them in small pieces of tobacco, and some gave them a quart of flour car-

ried over 350 miles for a quart of sweet berries - "ope." I bought one quart of these, and one quart of black and white currants mixed with goose-berries, all mostly ripe, and mixed these in our dough for currant bread. We also traded some powder and lead for some "nante" a very sweet substance made from roasting a shrub 24 hours in a covered fire; it resembles bread made of flour and molasses in taste, but in eating it, feels as if wheat straw were in the sweet (Speagamont) mixture.

At Harmony this day spent mostly in studying the Indian language. Bros. Lewis and Riddle returned from Parowan. Resolved that the cows be turned out 1 hour earlier, say by 6 o'clock a. m.

13. Tuesday, 13th June.—On Santa Clara, we collected our horses, packed up and rode some 5 miles farther up this stream; there are many patches of good land on both sides this stream, and a long strong grass abounds here well headed, which when rubbed out resembles oats. There are more wickeups and children than I have seen here, but these and the squaws fear much at our first approach, they are mostly naked. When we came nearly opposite to Tsategoups wickeup, we cross-

ed the river and were guided to good feed and a good camping place. About 40 Indians soon after seated themselves in a fine group and while the missionaries sang hymns, and the Indians smoked their pipes, I took a sketch of this interesting scene, and wished it had been done by abler artists. While we sung some of the older Indians with much childlike simplicity tried to imitate. We again through our interpreters W. Evan and Duects, "Dick" told them the objects of our mission to learn their language that we might be able to talk to them and teach them how to farm to more advantage with implements and procure more food, also clothes to cover them and keep them warm in cold winters. The latter they desire much from seeing the few who have lived and worked among the Mormons better clad. This Council broke up, and most of us went with Isatsegoup and other Indians to see their improvements; a good dam 3 rods wide slanting across the Santa Clara thus:  1 being the banks of the river, 2 the dam and 3 the course of water, from 2 a a water ditch or irrigating canal runs for 3/4 of a mile, round the base of rocky mountain in some places cut and worn from 6 to 10

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feet deep; all this accomplished with their hands and small sticks, no other implements being among them. There was good crops of wheat ripe in some places which they were cutting and using, and abundance of corn, many beans, and a green substance between the rows which we stooped and wished to pull out, till they told us it was part of their food. Some 10 acres are cultivated here, and as many or more at the settlement below this; indeed all along this river are small Indian patches of from 2 to 10 acres cultivated. And some of the missionaries have visited other portions of these bottoms and say there are many more small patches uncultivated. Again in the evening our camp went to their wickeups, by invitation and sung and had another long talk with the Indians. This seems a central point, we have now seen upwards 150 Indians during past few days, all saying they were often very hungry and are now nearly naked, they work very hard and accomplish very little. O, Lord! my spirit exclaims when will their salvation begin? Is this not the best time? and the harvest promises to be abundant, but the laborers and seed (clothes, implements, &c,) are few, one of them

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near me, exclaims while I am writing "Brigham Young come here."

The evening darkened, the clouds lowered, and soon abundance of rain fell which, tho' refreshing to the crops and grass was not very pleasant to us "sub tegmini fagi," having only the branches and leaves of a large tree to shelter us, this damped our energy a little, but the 14.
consideration that our elder brother, Jesus Christ had passed through such storms, had said — "The foxes have holes, the birds of the air have nests, but the Son of Man has not where to lay his head," measurably comforted us. We like him have the ground only for our beds, the wide space above for our chamber, and saddles, &c., for our pillows. We had more than Jacob who had only a rock to lay his head upon, then beheld he the opening heavens, Angels visits, then, "not few and far between," why so now? These reflections induce contentment, backed by the abiding belief that we are doing our Father's will. The rain ceased, the heavens cleared off, and soon we sank among the Indians to sleep unguarded and enjoyed a sweet rest. 3 Indians slept on my right hand, and about 3½ a. m. I was awoke by their bringing

wood and making fires.

At Harmony Bro. Lewis addressed the missionaries on our privileges and prospects in this settlement, as he had heard at Parowan and from Bp. Davies, and proposed that we take hold unitedly and build ¼ of the Public Corral. Agreed to unanimously.

13. 14. Wednesday, 14 June.—At Harmony the Brethren commenced cutting and hauling cedars for the Corral, and at evening meeting it was agreed that we dispense with public watching for the present.

On the Santa Clara the provisions of Thales Haskell and H. Evans had fallen short; it was deemed wisdom they should leave for Harmony. We were all willing to divide with them, but Bro. Allen counselled them to return that we might be able to stay longer among them. They started with an Indian guide to return by a new route. I had left my ink glass and pen in a bunch of tall grass that served me for a pillow farther down the Santa Clara. A. P. Hardy and I rode down and found them where we had left them. We then again called at the 3 wickeups near the mouth of the Santa Clara. They presented us with some

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porridge made from seed meal, and some made of wheat, "ope" wine, currants and berries all of which we partook, and were thankful for the good feelings of these Indians towards us. On our leaving one or two followed us on foot all the way back to our camp; we seem to draw this tribe here after us. A. P. Hardy's knife dropped from the sheath, and one of them finding it came into camp, but concealed it till he found Bro. Hardy's desire to have it found. At its utmost stretch he then asked how much he would give to have it found, - Bro. Hardy had promised some powder, but now being asked through our interpreter if he would not give a shirt, some having returned that had been out hunting it in vain, he now consented to this higher bid, when lo! at once the honest but cunning Indian pulls the knife from his bosom telling us where he found it. Bro. Hardy kept his promise and let him have the shirt "toy."

The Captain has two squaws, and 5 or 6 children. About 30 Indians and 5 or 6 squaws came to our camp this evening. We sung hymns, smoked the pipe of peace, and when the good spirit flowed freely. J. D.

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Brown addressed the Seventies on this mission on the importance of their calling, apostles to the nations, the certainty of our success if patient and faithful, for Nephi and others the fathers of these men in the heavens would aid us. Brigham and the twelve had spoken well of this mission, and we already begin to see Heber C. Kimball's prophecy beginning to be fulfilled, and told his dream or night vision.— He saw Joker 10 years hence, seated in a clean covered wagon, drawn by a fat pair of oxen, himself clean, neat and not the then haggard old man of toil we now beheld him, but full, fat, fair and youthful in appearance, the subject of rest, ease, plenty and enjoyment. Bros. Allen, Henefer, Thornton and Hardy spoke well. Bros. Roundy and Hamblins' feelings were full and longed for the day when they could express their sympathies in the native Indian language—the history of their fathers and the promises of God. Bros. Allen and Henefer then gave each man a piece of tobacco. Dick our interpreter and their own Captain Tatsworts spoke to them upwards of an hour on the objects of our mission—of their degen-

eration, salvation and exaltation in their own language, under the influence of a good Spirit. We then prayed and the Council broke up, all much pleased with our visit. We again spread our buffalo robes on the dusty ground, and unguarded and unmolested were soon fast asleep.

15. Thursday, 15 June.— Bros. Allen, Thornton and Heneffer started to explore the land on the Santa Clara with the Indian Captain; and four of us at home amused ourselves giving names to the Indians. We had many visited us during the day, and evening brought back our brethren who reported 3 good places for farming above this.

At Harmony this day the missionaries were all engaged chopping and hauling pickets and putting up a part of the public Corral. Thales Haskell and Hyrum Evans returned from Santa Clara with their Indian guide. In the evening Bros. Haskell and Evans recounted some particulars of their trip, the country, Indians, &c., &c.

16. Friday, 16 June.— The Brethren at Harmony worked as on yesterday.

On the Santa Clara, when the Recorder awoke he found eight ladies and many (12) chil-

dren had already arrived in their Court dresses, viz., each having on a mantilla, not of ermine, but of rabbit skins, very warm, this I presume we may call our morning Levee, the silver grey rabbit skin was as beautifully "neglige" as the spotted ermine of the proudest peeress, gracefully hung on the right or left shoulder alternately. These stayed during our morning devotions, and always keep a retired and modest distance, unless especially invited forward towards the fire, which we sometimes did, for the men have always kept them in the rear and seemed to esteem them as of but little account; yet among them there is caste, order, rank! The Captain's 2 squaws sat some 2 rods before the others, and the humble behind looked forward to them, as if in deference they said - "These are our leader's wives!" When did rank, pride, and aristocracy begin? How end? The common ones sat in a circle behind, and having spent upwards of an hour watching our cooking, ablutions, &c., they all arose to withdraw, but respectfully announced it by "pique wickeup," we replied "toy," - a term signifying satisfaction or pleasure "its all right," on questioning them we found that the older lady

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had four daughters present all married—very young and "en bon point"—jolli—having 2 and 3 children a piece. The women here are in better condition than the men.

Yesterday one of our lariats was cut in two and the one half taken away. They saw it grieved us, we said but little about it. The Captain and some other Indians agreed that a mean Indian—well known to them at the wickeup lower down, had taken it, one was sent off to see, and in the evening, he returned with it. We learn that a young squaw about 12 years of age was offered to Bro. Allen yesterday by her father. This offer was at present kindly declined. These Indians at present are nearly naked and poor in clothing, though by cultivating the soil they are less dependent on hunting, and are increasing their feed. Their eyes are keen, and in some instances their foreheads are high and broad, their language is ample, though at present we have discovered no grammatical arrangement, we all improve a little in the increase of our stock of words. Last night we again slept soundly and undisturbed "sub legmini fage" under the shaddow of a wide spreading box elder—not beach-tree; as the

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16.

Roman Poet hath it. At 9 a. m. I left the camp on foot in company with other 3 missionaries; they were on a hunting expedition and walked quickly; I was foot sore, unarmed and the day being hot, I walked slowly till near noon when I arrived at 3 wickeups near the foot of the abruptly terminating red mountains. Here I met the following Indians, peaceably disposed and smoked with them:— "Uncapan," "Panacoin," "Panamowith," "Carampour," "Sewooraris," "Catsacomb" and "Peter." Six squaws and 10 children.

While here, an Indian came running in informing us Col. Reese's train was close by. I turned and walked back to our camp, more than 6 miles, and found the news had reached before me; there I soon saw an Indian boy that I had seen some two hours before at the extremity of my walk, while there with the Indians. I wrote a note to Col. Reese's train informing them of the presence of missionaries and that we should ride up and see them either this evening or in the morning. I sent this by the Indian Peter; and observed before he started he took off his clean hickory shirt and blue cap, and put on an old skin shirt and wrapped his head in

an old cloth or kerchief, turban fashion. I thought this move was to give them a chance to improve his wardrobe. We afterwards discovered that he had run upwards 5 or 6 miles to run to the camping ground where we met them, and as the note he brought back was dated "Camp Springs" he must have run 3 or 4 miles farther, and after we had eaten some dinner we started after 4 o'clock, and, when 1 mile out we met this same Peter with a note from P. Margetson, desiring our company. Col. Reese had given him a shirt; he turned and ran with us back to the camp, and I calculated the distance he ran from noon to about 7½ o'clock P. M. distance was 35 miles, for which he received gratefully, the aforementioned shirt and supper.

This road was good except one mountain, near the east of it, lying between us and the Californian road, steep, rocky and only to be overcome by a winding or slanting road. The sun was an hour down, when far below near the river we saw the flickering light from the supper fire. We descended and soon stood in the presence of Col. Reese, Bros. S. W. White, Daddy Sherwood, Margetson, Babbitt, &c., Col. Reese presented to us 1 lb. of tea—the half of which we soon boiled in a camp kettle and supped. Col. Rs

16. train was short of meat and bread stuffs, we had flour. Our talk with them till after midnight was very interesting, especially Bro. S. W. White's acc of his visit to the Indians on the Muddy, in camping with Prest. P. P. Pratt.

17. Saturday 17 June. — A little after 4 o'clock and before Sun rise we arose and cooked some more tea and bread, ate breakfast and at about 7 o'clock started with the train up the Santa Clara to return to Harmony by the Mountain Meadows.

Abraham, the Jew, with a stock of goods, hailed by Father Sherwood, was in the Camp, they were much annoyed at each other, weak teams the cause. We travelled along the upper Santa Clara till we came to opposite the camp of a smart shrewd little Indian called Jim, or by his Indian name "Macoo$\overset{\text{v}}{\text{e}}$cooks" who here pressed us for baptism; here we stopped and as Bol. Reese expressed his desire to be present at the baptism, we waited till his train arrived, having in the first place administered to his sick younger brother named "Oremp" at their request. "O Lord - the Eternal Father do thou heal him!" The train having arrived we sang a hymn —

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"Redeemer of Israel, our only delight."
Then Bro. Allen prayed. We then proceeded to baptize the following, and after they came up out of the water, regretting we had not a clean shirt to put on each as they came up out of the water.
Captain R. C. Allen baptized:—

Indian name—	New name.
Tockwits Macoveooks—	James
Margarit—	John
Nangweimunt—	William
Sawowats—	Thomas
Moogwarawcep—	Reuben
Yawoowat—	James
Saweewats—	Lorenzo
Oreump—	Amos. × was very sick
Ompiqueets—	Samuel but after praying
Kaweeds—	Augustus over him and
Onhtoupe—	Isaac. baptism he felt much better.

Near this on a small bottom was a patch of land that had been cultivated. Corn roots and other marks of irrigating were manifest. Their wickeups are on the summit of a very high mountain, inaccessible to horses, and almost to man, but their wheat, potatoes, &c., at the base of the mountain had been much neglected on account of

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Jim's absence with the train for some days. He joined Father Sherwood in finding his horses, so as to get one shirt. Perhaps he had run off the same, that he might find them; and at this point Col. Reese gave Cap. Jim a fine pair of summer pants and a new shirt. Here also Abraham gave our Indian guide "Dick" or "Dueets" a good grey woolen shirt, and to me a package of his best tea.

We then united and appointed Bros. Jacob Hamblin and Wm. Henefer to stay among these Indians and those farther down the Santa Clara till we should get back to Harmony and send another company of the missionaries. We all left with them the balance of our provisions and flour, and rolled on about 5 miles farther, say 9 miles this day and about 12 miles from our camping ground yesterday. We at the request of Col. Reese and some Gentiles that accompanied him held a meeting with them after supper. J. D. Brown by request addressed them followed by R. C. Allen, L. Roundy, A. G. Thornton and W. G. Sherwood. Some scorpions were there — and what they called by this name we would have called — very large light colored spiders — near this are some

Indian wickeups and they too cultivate the soil, but we did not go to see their farms or patches.

18. Sunday, 18 June. — Arose early and prepared to start for some point where our horses could find better feed. Before going Col. Reese and I agreed to trade my powerfull American horse Billy, for two smaller ponies a Spanish 4 year old named Pinto and an Indian pony, both reduced and the latter had much skin off his back. This trade done in few words, we started and in crossing the Santa Clara frequently, then starting again ascended a very steep hill which must have tried the Col's reduced train, unless he took around the base of it more to the east; and again crossed the Santa Clara once or twice more. We camped at a place not far from this for breakfast near where two branches form the Santa Clara; we came up the smaller branch and crossed it many times till it disappeared in its source, then travelling many miles on a rising country of cedars and over some very abrupt hills brought us to the divide, or, as it is called the "rim of the basin." Here before us northward lay some miles of good grass well watered called The Mountain Mea-

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dow. Our course this day was northward and two thirds onward of this this Meadow. We turned eastward at Mountain Springs, being now nearly westward from our wagons, but how far from them we know not. After travelling about 4 miles eastward we came to a small Spring and good patch of grass, where we camped for the night, making our last meal of a little plain bread and tea, with a few red berries "ope" and rind of bacon. This Spring we named in honor of our Company "Hardy's Spring." We had some "Yant" left — a sweet food made by the Indians from a Shrub. This they smotheringly burn for 24 hours, after which it is baked together, is very sweet, and much resembles ginger bread, mixed with straw, this latter we spit out after using, being near the divide the night was cold, we had been 14 hours on the move resting 3 at breakfast and noon, and we allowed we had travelled 25 miles this day.

19. Monday, 19 June. — We again started homewards, after thanking our Heavenly Father for His care of us, and for the one cup of tea each we had then enjoyed, our only breakfast, we then struck a little Creek issuing from a gently sloping Kanyon, and went up some miles east

by south too far, we had not discovered that our guide had gone up a small kanyon in a northeasterly direction, those of the mission ahead had gone to the top of a divide and could have crossed over this way into a nice valley n. e. which we afterwards passed through; but they turned and after travelling some 2 miles northward over rough rocky mountains, again got into our guides tracks, and with him on an Indian trail passed through a nice small prairie or meadow, and entered another much larger, here was a fine creek at the south end of the valley and running in a north west direction, has been turned out of its natural course, perhaps by beavers, or in some other way, spreading in all directions has made a beautiful meadow of fine green wire grass hay, the grass is abundant and the water in depth only from 2 to 4 inches, this could easily be turned into its natural channel, and the soil being good-and the spot secluded would make a good strong place. The extent of land in this valley may be about 3 miles long and about 1 mile wide; This valley we called "Allen's Valley" in honor of our young Captain. Here while our horses and mules ate we shook out the contents of our ab-

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most empty bags and ate a few berries, rinds of bacon and crumbs of bread. Cedars very abundant, we passed over a long rise and mountain of these, and through some more valleys and streams, and saw more vallies off to the North East, then passing over another divide, came to a lovely spot — as the "Garden of the World," surrounded by lofty white smooth rocks on the North East side, and still more lofty mountains, covered with cedars and pines; a fine stream running through the centre, and covered with a beautiful crop of green hay. The form of this valley was circular and was beautifully studded with white round smooth rocks of all sizes — the tops of volcanic eruptions, some of them from 2 to 5 rods in diameter and from 5 to 10 feet high, this too would make a good small farming settlement, these rocks like the valley were all circular. We named this in honor of the Recorder — "Brown's Valley." It may be about 12 miles west of our new Fort at Harmony.

Rising up another mountain by a long gentle slope, where near the ravine of a small dry creek we saw some fine clover of 3 leafs; down this eastward we came to the source of the second stream we turned into our irrigating canal. The bottom

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here was too much tangled with underwood to pass through it without clearing, and along the abrupt sides of a rugged mountain among loose rocks and cedars for some 2 miles we led and drove our horses, the most difficult and dangerous I have passed through on this or any other journey. This we named "Roundy's Pass," as he led the way. A little to the North East of this we discovered where a much easier way might be made. We soon entered Harmony Valley and a little before sun down we reach our wagons, and found Bro. David Lewis and the rest of our company all well. We rejoiced to see a beautiful Corral made for the new fort of upright cedars 7 to 10 feet high and 20 rods square. The western side of 20 rods entirely made by the missionaries, who also had made a private Corral of horizontal cedars for temporary purposes near our wagons; also a Bowery of good size for meeting in. I was fatigued and the evening being colder than those we had enjoyed south, I retired early, after partaking of a good supper prepared by Bros. Hatch and Knights. I relished it having had but little to eat for two days.

21.

22.

20. Tuesday, 20 June.—I was still much fatigued and not much out till afternoon. Some

watering.— A good spirit kindly and harmoniously flowed. The brethren this evening recounted their adventures among the Indians, and Bro. Lewis gave the outlines of the Camp's proceedings during our absence. Mr. Woods attended our meetings while here.

21. Wednesday, 21 June. — This Company having resolved last evening to send out another detachment to the Santa Clara, Bros. Lewis, Robinson, Hatch, Riddle, Knights and Burges started at 9 a. m. westward sought out by H. Burges even that northward of Roundy's Pass named above, this we shall call Burges' Pass. Indian squaws washing for us this p.m. and some watering their land to-day. Resolved to help build a Bowery to meet in with the settlers but not to remove our wagons at present, and on

22. Thursday, 22 June wrote the following letter:-

"To Gov. Young.

Southern Indian Mission,
Headquarters, Harmony,
22 June, 1854.

Dear Sir,-

I lay before you a few more facts relating to the Pahute or Piede Indians — the riv-

ers Santa Clara and Rio Virgin – the mountains and roads in this southern country.

Eight of us having completed our plowing, sowing and early irrigation, started southward two weeks ago, and 20 miles south, on Ash Creek or Upper Rio Virgin, came to Chief Joke's camp; we found him grubbing and burning trees and clearing away rubbish from a 3 acre lot at the base of a mountain on the eastern side of Ash Creek. Some corn 2 feet up, beans, potatoes, squash, water-melons, but no wheat, – an irrigating canal cut round the base of the mountain about ½ mile in length, land sandy and light. Farther down we found some 5 acres of better soil that, formerly had borne a good crop of corn, deserted, I suppose for the want of implements; here we found only 1 hoe and 1 hatchet to many laborers, their work being done mostly by a stick or paddle, in size and appearance like our axe handle. We found other wickeups and Indians farther down on the Santa Clara equally destitute of cattle, plows, spades and almost naked. 25 miles farther south we struck the Santa Clara – here there is some good land cultivated some deserted and some unbroken; and some 3 wickeups well peopled all ac-

tively employed; here were about 5 acres of good wheat partially ripe; also corn, beans, &c., farther advanced; here and farther up the Santa Clara we found abundance of gooseberries, black, white and red currants ripe. About 7 miles up this river we found a central point more extensively peopled and farmed, the finest wheat I have seen in these valleys, and much farther forward than here or farther north.

We travelled among these mountains and found the men literally in caves, holes and dens of the earth, as well as on the almost inaccessible mountains. We travelled the Santa Clara from its mouth to its source, about 40 miles, saw about 200 Indians, lived with them and strove hard to increase our knowledge of their language. On the upper portion of the Santa Clara we met Col. Reese's train of goods, and learned that a good field lies before us on the Muddy among the same tribe some 90 miles farther south and west.

Brother P. P. Pratt and a brother from here visited them, as with us some have desired baptism which was not refused, though at present salvation to them will be increase of tools and farming implements that they may produce food for their sustenance during the whole year and have

surplus wherewith to procure clothing — they are very industrious and simple as children — own but few guns and horses, and many of them in trying to hold up a gun would put it to the left shoulder with the trigger upwards! It would be hard to drive them away from the small but fertile valleys of the Santa Clara. They rejoiced much to hear that the Big Captain had told Walker to quit stealing their squaws and children; and that we should write to the Big Captain for ploughs, spades, &c., and probably we might come and help them next year. They seemed to love us much and regretted our leaving them. We left 2 of our company among them and to-day 5 more have started out from this place to join them.

There are two roads that present themselves to us from this southward — say to San Bernardino. First that direct south from Coal Creek through Harmony to the Rio Virgin, 7 miles of this is very rocky and hilly, and would require much to make it, but would considerably lessen the distance, this route is desirable the other route that at present going westward from Coal Creek over the mountains and then again returning over the same chain of mountains to the Santa Clara and Rio Virgin, this carries travellers

at present too far eastward. It is supposed a road more westerly towards the Muddy and Vegas can be got avoiding the recrossing the mountains of the Santa Clara and Sandy Rio Virgin. Though we are at liberty to do all the good we can, perhaps it is out of our sphere and beyond our circle to explore this route as far south as the Muddy?

We have finished one fourth part of the corral, which is 20 rods square, have made the better half of an irrigating canal, and purpose finishing a fourth part of the Fort and claiming a fourth part of the land. This is according to Prest. Smith's advice from Parowan. Bro. Lee has said we should only have 2½ acres each man. How will this be? We are pretty well united and the good spirit prevails. Our crops are late and this climate colder than that south being nearer the rim of the basis. I enclose a song for the News if worthy, &c. &c.

J. D. Brown, Recorder for the Mission.

Thursday, 22 June. — Missionaries at home variously employed.

23. Friday, 23 June. — Started for Coal Creek in Bro. Groves wagon, found Col. Reese's train there trading. Bro. Abraham gave me $4.00 to purchase 12 shirts from Col. Reese stating this

23. Southern Indian Mission, June, 1854. 24.

was prime cost, &c., they cost $3.50 per doz. in California. Col. Reese said $6.00 was the price per doz. They retailed at $1.25 each at San Bernardino. I paid Bro. Reese the $4.00. He ordered Mr. Baty to give me 8 shirts. Bro. Baty gave 2 shirts more and Dee 2 more for Bro. Hardy. Bro. Willis gave me 2 pair pants, and Lyd. Huntsman let me have a hat for A. G. Thornton at $3.50 on trust. Rode to Parowan in Col. Reese's wagon.

24. Saturday, 24 June. — Lodged with Bro. W. C. Mitchell, whooping cough in his family of which Joseph had died 2 weeks ago — the infant son of his wife Lucy. Spent this day visiting the Saints and the afternoon re-hearing Miles Anderson's case of foolish intercourse with Mary C. Hadden. Two were chosen to speak — Bros. J. C. Haight and Jno. Easton. Evidence lame except the admission of M. Anderson, he confessed some things and asked forgiveness, and the Brct. of the Council, Bro. Ruman, said his judgment was to forgive and restore him, then J. C. L. Smith spoke and said he could not fellowship Anderson for he had disobeyed counsel given him 6 months ago. Then each all of the council spoke, though they had agreed only two should speak. I left 25.

them in confusion or out of order, as I thought. Some of the other remarks I heard were from Brother Carter "If we cannot fellowship Anderson for disobedience, how many more shall we suspend here for the same offense"? President Smith then took another tack, "Shall we tolerate in our midst men who will pollute the daughters of Israel?" &c., &c. This evening I went to the opening of the theatre — "The Village Lawyer," and "Slasher and Crasher" went off. Much wind these two days from the south.

25. Sunday, 25 June. — Attended meeting at Parowan. Old man Sherwood preached. Dined with John Steel, and rode with him and J. C. L. Smith to Cedar City. Brother W. C. Mitchell and family were very kind to me while I stopped with them, also Bro. K. Harrison and lady at Coal Creek. Attended business meeting in Cedar City on fencing, herding, &c., visited Brothers Keeton, Wylie, Liston, Pollock, Rogers — all well. All seem still to remember keenly the oppression of the authorities, in removing their cattle, cows, &c., during late Indian difficulties — against their will — more than the "surplus cattle" were sent north without their consent, and up to this time most of those cattle have never been returned

25. Southern Indian Mission, June, 1854. 7.

nor their value. This compulsory consecration did not sit easy and took from fathers and children or sons their free agency. Aged men and young were put in chains for resisting and had decapitation threatened: Was this the over officious acts of subalterns or how else? Well might they ask then, where can we find such cruelty oppression and tyranny? My spirit is grieved, and I am apt to exclaim! Surely these lesser authorities exceed their instructions from head quarters! Did President Young know and sanction these acts – and that cattle so removed have not to this been returned? Does Israel's God tolerate such a course in His Kingdom without restitution or punishment of the offenders?

26. Monday, 26 June. — I visited the Iron Works, and now have much more hope of their future success than I had. The flour mill is also in progress. Rode to Harmony in company with Bros. Nelson, Cook, &c., found the missionaries in meeting, Brothers Ritchie, Eldredge and Henefer asked permission to go to Gt. St. Lake City, the two former to get their families, if permitted by the Presidency – the latter to settle some business, granted to return as soon as possible.

7. Southern Indian Mission, June, 1854.

Tuesday, 27 June. — This day 10 years ago Joseph Smith was massacred in Carthage jail, and we met this afternoon to commemorate the event. Very hot still wind from the south. From 12 to 2 o'clock I wrote a long letter to my wife, and 7 double verses that follow to the memory of Joseph and Hyrum, who this day 10 years ago fell martyrs to the Truth, for the sake of Jesus, his kingdom and Gospel, by the hands of Apostates, pretended friends, and what are called religious men.

Bishop Davis presiding requested me to take the lead of the meeting, and speak to the people. I spoke on the history, sufferings and glory of Joseph. I spoke in power and by the aid of the good spirit. Bro. Allen followed with same strain.

To Joseph in Heaven.

Tune — "Ye banks and braes o' bonny Doon".

1. — O Joseph Prophet of the Lord,
Thy praise we sing, thy name revere;
This day brings round in mem'ry sad,
Remembrance of thy fate — severe.
Twenty-Seventh June, in forty-four,

27. Southern Indian Mission, June, 1854. 27.

In Carthage Jail thou wast assailed
By wicked-painted-fiendish men,
How glad we'd been had their efforts failed.

2.— In twenty-three and to twenty-seven,
Thou highly favor'd sent of God
Salvation's ways—the errors of man—
Moroni's record—to thee were showed.
Thummim and Urim to thee were given,
Priesthood—the lesser and greater also,
The different powers in earth, hell and heaven,
To thee 'twas given for ever to know.

3.— A Seer—Revelator—a Prophet from Heaven;
A Church and a Kingdom, as at first, were restored;
Visions, and blessings and power undisputed—
A God with a body and spirit adored.
Of Nephi and Laman—Mosiah and Alma—
Moroni and Mormon—Samuel and Dan,
From the plates thou didst write by Heavnly vision,
The downfall—the rise and the glory of man.

4.— Thick darkness and gross, covered earth and the people,
The heavenly light thou then didst bring forth—
The full Blaze of Truth, through a channel so humble,
'Twas too much for pious wise men of this earth:

27. Southern Indian Mission, June, 1854.

E'en false friends named Higbee - Foster and Law,
Bennet - Vandusen and Williams besides,
Gave scope to their passions - adultery and lying,
But Heaven's pure laws these would not abide.

5. — These as agents of Satan and pious Sectarians,
Determined to kill thee, and overthrow Truth:
Law - falsehood and perjury could not assail thee
But powder and lead cut thee off in thy youth.
But Joseph and Hyrum, ye live yet and ever
Your power's increased and your glory extends,
In Heaven, on earth and in Space's vast dominions,
Jehovah and Jesus - all Saints - are your friends.

6. — Since the sixth day of April, the year 1830,
The number of Saints, from six has increased
To hundreds and thousands, and soon will be millions
Of live wheat and tares - also martyrs deceased.
Ball-proof learned Willard to you has withdrawn,
John Taylor yet lives the Truth to proclaim;
The Indians - their missionaries and Saints without number,
Alive and unborn, shall yet sing of your fame.

7. — The power of our Prophet in Heaven is wielded -
Of Hyrum and others, tho' ten years have gone;
The living and dead are still bound together

27. Southern Indian Mission, June, 1854. 30.

Brigham yet lives! and the work is not done
We'll love one another and never dissemble,
No evil we'll speak but ever be one,
And pray for the day when with Joseph and Jesus
The meek and the noble – shall sit upon thrones.

28. Wednesday, 28 June. – This day was at the old corral watering and hoeing. There was a dance at the new settlement for the youths.

29. Thursday, 29 June. – Attended to the doctoring of my horse for inflammation of the kidneys and pissing of blood. Gave him bran mashes and ground rosin, infusion of Ash bark tea. – tea from Burdock seeds is the best. Attended lessons on the Indian language – made 2 benches – repaired wickeup for carriage.

30. Friday, 30 June. – Bros. Hamlin and Colman started for Parowan 2 days ago, and to-day Bros. Allen, Roundy and Hardy went thither to spend the 4th ~~XX~~ July and perhaps visit the Indians on the Fish Lake. This day I spent in watering and hoeing several missionaries gardens in the Old Corral. This evening David Lewis returned from the Santa Clara, having lived among them, taught them much good and acquired an additional stock of Indian words: Upwards of

30. Southern Indian Mission, June, 1854.

100 desired baptism of them, and now those prefer being called Pahute Mormons to Pahutes.

1. Southern Indian Mission, July 1854.

Saturday, 1 July.—Working about the camp, and to save our boots and shoes, some walk barefooted. I have tried it but the sand and soil are intolerably hot. A day of cleaning, baking, &c. I attempted to wash a pair of cotton socks and rubbed the skin off my fingers. This wont do, and yet I suppose it must, for sisters are "non est inventes. How can I get help to wash? Will the sisters take such pay as I get from the Lord I fear not.

2. Sunday, 2 July.— At public meeting. J. D. Lee presiding. Brother Lewis recounted the results of the missionaries trip south—the baptisms—the healings by the power of God, and Brothers Lee, Groves, Atwood, Clarke and Brown spoke in the afternoon meeting: Bro. W. Willis from Cedar City testified of the good spirit among us—good meetings.

3. Monday, 3 July.—This day had "Sarah the wife of Abraham" washing for me—both baptized Indians. Over-heated myself running the horses off the wheat. Meeting for singing at Brother Beddoe's.

4. Tuesday, 4 July.—In consequence of the failure of water for our irrigating canal, some of the missionaries went with some of

4. Southern Indian Mission, July, 1854.

the settlers to bring water from Kanarra creek—on the north east of this valley, 6 miles off. I was seized with a most severe bilious headache, very hot and much exposed. Young ones feast.

5. Wednesday, 5 July.—Still confined to bed and sick. Some more of the missionaries at the new irrigating canal for Kanarra—and some watering our crops.

6. Thursday, 6 July.—This is the third day of my bilious fever and of abstinence. I must take matters more coolly. This is Fast day, being first Thursday in the month. I begin to amend. Bros. Allen, Roundy and Hardy returned from Parowan, report the Indians there to be saucy, asking meat and flour, and, not receiving it, go up into the kanyons and cut and fall trees across the road, tear up some bridges, &c. I think that Indians living among the whites don't improve them much—that many of the Mormon youth are very rude in speech and behavior and much too familiar with them, equality felt before it is due, evil the result to both parties, to all. Would it not be better to go and live among them—some choice noble Spirits? It would.

7. Friday, 7 July.—Morning cool, cloudy, wind

7. Southern Indian Mission, July 1854. 7.

from the North East. Warm during day. Missionary meeting at 3 o'clock. Bro. Allen "I would not give $5.00 for all the wheat we are likely to raise this season, the water fails and now there is our wheat heading before it is 6 inches above the ground! Let us go and labor for food for the coming year and not depend upon this, also a part of us may go off among the dissatisfied Indians and thus fulfil our mission. Brother Lewis agreed with Bro. Allen and told a dream he had, he was up in a tree and heard a cry ascending "Come down we are going to leave Harmony." Bro. Brown spoke, though weak, was opposed to our leaving Harmony entirely or as a body, but preferred staying, watering and protecting what we had labored for, but agreed the offended ~~the Florida~~ Indians should be seen and reasoned with. Bro. Roundy objected to leaving this camp. "The crops do not at present seem worth much, but the Prophets have told us this is the place for this year. We were sent to strengthen this place and help to build it up." Resolved that Re. C. Allen, A. G. Thornton, P. Colman, Isaac Riddle, Isaac Hatch and R. Dickson go to-morrow and live for a time among the Indians on Rangwitch Lake and do them all the 8. 9. 10.

7. Southern Indian Mission, July, 1854.

good you can.

8. Saturday, 8 July.— The above started. S. Atwood and B. Knell accompanying them as far as Coal Creek.

9. Sunday, 9 July.— The people met at 10 a. m. J. D. Lee and the Bishop arrived near noon when J. D. Brown was called on to preach. Addressed the Saints on the nature, power and foundation of faith; showed that the Saints formerly exercised this gift much, and had great blessings in consequence. Asked whether we could exercise enough faith in the power and goodness of God, to bring rain from the Pacific in abundance, now that the water from the irrigating canal had failed, and exhorted all to trust in God our Father in Heaven. Met again in the afternoon; addressed by Bros. Davis, Lee and Lewis; the former on the follies of boys and girls here this past week. The missionaries met again in the evening — full moon — no wind at night.

10. Monday, 10 July.— Very hot — little wind — not much done in camp. Brothers Henefer and Hamblin returned from Santa Clara. Trial this evening of the youth of Harmony before the Bishop for loose and immoral conduct. Swearing among the girls — disobedience to

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10. parents. The water being scarce and muddy in the ditch, Bro. Lewis took a vote that we remove 4 miles north to the Springs. Not decided at present, some being absent.

11. Tuesday, 11 July.—Some thunder and rain yesterday round by the west mountains, cooler this morning. According to vote removed to the Spings, no shelter, very hot, but abundance of good clear cold water.

12. Wednesday 12 July.—Still very hot, not much doing, but reading, &c. Brothers A. Easton, Jno. Kelson and Hyrum Evans off this day to Gt. St. Lake City. A. Hadden and R. Carter came from Parowan.

13. Thursday 13 July.—Hot—a little thunder yesterday and rain round about us—wind south—rain and thunder on the west and noth of us. Two of Bro. Wm. Young's daughters came from Provo and told us the mail had arrived in Parowan, and that David Lewis' second wife also had come thither. At sundown we beheld dark clouds and lightning north of us, wind south.

14. Friday, 14 July.—At midnight last night a thunder storm awoke me, wind strong from the north and considerable rain.- A. P. Hardy

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14. refused this morning to go in his turn for the cows. I had to go for my own cow, and, among the long grass got very wet. Started to Parowan with Bro. D. Lewis — got our letters on the way from D. Shirts, had been sent by J. C. L. Smith. Stayed all night at Johnson's Spring with Joel H. Johnson — good spring — a good range for cattle and many Indians around him — working on his farm and on a lot of their own enclosed for them.

15. Saturday, 15 July. — Arrived in Parowan, read and answered my letters. Whooping cough still among the children.

16. Sunday, 16 July. — At meeting Bob. Dame recounted the business of Conference at G. S. Lake City, and an outline of the teachings of the Presidency; followed by Bros. Lowder, Lewis, and by J. D. Brown in the afternoon. The latter dwelt on the evils of excessive selfishness, avarice, and the love of God. While in Parowan I enjoyed the liberality of Ed. Benson, G. Hoffreins, Pendleton, Bishop Lewis, we ate with them, also with W. C. Mitchell, with whom also I slept.

17. Monday, 17 July. — Started for Cedar City and let Bro. John Western ride part of the way on my horse, stayed a short time there, then

17. Southern Indian Mission, July 1854.

rode home to our camp 14 miles South near the springs, where I learned that Bros. Roundy, Hamblin, Riddle and Hardy had agreed to go home to Gt. St. Lake City to see their families, to attend to their affairs there and make some wheat and provision for the next year, and the rest of the missionaries had agreed to go up to Cedar City and Parowan and labor for their breadstuffs there and in Parowan, as our crops at Harmony had failed from want of water and being too late sown.

18. Tuesday 18 July. — Started back early for and arrived at Cedar City and as one of my tires had come off on the road I stopped in the street opposite Pugmire and Cartwright's black-smith shop for repairs, (and here I remained during hay and harvesting season till I went home to Conference following September) ate with Bros. Liston and Boswell, and truly I was glad once more to sit down to a good meal with white men. Bros. Allen, Atwood, Knights, Burges and Haskell went ~~xxxx~~ to Parowan to work — Bros. Brown, Hatch, Dickson, Thornton, Robinson and Howell stayed to work for bread in Cedar City. Brother

Southern Indian Mission, July 1854.

18. Allen returned to Cedar City, and Bothe Dickson commenced teaching there.

19. Wednesday 19 July. — Most of this day employed making rakes, getting felloes in my wagon for which Robert Keys would charge me nothing. Ate with Bozell again. Sister Henry Lunt baked us some bread which with the milk from J. Hatch's cow has gone well.

20. Thursday 20 July. — J. Hatch's mule put out of corral, found on its way back to Harmony, in Wheel Wright's shop repairing.

21. Friday 21 July. — We finished repairs on wagon, snath-rake, &c., &c. Started for Hay-field about 6 miles North-west of this City. Soon after we go there, discovered our horse and mule had started back to-wards C. City and Harmony. I walked back on foot about 8 miles and found them in Peter M. Fife's yard, ate with H. H. Kearns Slept in H. Keys.

22. Saturday 22 July. — Rode out to Hay field — raked and cut all day with J. Hatch, blistered my hands and this evening rode into Cedar City.

23. Sunday 23 July. — Oh! how rapidly time flies, and how little we seem to accomplish as a mission, yet we labor all the day long, but

23. Southern Indian Mission, July, 1854. 23.

little among them, and learn but little of their language, and each returning night brings weariness and fatigue to me, and I doubt not also to my fellows. We had good meetings with the Saints in Cedar City this day— Jas. Lewis from Parowan, spoke many good things, firmness apparent and a desire to put down tyranny and oppression expose of what had been said and done, by great ones that had been.

The following song I partly composed on my wagon tongue, and after dark by the light of sister Hoy. Lunt's candle.

On the 24 July.

1st.— Deliver thy people Great Father
Was the prayer of many a Mormon,
In Kirtland, Missouri, Nauvoo—
From Scotland, the Isles and old England.
Chor.— We hail thee auspicious bright day.

2nd.— E'en Joseph while writing the good book
From plates long since hid by Moroni
And the world from him often would hook
These treasures of heavenly knowledge
Chor.— Would hail thee auspicious bright day.

3rd.— When a house to the Lord he would build up,

3. Southern Indian Mission, July 1854.

Vast money from few then was wanted
Speculation then failed as it oft may
And the Saints in Ohio exclaimed
Chor.— We hail thee auspicious bright day.

4th.— For bankers the world had become then
Shin plasters were ripe as old paper
And forging seemed very nice fun men
If gold they could get for such paper
Chor.— Saints then hailed thee auspicious bright day.

5th.— For the west— "Indepence" they started
For Jackson far up in Missouri
A land choice and precious of old day
From this by the mob they were routed
Chor.— These hailed thee auspicious bright day.

6th.— To "Clay" farther east they were driven
Nor here were they suffered to stay long
To "Caldwell" and "Davies" they moved
At "Far West" they longed much to stay on
Chor.— Yet they hailed thee auspicious bright day.

7th.— When in Liberty's Jail they were immured
Joseph— Hyrum and Parley P. P.
Their flag on this fourth day they hoisted

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With an eagle and the word "Liberty".
Chor.— They hailed thee auspicious bright day.

8th.— To fair Illinois they next hastened
Bought "Commerce" soon called fair "Nauvoo"
Where hundreds and thousands were gathered
Again soon alas! they were forced
Chor.— To hail thee auspicious bright day.

9th.— In forty-six the Mississippi they crossed over
As a body no more to look back
Garden Grove—and Mt. Pisgah established
Indian town and Winter Quarters beside
Chor.— Still they hailed thee auspicious bright day.

10th.— Here were called out the strong and the willing
The Battalion for the Mexican war
From their wives and their children—how killing
To fight but no harm did befall
Chor.— Yet these hailed thee auspicious bright day.

11th.— In the Spring of the year forty-seven
The Church o'er the Plains made a track
Pioneers!—at their head was good Brigham
Their wives and their children left back
Chor. These soon hailed thee auspicious bright day.

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12th.— When Brigham beheld the Big Valley
His delight was unspeakably great
For Joseph and he both in vision
Had seen it by the power of God.
Chor.— Then they hailed the auspicious bright day

13th.— The "Vallies of Ephraim" as foretold
With fatness were soon to be crowned
The Saints plowed and then put their seeds in
And plenty soon covered the ground.
Chor.— Then they hailed the auspicious bright day.

14th.— Wives, children and thousands then followed
From the States and the Isles of the sea.
To learn holy laws and Celestial
And how we may glorified be.
Chor.— Now we hail the auspicious bright day.

15th.— The Saints in these Vallies of plenty
With rock walls around us so high
Enjoyed seven years' peace and favor
From Israel's God ever nigh.
Chor.— Now we hail the auspicious bright day.

16th.— Our songs now resound through these mountains
Of Iron— of Cedars and Coal

23. Southern Indian Mission, July, 1854. 24.

For our union, our health and our sufferings
Shout Hosannah – all Saints – to each pole.
Chor. – We all hail thee auspicious bright day.

25.
till
29.

17th. – To the memory of Joseph and Hyrum –
Of Brigham and Heber we sing
We – The Saints – in the City of Cedars
Make the vaults of high Heaven e'er ring.
Chor. – Yes we hail thee auspicious bright day.

24. Monday, 24 July. – Awoke in Cedar City by the firing of Cannon, &c., under care of Capt. W. Keys. Spent this day with Prest. Pugmire, who with the High Council were escorted to the Tabernacle by the citizens and the military under Capt. Key and City Marshal C. V. Liston. The day was too hot to walk round the fort 2 miles. We walked from the Residents house up the east line, out at the gate towards the Iron Works turning at Snow and Bosnell's mill. I was appointed orator of the day, in the absence of J. C. Haight who had gone to G. S. L. City. I did the best I could for the honor of my Father's Kingdom – Joseph's branch – many toasts given in in writing were read from the stand. Present at the marriage of sister Chatterly to Joseph Hunter; a dance at

30.

24. this party, as well as by the Saints generally at the Tabernacle. The good spirit prevailed and felt by all.

25. till 29. Tuesday, 25 July.—Went to the hay field and remained cutting hay with Ira Hatch till Saturday, 29 July, when we had some heavy rain, thunder and lightning rolling around us among the mountains. Plenty of rain at Harmony; learned that a thunder cloud burst on the mountains east of them and nearly swept them all away. About this time 3½ tons of our hay stolen, by some good! saint, that would no doubt willingly help the mission in words.

30. Sunday, 30 July.—The first mail under the new contract, passed through Cedar City this day on its way from Lyt. St. Lake City to San Diego. I heard from my wife of my family's welfare, and much of Prest. B. Young's teachings in the Tabernacle G. S. Lake City. This does me good. Bro. Allen spoke to-day to the Saints in Cedar City on Confidence, and I followed him "on the salvation of our dead." Attended a business meeting of the Church in Cedar this evening, when it was agreed in response to the call of the Presidency, to inform Bishop Hunter they want many additional settlers here. Re-

30. Southern Indian Mission, July, 1854.

solved to send up several wagons — many yokes of cattle, spans of horses and mules offered to help them down, and near $500 worth of wheat subscribed to aid the poor Saints to this place and, till next harvest.

31. Monday, 31 July. — Engaged all day with I. Hatch putting a Picket fence up for Sister Bladen, her husband gone to California, and a pole fence round her stack and produce yard.

1. Southern Indian Mission, Aug. 1854.

Tuesday 1 August.— Engaged as above.

2 to 5. Wednesday 2 to Saturday 5 August.— Cutting Geo. Woods 5 acres of wheat to receive 3 bush. per acre for cutting and putting up. On Saturday afternoon very much rain, part of Cedar City washed down, we were in the field and got thoroughly drenched.— Missionaries have no home but their wagons; by the kindness of Jonathan Pugmire Senr. I had a room in his new house part finished.

6. Sunday, 6th August.— Prest. Pugmire spoke on the Second coming of Christ, followed by J. D. Brown on the extent of Salvation to the dead as well as to the living. Dined with Jehiel McConnell. Afternoon a general testimony meeting. Bros. Bradshaw, Clews, McConnell and Bishop Smith spoke. I supped with G. Wood.

7. Monday, 7 August.— Cutting G. Woods' wheat.

8. Tuesday, 8 Aug.— Writing to my family.

9. Wednesday 9 Aug.— Very wet. Thunder and dark clouds.

10. Thursday, 10 Aug.— Cutting Mrs. Bladens' wheat.

11. Friday, 11 Aug.— Cutting Sol. Chamberlain's wheat. A fine day in the valley but raining on the mountains.

12. Southern Indian Mission Aug., 1854.

Saturday, 12 August. — Indians on the stir, heard of 2 Santa Clara Indians being in Cedar City yesterday Pahutes, commonly called Piedes, and of Ammon, a leading Utah also being here.

13. Sunday, 13 Aug. — Bishop P.K. Smith and J.D. Brown spoke.

14. to 16. Monday 14 to Wednesday 16 Aug. — Engaged cutting wheat, the other missionaries similarly employed.

17 and 18. Thursday 17 Aug and Friday 18 Aug. — J. Hatch at Harmony bringing up our horses — the people there herding them, putting them all night in corral and riding them till they have become so poor like to have died.

19. Saturday, 19 Aug. — Cutting John Kay's wheat. Wet afternoon.

20. Sunday, 20 Aug. — At meeting. J. Pugmire, Sen. Sick. Joel H. Johnson Presided; he called upon Alva Benson and Jno. Hamilton to speak. The former spoke of a falling away among the brethren of Cedar City — and against Sunday travelling — Sabbath breaking, ceasing prayer — plenty and pride the probable causes, absenting themselves from the house of worship and effect. Bros. Hamilton and

22 to 24. 25. 26. 27. 28.

20 Southern Indian Mission, Aug. 1854.

F. D. Brown exhorted them to a renewal of their faith, diligence, prayer and trusting in God. J. H. Johnson followed under the influence of the same spirit. The afternoon occupied by the testimony of many; Bro. J. Western spoke of the avarice of certain brethren, charging $14 per 100 lbs. of flour, and others $1.50 per bush. of potatoes and these small ones at this exorbitant price, when the people were almost starving.

22 to 24. Tuesday 22 Aug. to Thursday 24.— Finished cutting Jno. Kay's wheat and some others.

25. Friday 25 Aug.— Cutting lariats out of raw-hides.

26. Saturday 26 Aug.— do. and reading letters received from my family.

27. Sunday 27 Aug.— Bros. J. & L. Smith, J. Steel and Jas. Lewis addressed us on the evils of going to California, aided by a good mild Spirit.

28. Monday 28 Aug.— Writing to the States about my goods left in care of Jos. W. Johnson, Council Bluffs. Wrote to Corn. Voorhis to secure the land and houses I left unsold there from the grasp of squatting Gentiles and to sell them when the price would warrant. Also

28. Southern Indian Mission, Aug. 1854. 1.

to J. E. Johnson to send on my 6 boxes goods. Attended a meeting this evening to arrange a discussion between R. Dickson and Arthur Parker on English Grammar. Question Whether the Old System of English Grammar, or Brown's New System of Syntithology is the better? James Lewis of Parowan and F. D. Brown were appointed to judge and decide. Jno.n Pugmire Chairman. Bros. Bosnell, Harrison and Liston committee; and afterwards attended a meeting of the missionaries. 11 of them present to hear Prest B.m Young's letter read, and to council. "Resolved that we leave Cedar City and Parowan early next week, and go down and attend to our crops – the putting in of fall wheat, take the necessary steps for commencing to build our room in the fort and arrange so that a portion of us be always with the Indians; also to write to the 7 missionaries gone home: Henefer, Ritchie, Eldredge, Hamblin, Riddle, Hardy and Foundy to return with all speed. 2. 3. 4.

29 to 31. Tuesday, 29th Aug. – This day preparing lariats. And writing 30th and 31st do. do. to 22

Southern Indian Mission, Sept. 1854.

1. Friday, 1 September. — Some of the Iron company's goods came in. I, at the Lariats, Ira Hatch and R. C. Allen at the hay, for ourselves.

2. Saturday, 2 Sept. — The remainder of the Iron company's goods arrived, I agreed to help the manager, open out and mark the goods, prices, &c. Also to balance the old set of books and open the company's new set by double entry.

3. Sunday, 3 Sept. — J. C. Haight preached and said many would be disappointed in not getting the things they needed, because the shareholders and others had not paid in the necessary means, and by an error of the person, carrying the money from England $5000 of goods had been purchased for the Iron company, whereas only $2,600 belonged to the Iron Company, the remainder belonged to the Perpetual Emigration Fund had to be divided, and these were kept to be sold in G. S. Lake City.

4. Monday 4 to Friday 22 Sept. — I helped J. C. Haight and Christopher Arthur Jun. of the Iron, in disposing of the goods — balancing the Books and transferring all the a/cs to new books. Meantime Capt. Allen, having heard of

to

22. the stealing at Harmony of corn, &c., by the In-

4. Southern Indian Mission, Sept. 1854. 1.

dians, returned and got settled with for labor and then all the missionaries started back to Harmony, save myself I was preparing to go to home to see my family at Fall Conference: and Bro. Dickson was allowed to remain to teach children in Parowan and Cedar City during winter, to procure a horse for his mission, and on

22. Friday 22 Sept. — I started for Conference in Gt. St. Lake City in Company with Bishop P.K. Smith, Bros. Hamilton, Jackson and Humphries.

6.

1. Southern Indian Missin Oct. 1854.

I arrived at my house in the City on Sunday evening, 1st Oct. and found my family all well save my father, whose bowels were much relaxed and his body and mind weak. My wife had been sick and was recovering, but her spirits were much depressed, having much care to provide for herself and children. Perhaps the course of her son John Sherratt does not lessen this anxiety. Poverty is indeed a heavy burden, and for the first time, even in her advancing years my wife has to begin and bear it. "Age and want ah ill matched pair." I commended all to the care of my Father in Heaven, at whose call through the authorities in His Kingdom, I had in common with my brethren the missionaries left all to do good, and they soon got better.

6. On Friday 6 Oct.– Conference assembled. In the afternoon being called on by Prest. Bm Young I addressed the numerous Saints assembled in the Tabernacle, gave them an apc of our mission so far, and had liberty. On the evening of this day Elder O. Hyde delivered an excellent discourse proving that Jesus Christ was a married man—and children besides. – See Des. News Vol. . No. . and on

8. Southern Indian Mission, Oct. 1854. 8.

Sunday afternoon (8 Oct.) President B. Young delivered a discourse, equalled by none that I have ever listened to on "Space – The Eternities – of matter – of duration – The Gods – Gentile seductions and Mormon saviors of the innocent betrayed. The following is the essense of his discourse:–

"I believe in one Eternity – no beginning no end to anything – Gods – Angels and never had a beginning and never will have an end:– no beginning no end to space – no end – no bounds – no place in time or eternity will end their formation – no end to matter – There is an eternity of matter yet to be organized: No true philosopher can count the millions of eternities yet to be made: we shall learn in all time and in all eternities: The Bible and the ordinances are the same from Adam to the end, there will be no change till the last of Adam's race is saved:– The ordinances are the same – duties and callings vary as do the circumstances, but the ordinances are the same for salvation in worlds without end." Text:– "This is eternal life to know the only wise and true God and his Son Jesus Christ whom He has sent–" "There are Lords many and there are Gods many, and the Father of our spirits is the

8. Southern Indian Mission, Oct. 1854.

Father of Jesus Christ: He is the Father of Jesus Christ as He is our Father: He is the Father of Jesus Christ Spirit and Body and He is the Beginner of the Bodies of all men: Neither can you have a Father, without having a grandfather. God hath made of one flesh, all the dwellers, or inhabitants on the whole earth, we are all formed of the same materials, from the mother Earth. Those who keep their second estate will be celestialized and brought back to dwell with the Father. Can any individual officiate in any ordinances of any nature, before obeying the same and honoring them? Can any man officiate in this Kingdom without first becoming a subject in the same? We'll let the numerous Gods alone, and take the one we have to do with. There is no time when worlds have not been created and exalted. There have always been an Adam and an Eve – the first man and woman, and their oldest Son is heir, and should be our Savior. We have one Father and we are all brethren."

Elloheim spoke, "Jehovah, Michael – see matter all around, go and organize a world," Jehovah Michael went and carried material: Then Michael came down with his wife, and began to people it. Michael had his body from the dust

8. Southern Indian Mission, Oct. 1854. 8.

of the planet he was begotten on, he obeyed his Lord, was faithful and obedient, died and was resurrected, he did not resurrect himself. An Angel resurrected Jesus – What Angel? I know not. When Jesus has completed his work, Adam shall have a fullness: Adam's descent was to organize people and redeem a world, by his wife he peopled it by his first born he redeems. Our Spirits were happy before they had a body. An allusion to the Indians – Father Adam knew all about oxen and cattle. Adam died and was buried, where he was interred is not said. Physicians will tell you, men's efforts to beget will be abortive, without the spirit put in by the Father.

Adam and Eve had children in the spirit – and their children married – brother and sister – then the bodies followed.

Joseph Smith will be the first resurrected being in this dispensation and he will hold the keys of the resurrection and no man can be raised without his permission, he will delegate this power. He then spoke of the final baptism of the earth by fire – The earth to be as a sea of glass. He next said something of exchange of women and children. All are the children of 12.

8. Southern Indian Mission, Oct., 1854.

Father Adam. When Jesus has done his work he will take this planet back to his Father.

"Saviors will come up on Mount Zion and save Esau."

The word "Gentile" means disobedience, and "Israel" means obedience.

The present marriage laws and the usage of custom is folly – and worse they are the parents of seduction, and this is worse than all the wives of the Israel of God.

Ye poor damned wretches – that left that poor girl ruined! her own sole protectress, and the support of your unlawful offspring! by virtuous means if she can, if not by a continuance of a course worse than death and more cruel than the grave! I never ruined a woman.

In New York there are 18,000 prostitutes licensed by Gentile authority! Philadelphia as bad. What shall we do for them? Burn up their unclean dens – these wretched holes where such iniquity is legalized by license – take the women cleanse and save them. Let the world cleanse themselves and cease talking about Utah. Recapitulation.

12. On Thursday, 12. Oct. – I started back to my Mission, having in company my step son John Sherratt and David Tullis as new mis-

Southern Indian Mission, Oct. and Nov. 1854.

sionaries— L. Curtis appointed also to the Southern Indian Mission to follow us. My son's additional horse team and my wagon brought down Wm. Haslam and family, viz., a wife and 2 daughters, as a maltster and brewer to Cedar City. We were 15 days on the road travelling with the ox teams and poor Danes, &c., brought to Iron Company, and on

27. Friday, 27 Oct.— Arrived in Cedar City. Here we were detained to Sunday 5 November for repairs of my wagon wheels. G. Pugmire Senr. was very kind to me and mine, and during our stay J. Sherratt and D. Tullis 22.
dug potatoes for him and Geo. Wood; and on

5. Sunday, 5 November.— We arrived at Harmony, found a company of the missionaries out among the Indians, and of my crops only 12 potatoes left undug, 3½ shocks of corn and about 20 sheaves of poor wheat— the produce of my 2 acres— $15 of seed including 2 bush. of best Taos wheat cost $5 cash, 23.
given me by W. C. Mitchell of Parowan; all 24.
gone! and my labor lost. J. D. Lee attended and watered these 2 acres while I was at Cedar City harvesting for which he had half the crops. The Devil or some one else took the remainder!

Southern Indian Mission, Nov., 1854.

O Lord reward such according to their works unless they make restitution. The crops of all the missionaries were proportionably small though some of them had better crops than others. Bros. Shirts and Beddoe had abundant crops of corn, why had not the missionaries? Bros. Young and Lee agreed to water our crops during our absence for half the same. Did they do it?

All is now bustle to get the Fort up; and I with the 2 men are allowed one house of 2 rooms in it. We have all been making adobies till

22. Wednesday 22 November when we had made 9000, and 1000 Bro. H. Barney gave me for doing some business at the City for him. I have 10 acres of land for cultivation. This evening we held our first meeting of Seventies at Harmony. I presided agreeably to Jos. Young's appointment – a good meeting.

23. Thursday 23 Nov. – Dig out the foundation of my house.

24. Friday 24. – Hunting rock for foundation and most missionaries and settlers engaged building rock and adobies. Omitted on 16 Nov. – The missionaries held a meeting, H. C. Allen presiding; when Benj. Knell,

24 Southern Indian Mission, Nov., 1854.

Clarke Ames and David Fullis were called and ordained to the office of Elder under the hands of H. C. Allen, S. Atwood and J. D. Brown, at the same time C. Ames and D. Fullis, were set apart to this mission. 2.

25. Saturday, 25 Nov. - John and David hauling adobies. I writing to Prest. B. Young and J. J. Geary.

26. Sunday, 26 Nov. - Met in Bishop Davis. 3.
Elder J. D. Brown being called upon, gave an outline of Prest. B. Young and O. Hyde's teachings at the October Conference; followed by E. H. Groves. In the evening the missionaries held their meeting at J. Riddle's. Many of the sisters were present. The testimonies, teachings and flow of the good spirit were sensibly manifest.

27. Monday, 27 Nov. to Friday 1st Dec. - Hauling 7480 adobies, left on the field 2520. Mostly engaged building the outer wall of the Fort.

29. On Wednesday, 29 Nov. - Seventies met. Spirits dull and sleepy. On the following evening the military met, Major Lee presiding, when C. W. Dalton was chosen Cap. in place of Robert Thomas gone to Provo. The 1st Lieut. was over-ridden by this choice, viz., A. G. Ingram, and he felt bad, Jno. R. Davies was

Southern Indian Mission Dec. 1854.

selected 2nd Lieut. in place of C. W. Dalton.

2. Snow on the mountains on the 2nd December, first time this year; damp this morning but not cold.

Saturday, 2 Dec. — Hauled six loads of sand, shocked and brought home a little corn and wheat. Fort being built — continuing to snow on the mountains — clouds lowering.

3. Sunday, 3 Dec. — Much rain during the night and this morning. Sold this mud walled wickeup to Peter Shirts who wished to put up the abundance of his corn and squash in it perceiving that I must go out if the squash were put in, and that to dig another mud hole covering it with brush and mud would cost about as much labor, besides the exposure, I agreed to pay Peter Shirts $10.00 for this hovel, though I had declined buying from Bro. Nelson, in consequence of Prest. Lee's instructions that we should not purchase from any leaving this settlement without counsel or permission. This day I wrote some of this Record, and walked out some. Also wrote a portion of Henry Barney's Journal, and in the evening went to meeting, sat in much pain hearing J. D. Lee hammering, whaling or lampooning some unknown person,

3. Southern Indian Mission, Dec, 1854. 3.

telling a dream about some one cutting his hair short and what woes would befall him, who should interfere with the head – "wither – wilt and be damned"! It came out that some of the building committee had interfered to prevent Bro. Lee putting in rotten adobies, rubbish in the centre of the outside wall, which should be 40 inches of solid adobies; instead of which he put 1 course of adobies 10 in. outside and inside and filled up the centre 20 in. with rotten adobies, not so good as damp clay would have been, this was the "interfering with the head. This committee was appointed by the people to see that this Fort was built as required in Brest. B. Young's plan. Bro. Atwood requested that the Building Committee be released from their duties and responsibilities as a Building Committee, as Bro. Lee had said this Committee had exceeded their bounds. J. D. Lee said he had appointed Lorenzo Roundy – the boss-workman and reserved to himself the right of being his counsellor and if said Roundy did not interfere – the building Committee had no right. Bro. Atwood then wanted to know what the duties of the Building Committee were? This was not satisfactorily answered, but the Committee were still to be a Committee, they were to do as they were told 4. 5. 6.

3. Southern Indian Mission, Dec. 1854.

and the responsibility should not rest upon them. He was appointed to build this Fort and he only was responsible.

W. Young was reproved for asking the Bishop to stand up in his place and do his duty, he being one of the Bishop's Counsellors, wished him to magnify his office and not be the tool of any party.

Such a meeting! Government so absolute, power so despotic, I have not witnessed in the Kingdom of God! How long will this people endure, or be suffered to be humbugged?

4. Monday, 4 December — Hauling sand and shocking corn.

5. Tuesday, 5. — Very cold, no wind.

6. Wednesday, 6. — Writing in the Record to-day. John Sherratt went up to Cedar City for some potatoes. A. P. Hardy returned from Santa Clara with Hy. Burges, bringing a note from R. C. Allen, to which the Recorder replied as follows:—

1.— "Your note I have seen, and its contents I ween,
Are pleasing to God and to man,
Few days have been cold, as the winters of old
Yet some have been hauling their sand.

2.— If the weather prove fine, in very good time

6. Southern Indian Mission, Dec., 1854. 7.

We resume on the Fort again to-morrow,
But if Boreas cold, from the north again scold
We'll come down south, without any sorrow

3.– The Building Committee, Oh dear what a pity!
Have now got nothing to do,
But as chief boss Lorenzo, and Lee for his ends, oh!
Still chiefer – doth lead – they pursue! 8.
To W. C. Allen. Thos D. Brown.

In the evening the Seventies again met, and a good time we had. By permission, W. Young the Bishops Counsellor, laid his grievances before his brethren the Seventies. Spoke of the visions, 9. 10.
dreams, whipping and oppression of certain men, advised us not to dislike any brother against whom such influence might be used. We agreed unitedly to ask the Lord for better weather, that we might progress with the fort, and

7. Thursday, 7 Dec.– Opened a fine mild morning. We learn that Sanpitch, brother to Walker went to the Santa Clara and tried to persuade Tatsagobits and the Pahutes there not to have the missionaries among them and certainly not suffer them to build there, and live 11.
among them, unless we paid them oxen, horses,

Southern Indian Mission, Dec., 1854.

7. &c., and he asserted the land was not theirs but Walkers! Bro. Allen asked Tatsegobits if they should quit building and go home, or continue and help them to farm – teach them and live among them? After thinking a little he said – "go on I want you to live among us and help us."

8. Friday 8 Dec. – Laying the rock foundation of my house in Fort. Very cold north wind. A. P. Hardy and H. Burges returned to the Santa Clara with some more flour, &c.

9. Saturday 9. – Still cold north wind. Writing in house.

10. Sunday 10. – Llewellyn Harris struck Joseph the Indian living at Patriarch Groves with the barrel of his gun and cut him on the forehead. L. Harris put in chains to await the result. J. D. Lee gone to Cedar City to a Ball. No meeting this morning – a good Spirit prevailed at the evening meeting. I had great liberty of speech showing the results of the evil ones and their power, and the spirit of opposition to righteousness from the beginning.

11. Monday 11. – A failure of water in the ditch from frost till noon. Those who have no dishes have to be without water one-half the day.

Southern Indian Mission, Dec. 1854.

11. ½ this day at Rock foundation of my house.

12. Tuesday 12.— Had a letter from my father yesterday. I learn that my wife and children lack flour, and my mother still sick. Father employed teaching in the 19 Ward school. Lanpitch returns from the Santa Clara with 3 children which he had traded for, of him Bro. Allen writes favorably and of his trade. Hee gave a few quarts of beeds for one pappoose— a horse for another and a gun for a third. At my own and B. Sonells foundation building rock in fort. Indian Joseph recovering and out to-day. Llewellyn still in chains.

13. Wednesday 13.— Was a part of this day engaged laying rock for Lorenzo Roundy's House. John and David hauling rock for ours. Still fine weather no wind cold.

14. Thursday 14 Dec.— Bro. Lee having returned we were called early to decide on L. Harris' offense. Many Indians present. It was agreed that L. Harris receive 25 lashes for hurting Indian Joseph, and 5 more for whipping an Indian boy Lemuel. Jas. Powell was appointed to whip him; this satisfied the Indians, and the chains were taken off— they are mostly gone to see the whipping. I have been much

15.

14. Southern Indian Mission, Dec. 1854.

troubled by headache for a few days past. It cannot be from surfeiting, for we fast more than I choose, yet I shall try abstinence and prayer for a cure.

15. Friday, 15 Dec. 1854. — I was born in Stewarton, ayr. Scotland 47 years ago this day, viz. on 16 Dec, 1807. I this day worked on the fort building with my brethren.

On My Birthday.

1. — Near two-thirds of my race is run;
And yet how little have I done:
Of good, alas! alas! how little!
And yet the thread of life how brittle!

2. — "The days of man are but a span,
And swifter fly than weaver's shuttle"
Yet work and eating is the plan
And "Self" keeps most men in a bustle.

3. — What have I seen? Oh! tale to tell,
The child of heaven! — the child of hell! —
The one, 'tis true, the proud man's scorn
At toil, despised; in poverty, forlorn.

4. — The other selfish, overbearing, rich,

15. Southern Indian Mission, Dec., 1854. 15.

Deceitful, cunning—ill-bred bitch
Or rabid dog, "avoid him!" Cry,
Thro' love of money, some for him would die.

5.— I've seen the hypocrite in priestly robe
The king a tyrant and the "Saint" a rogue
A Saint, a Sinner! and a fool a king.
The miser poor, of such no more I'll sing.

6.— Women for wine, and men for women crave,
Mean men tyrants, noble man a slave.
Nor this the negro always—cursed seed of Cain,
The white dependent oft oppressed—in pain.

16

7.— I've also seen the honest poor erect
Reprove the knave—the tyrant—with effect,
Bold as a lion, stand for Truth and Right
And trembling cowards quell before their might.

8.— The ignorant boaster, surely all despise,
Intruder! Vulgar, self conceited and unwise.
Rich by trading—cheating, proud of purse,
Deceiver! lustful, ignorant and worse.

17.

9.— I've seen the sons of men in Error's chains fast bound
And Truth rejected whispering from the ground
Religious men, to man's religion cling

15. Southern Indian Mission, Dec. 1854.

Despising Truth, revealed by heavens King.

10.— But many honest hearted have obeyed this Truth
I tried to know and serve my God in youth,
Light came! — a Kingdom — officers and laws,
Thro' Joseph — Jesus — Saviors. — Noble cause.

11.— A Saint I am, or try to be indeed,
Of heavenly parentage, of noble seed,
What is my destiny? A martyr's crown?
If so, oh God, Amen, says Thomas Brown.

16 Saturday 16 Dec. — Again laying adobies on Bro. Young and the Bishop's corner. Bros. Allen and Burges returned from Santa Clara missionaries met this evening, had a pleasant time. Bro. Allen told us they had built one house for the missionaries and one for the Indians on the Santa Clara, others of the Indians want houses and are willing to labor on them.

17. Sunday 17. — I have severe headache and being sick did not go to meeting. Wrote a portion of Hy. Barney's Journal and this Record. I again resolved to quit smoking because it does me harm. I tremble all over as if my nerves were let loose, and my head shakes often as if

17. Southern Indian Mission, Dec. 1854. 5.

I had palsy. Tobacco I believe is the cause.

18. Monday 18.— Cold no. wind. No work outside, writing.

19. Tuesday 19.— Most of the hands at work on the Fort. 26.

20. Wednesday 20.— Shortest day, yet here mild and no snow, Amos G. Thornton and Rims Colman returned from visiting their relations north. A good meeting of the Seventies this evening.

21. Thursday 21.— David and John hauling firewood. I writing and most of the hands at work on this Fort. David Lewis here from Parowan. He says he has tried to get all the Indians to work at Parowan. They won't work for food only; he has tried to get shanties inside their Fort at Parowan, but the authorities were opposed to it. 27.

22. Friday 22 Dec.— Cold no. wind. Still at work on the Fort 28.

23. Saturday 23.— Started for Coal Creek with John Sherratt, D. Tullis and H. Barney.

24. Sunday 24 Dec.— Christmas of England! Where art thou in the New World? Bros. Allen, Smith and Steel taught. 29.

25. Monday 25 Dec.— The dates were all wrong in this Record from 22 Oct. till this d and I have had to

5. Southern Indian Mission, Dec., 1854.

alter them. Public Police party in Cedar City. All the missionaries there.

26. Tuesday 26.— The Seventies party. Bros. W. W. Willis and J. D. Brown presiding. A. business meeting at 2½ o'clock, when J. D. Brown proposed that the Seventies of this southern country be sent out two by two to teach, testify and exhort at Parowan, Johnson's Fort, Cedar City and Harmony. This was agreed to J. C. L. Smith approving. Dancing at 6 p. m. Good spirit and good order. Bros. Stratton and Gibbons managing the ball.

27. Wednesday 27.— In Deseret Iron Company's Store assisting C. Arthur. Missionaries boys returned home. The following have been kind to us strangers:— Bros. Pugmire, Bosnel, Walker, McMurdie, P. Fife, R. Wylie and others. They have fed and lodged us.

28. Thursday 28.— In Iron boys office calculating Interest on stock of shareholders, and assisting in trading with the Indians, the latter seem partial to the missionaries and now begin to see they are their friends.

29. Friday 29.— Ch. Arthur jun. preparing to go to Gt. St. Lake City with a boy. asked me to take his place for a month. I wrote to Prest.

29. Southern Indian Mission, Dec., 1854.

Allen for his permission. Indians shot a heifer at Harmony. Missionaries after them.

30. Saturday, 30.— In Office. Called at noon by J. C. Haight to witness a marriage. Ann Chatterly to John McFarlane, and at 6 o'clock, p. m., Caroline Haight married to Christ. Arthur junr, all by Elder Haight and to me unexpected. After all these and more friends spent the evening agreeably at Bro. Haights, and after midnight the following started for Great Salt Lake City accompanying the above. Wm. Stewart, Mary Ann Collett, W. W. Willis, Jos. Clews, Barbara Morris and Mary Ann Whittaker, the latter only as far as Parowan.

31. Sunday, 31 Dec.— Ira Allen and Sam White having returned from the Muddy with Iron— the former spoke followed by G. D. Brown on "Family Relationship— on God— and the Salvation of the Lamanites."

1. Southern Indian Mission, Jan. 1855.

Monday, 1st January 1855.

I had many of the Indians with me in store this day. Waiting a feast they were to have. After the Saints had feasted in the Tabernacle under Bishop Smith's direction, all the lame, poor, &c., were invited. The brethren and sisters provided liberally – of which all partook freely and left, ~~&c &c~~ much to the Indians. Then the young joined in the dance. Rain this evening and snow on the mountains. Heavy so. wind for 24 hours. Fume of the coke at the Iron works almost suffocated Jno. Humpheis; recovered by semi-burrying him, and letting him breath in the fresh turned up earth.

2. Tuesday, 2 January, 1855. – Snow on the ground, and drifting so. wind continues. Young men's feast in school room. Attended it.

3. Wednesday, 3. – Very cold day, so. and w. wind.

4. Thursday, 4. – Another cold day. Trading and conversing with the Indians. Went up to Iron Boys new furnace, to see the result of another casting – rather a failure.

5. Friday, 5. – Very heavy fall of snow during the night, 10 in. deep and cold. Water froze up last night in creek, blast to the furnace stopped

5. Southern Indian Mission, January 1855. 13.
in consequence of the water wheel standing.
6. Saturday, 6. — Sunshine and cold. While we
are thus engaged at Cedar City the missionaries at Har- 14.
mony and the settlers there are warming their "Shins"
and some of the youth seeking for more heat in
companions, viz., wives. Betsey Williams to Geo.
Shirts and Margaret Haslam are married or
bethothed Darius Shirts, Brothers.
7. Sunday, 7. — Sharp shooting in the meeting 15.
between Bros. Haight, Pugmire and the Bish-
op, P. K. Smith, about the Still. The latter op-
posed to it. 16.
8. Monday, 8. — At Coy's Books and trading
with the Indians.
9. Tuesday, 9. — At do and Distillery
books.
10. Wednesday, 10. — do do J. Sherratt arriv-
ed, wants to leave Harmony.
11. Thursday, 11. — do and at Iron Works — Mis-
sionaries up from Harmony.
12. Friday, 12. — do At Coy's books. Weather finer
than during days past. Frosty nights. 17.
13. Saturday, 13. — At Coy's books. John Sherratt
appears to have left Harmony and his mission. He 18.
is released from the latter by letter of K. C. Allen 19.
and S. Atwood, from a misunderstanding of the lan-

guage of his appointment. He is boiling salt for John Kay.

14. Sunday 14 Jan. – Bros. Savage and R. Wylie of the Seventies spoke to the Saints this day. I spent the evening at Bro. Jno. Hamilton's. While there the mail and Bap. Hoopers train from Lgt. Salt Lake arrived on way for California. Started from Lg. S. L. City on 3 January.

15. Monday 15 Jan. – Busy delivering mail and papers. Evening attended Bap. Jno. Higbees military Ball.

16. Tuesday 16. – Very cold frosty nights. During all this cold weather, I slept in Jonathan Pugmire's new house – very open – a buffalo robe only under me, same and top coat over me – a bag of clothes for my pillow. Such is life in a new frontier wilderness country. They had plenty of good coal and a grate full, after the English fashion, was always kindled when I lay down – if possible to warm the air a little. Thawed during the day.

17. Wednesday 17 Jan. – At meeting of the Seventies this evening and addressed them.

18. Thursday 18. – John Sherratt gone to Harmony.

19. Friday 19. – Wrote to Prest. B. Young, of 3 dresses donated to 3 Indians by R. C. Allen,

19. Southern Indian Mission, January, 1855. 25.
viz., to Yoker, Cyanqueets and Tobepits. Gave J. Sherratt a letter and much good instruction. He seems to take his own course, never comes near me, nor asks my advice in aught.

20. Saturday, 20.— At Coy's books as usual, and at mill with wheat to get flour.

21. Sunday, 21.— J. Hoffreins, Wm. Adams, Samb. Rogers and W. Buston and Edward, Seventies from Parowan at Cedar City. Spoke to the Saints. Jac. Hoffreins slept with me.

22. Monday, 22.— At books. W. C. Mitchell and family from Parowan, at Cedar City visiting. 26.

23. Tuesday, 23.— Bro. Abraham Durfee having arrived from Slt. S. Lake City with a small stock of goods, I bought ½ lbs. black tea for 65c cash. At P. C. Haights to supper. Sent 70 lbs. flour to Harmony to David Tullis— had a long talk with the Parowan chief Cap. Canara "Anaoop" Joseph his baptismal name. 27. 28.

24. Wednesday, 24 January— John Sherratt been a Parowan. At night a full meeting of the Seventies. Bro. Curtis from Springville, a President, opened the meeting and a good spirit prevailed. G. S. Clarke a High Priest followed on the celestial order of families. We had a good time.

25. Thursday, 25 January.— Jno. Stoddard had

25. Southern Indian Mission, January, 1855.

Kershaw given him to wife this day by Jonathan Pugmire Senr., I was present. The first Iron this day from Trial Furnace of Iron boy, was slightly rolled and squeezed on Pugmire's hearth, instead of being puddled it was wrought into a slightly malleable Iron rod, part of it sent to Prest. Young, and some nails made out of the balance. I have 2 in my purse made by Pugmire Senr.

26. Friday, 26 January.— Weather continues fine. At Dist Iron Copybooks.

27. Saturday, 27 Jan.— do do At Dist Iron Copybooks.

28. Sunday, 28.— Prest. Pugmire cleaned the Tabernacle at Cedar City after plastering. Peter Shirts and C. W. Dalton of the Seventies from Harmony addressed us in the morning in the new school room, and R. C. Allen, J. C. Haight, &c., in the Tabernacle in the afternoon, on the subject of grants of land, &c., for the Indians and missionaries for Cedar City. The citizens voted a piece of their large field, a house for their missionaries in their city, cooking and washing free, much wheat, pork and farming implements. For the gifts and givers see my small book and A. J. McConnel washing and A. J. Stratton a

28. Southern Indian Mission, January, 1855. 1.

room and cooking. There were 28 bush. Wheat given. 3 bush. Pease, ½ bush. corn, 16 potatoes. 6 lbs. soap, 10 lbs. beef, 26 lbs. pork, 9 lbs. Butter: 5 spades, 7 hoes, 4 axes, 2 picks and 1 tub. 2.

I wrote a long letter for Peter M. Fife to his family in Edinburgh, on the Gospel of Salvation. Address Mrs. Fife 22 William St. Edinburgh.

29. Monday, 29 Jan.— At Snow boy's books, fine weather.

30. Tuesday, 30 Jan.— do do do At party at Jonathan Pugmire's.

31. Wednesday, 31 January— At Snow boy's books, at Works, chilling of the 2 furnaces, and writing cards of invitation to the workers on the mill race, of Snow and Bosnell's mill. E. Snow's party. S. C. Haight his agt. 3. 4.

5.

1. Southern Indian Mission Feb. 1855.

Thursday 1 February — At Coy's books. Still fine weather.

2. Friday 2 Feb. — Ball given this evening on E. Snow's a/c for the liberality of the brethren, cleaning mill tail race.

Bros. Allen and Attwood arrived from Harmony on their way to Parowan. Also Clarke Ames and his wife. They are appointed to take charge of the Indian farming at Cedar City, for a season. The brass band from Parowan and many others arrived for the ball, some by invitation of Bro. Bosnell. I. C. Haight for a time objected to their admission — hard feelings.

3. Saturday 3 Feb. — Still fine weather. At Books of Iron Coy.

4. Sunday 4 Feb. — Bros. Jno. Tophain, junr. and Davenport from Parowan of the 70s spoke to the Saints of Cedar City, also Perry Liston who had just returned from Lyt. St. Lake City, his relation of an interview with Prest. Young was generally interesting, more particularly to the Missionaries and to me. A crowded house in the evening, many spoke.

5. Monday 5 Feb. — Still fine weather. Distillery going ahead. Water wheel at Iron Works

5. Southern Indian Mission, Feb. 1855. 14.

renewed.

6. Tuesday, 6 Feb. – At Coy's Books. Weather fine till towards afternoon became cloudy and windy. 15.

7. Wednesday, 7 Feb. – Wet during night, soil mellowed, and more fit for plowing.

8. Thursday, 8 Feb. – Good weather, Elh. Arthur retd. party. 2 D

9. Friday, 9 Feb. City Council Ball, order and peace. 16.

10. Saturday, 10 Feb. – Closing ops in Coy's Books.

11. Sunday, 11 Feb. – Col. Dame, Jas. Lewis and S. C. Haight spoke to-day.

12. Monday, 12 Feb. – I went to Parowan with them calling at Joel H. Johnson's at Parowan I met David Lewis, he had arrived with a stock of goods from Thomas Williams, to trade for Indian children, and some from Mr. Berry to trade for horses, attended the Seventies meeting with W. W. Willis, spoke in favor of a Seventies Hall at Cedar City.

13. Tuesday, 13 Feb. – Returned from Parowan on foot with W. W. Willis, left my dog and gun barrel with Wm. Mitchell Jun.r to bring on. Bishop P. K. Smith and Prest. Jonathan Pugmire "locking horns." 17.

14. Wednesday, 14 Feb. – In Office, straightening

Southern Indian Mission, Feb. 1855.

14. some afs and writing letters. Annie Baugh and Jno. Humphries to be married.

15. Thursday, 15. — All day in Jonathan Pugmire's, hearing the recital by sister P. K. Smith of her husband's abuse, at Nauvoo, Sanpete and here. She was applying for council from S. C. Haight and Jonathan Pugmire.

16. Friday, 16. — In Iron Boy's Office, finishing my engagement in C. Arthur's place, wages allowed $2.50 per day, or 50c more than their common laborers! They allow mechanics $3.00 and masons $4.00 per day. A Book Keeper's experience and intelligence of less value here, than the bone and sinew. C. Arthur offered voluntarily to make up out of his salary a sufficient amt. to remunerate me for my services. I paid Jonathan Pugmire for my board. He was liberal with me, as also were Joseph Walker's family, Jas. Bosnell's, Jehiel McConnell's, &c., they did my washing, &c., frde. So also were P. M. Fife's family and Jno. Hamilton's, ministering to my necessities.

17. Saturday, 17 Feb. — Having received a message and note from Brest. Allen, I returned to Harmony in Boy. of Dd. Lewis, had a meeting of the missionaries, a little feelings on account of our absence were soon allayed.

Southern Indian Mission, Feb., 1855.

18. Sunday 18 February — Attended meeting at Harmony. Bros. D. Lewis and J. D. Brown spoke, also H. C. Allen, and J. D. Lee shortly. In the afternoon the missionaries met again, memorable. Meantime Bros. J. C. L. Smith, Steel and Pendleton had arrived and were addressing the people. After lengthy remarks and explanations, Prest. Allen put to the meeting a vote of confidence in favor of Dd. Lewis, J. D. Brown and himself. After this all felt better, and mutual recriminations ceased.

19. Monday 19 Feb. — Returned to Cedar City, with Dd. Tullis for grist from mill, bedding &c. Dd. Lewis and A. P. Hardy in company. A private meeting of the High Council in Prest. Pugmires on P. K. Smith's family affairs. At 9 o'clock, moon 3rd day old, and till next morning only about 2 inches fell.

20. Tuesday 20 Feb. — Could not return to Harmony — strong south wind, very cold, and showers of snow.

21. Wednesday 21. — Snow storm still continued. Started for Harmony, very cold. — As we approached Harmony, after 5 hours exposure in an open wagon, the Snow became deeper till it reached 12 to 18 inches, and inside the Fort

21.

22.

23.

24.

Southern Indian Mission, Feb., 1855.

much snow drifted.

22. Thursday, 22. – Snow still very deep, and continuing to fall. C. Ames, our farming missionary, returned to his appointment at Cedar City. Engaged writing up this Record and arranging my house; found many of my luxuries gone! during my absence, viz:– Tea, sugar, coffee, dried apples, leather, lead, powder, caps. – 1 shirt certain and perhaps more – my clothes-box opened, my best linen pants worn till worthless. I know who thus abused my confidence in them while I was absent, but will not here record it against them.

23. Friday, 23 Feb. – Snow still falling this day up to the knee. Writing all day in Journal. Wind from the south.

24. Saturday, 24. – Snow melting rapidly this day. J. McConnel of the 70ˢ from Cedar City, arrived on foot to preach to us. A mass meeting here this evening on business to choose, Select men, &c., for the organization of Washington Coy. The following were chosen:–

Robert Ritchie	Justice of the Peace.
C. W. Dalton	Constable.
Peter Shirtz	Road Commissioner.
Wm. Young	Stray Pound Keeper.

24. Southern Indian Mission, Feb., 1855. 25.

J. D. Lee
Reuben Carter } Fence Viewers

Also a fence committee and an allowance of land was given to Darius Shirts, he being lately married, and having no house. Some opposed increase of farming land, because water was scarce.

25. Sunday 25 Feb.— A fine morning. Snow thawing rapidly. Jehiel McConnel addressed us, followed by F. D. Brown and J. D. Lee. Items:— Obedience, confidence, returning in good order, on stealing and the day of separation— a good spirit indited and prevailed. F. D. Brown exhorted all to obedience of Presidents' orders right or wrong, telling all, when any one in authority took an unwise and unrighteous course, which instead of saving destroyed, such would be removed out of the way and known only on the records of the Church. Let us individually do right. Evening meeting. Bro. Allen Spoke on the duties of parents to children and of children to parents. Bro. P. Shirts spoke of the disobedience of his sons, and of some one at Parowan, for teaching and estranging the affections of his children, then their disobedience began. Bro. Lee, said when the children were disobedient there was some fault in the parent. F.

26. 27. 28.

Southern Indian Mission, Feb. 1855.

25. D. Brown took up the subject and showed the obedience and submission of Isaac, in the selection of his wife by Abraham, also in his offering the sacrifice of himself, doing as his father required him, his calmly lying down on the altar! &c.

26. Monday, 26 Feb. — Snow going off quickly. S. H. Atwood and A. P. Hardy started for Fourquint with flour, &c., for that Station.

27. Tuesday 27. — Most of the missionaries and settlers at Harmony out cutting pickets for fence to put round big field. I was very tired and sore wielding the axe all day, unaccustomed.

28. Wednesday, 28 Feb. — All out this day cutting pickets. 70ᵉ met. I was sick with toil, headache and lassitude, but after the meeting was opened I aroused up, and spoke at some length on the necessity of attending the 70ˢ Conference at Cedar City, and advised all that could to go and take shares in the 70ˢ Hall to be built there. Bro. Allen being called, counselled them not to help in building this Hall. First, because as missionaries we might be called off among the Indians and not have time. 2nd. Because of the amount of public labor that devolved on us in helping to build Fort Harmony, fen-

28. Southern Indian Mission, Feb. 1855.

cing, &c., the settlers too might have as much, as they could do and perhaps a little more, at home. J. D. Brown then addressed them on "The duties of parents and children, counselling parents present to a wise and kind government of their families, and children to a like faith, submission and obedience as manifested by Isaac, Jacob and others, to begin and practice childlike submission.

1. # Southern Indian Mission, March, 1855.

Thursday 1 March. — Out at picket cutting again during fore part of the day. Baking and cooking afternoon. Quite an alarm in Fort, on account of two fearful brethren reporting Bro. Brown was cutting pickets too small! How easy it is to see our brother's mote and be blind to the beam in our own eye.

2. Friday, 2. — At picket cutting again.

3. Saturday, 3 March. — Started for the 70's Conference at Cedar City in Company of Bros. Allen, Barney and others from Harmony — for report see the Deseret News. Good will result from these meetings.

4. Sunday, 4. — J. D. Brown preached to the host of 70's from Parowan, Harmony and Johnson's Fort, by request, the 70's and Saints of Cedar City also were present, houses crowded — felt good, returned to Harmony.

5. Monday, 5 March. — Wrote a report of the Conference of the Seventies at Cedar City To Jos. Young, Sen'r., Prest. of the Seventies; also a letter To Prest. B. Young about 6 boxes of my goods left at Kanesville, also a copy J. Hamblin's Journal on the Tornaquint to the Deseret News.

6. Tuesday, 6 March. — Plowing two horses with R. C. Allen.

7. Wednesday, 7 Mar. — My horses and David

7. Southern Indian Mission, March, 1855. 11.

Sullis plowing with K. C. Allen all day. I wrote in the forenoon and grubbed all afternoon; Most of the missionaries so employed at this time. Seventies meeting full, Prest. W. W. Willis from Cedar City. The brethren had a time of rejoicing and increase of intelligence.

8. Thursday, 8 March.— Dd. Sullis grubbing and I burning the willows, brush, &c. K. C. Allen and others sowing wheat &c.

9. Friday, 9.— In the forenoon Dd. and I went for firewood. Afternoon Dd. and K. C. Allen plowing my land and I grubbing. Shower this afternoon.

10. Saturday, 10.— Thunder and rain this morning, unable to work out of doors. Reading and writing. Very cold and wet tho' it lightens much throughout the day, cold east and North March wind— the March dust whose value was equal to gold in Scotland, when I was a boy, will soon follow.

"A peck o' March dust is worth a peck o' gold."

11. Sunday, 11 Mar.— At meeting this morning. Prest. J. D. Lee related 2 or 3 more dreams, showing him that some 2 or 3 in this settlement were trying to pull him and Bro. Allen down. Bro. Allen arose and said he did not believe

that any one was trying to pull him down—he was unwilling to believe it. There had been a small misunderstanding between him and Bro. Brown, but this had been made right—he had been misinformed, and was satisfied to a demonstration that all was right in his company. This mellowed J. D. Lee's tone, but he said time would show whether the Lord had spoken by him. Bro. Groves had stated in opening the meeting, that when we were not near head quarters, our President was the channel through whom we should have the word of the Lord. Bro. Lee said that some were writing to Brigham to carry out his dreams of putting down. When the choir was singing at the close of the meeting Bro. Wm. Young, overcome by the power of the Spirit and being unwilling to quench it, arose and spoke in a mellifluous unknown tongue, much resembling the Greek in its terminations—"on" &c. apoliston—episton- &c., and afterwards interpreted it:—"Wake up oh my people, purify yourselves and prepare for coming events," for which interruption he was rebuked by J. D. Lee—"God's house is a house of order." J. Hamblin still remains with us, and recovers from his sickness, begun on Santa Clara, but slowly.

12. Southern Indian Mission, Mar., 1855. 17.

Monday, 12 March.— The former part of this day I was grubbing— the latter plowing, so are all the missionaries here, save A. P. Hardy and Thales Haskell now on a visit here from the Tornaquint. D. Tullis sewing at home.

13. Tuesday 13.— Bros. Lee and Allen are off to Parowan, where the Batallion boys are having a feast and dance. We and others of the Mission engaged grubbing and plowing. Very cold wind thfd. 18.

14. Wednesday, 14.— We were engaged plowing— wind variable— cold when from the South-east or North.— A. P. Hardy and Thales Haskell had to relinquish the upper station on the Tornaquint, for a time for want of breadstuffs; they slept under a cedar a little east of Mountain Meadow, under the fall of heavy snow, and were two days on the road without food. We comforted them on their arrival with a share of such good things as we had, and they soon forgot their temporary suffering.

15. Thursday, 15 March.— S. F. Atwood gone to Gt. St. Lake City thfd. Wind cold from N. W. weather generally milder. Last night a snow shower and cold. Wrote a letter to the 35th Quorum of Seventies, of which I am one of the Presidents.

16. Friday, 16.— Plowing, &c.

17. Southern Indian Mission, Mar. 1855.

Saturday, 17.— Bd. Tullis went to Cedar City for some of my wheat, most of the missionaries employed out of doors. Lyman Curtis joined this mission to-day, appointed last October Conference, wrought in Cedar City to procure an outfit. And John Sherratt withdrawn by Prest. B. Young. And by letter L. C. Haight is requested to find work for him.

18. Sunday, 18 March.— Bros. Savage and Hopkins and Lee from Cedar City spoke to us this day. After they had spoken of the good spirit they felt in our midst, and the great work we had accomplished in the building of our Fort. J. D. Lee arose and spoke of the evils resulting from disunion, one asp in our midst did or would destroy all! (?) Though unpleasant, I here deem it necessary here to record a few facts, which I think under his Presidency militate against the harmony of Harmony:-

Because a building committee set apart to superintend the erection of this Fort interfered with him for filling the middle of his Fort wall with rubbish, broken, rotten adobies, he dismissed the building committee as a building committee, appointed another man boss and himself the head of all to do as he pleased and not be

interfered with. He teaches that a President has no need of Councillors, and practices it, for he has none, if he had they might give their counsel, but he would take his own course.—as was his privilege. Farther, he has abundance of dreams, visions and revelations, from which he instructs, reproves and governs; telling most of them in public meetings, saying his position as leader of this people demands that he should have such close association with the heavens, but some of the people say that they know his most important revelations are those he overhears listening as an eavesdropper. He listened behind a fence to Bros. P. Shirts and Wm. Young who were talking of his immeasurable selfishness, and he repeated it next meeting as having read it from a sheet let down from the heavens before his eyes; this caused much ill feeling among the brethren, for he was seen listening by a third party. Again, he overheard Wm. Young telling over his grievances in the 70's meeting and made a use of it in pubke. Sam'l Knights saw him a week ago listening outside to our 70's meeting, and not long since when Bro. P. Shirts was praying in public—having been asked by Bro. Lee, he asked the Lord to bless the Lamanites and restrain the

18. Southern Indian Mission, Mar., 1855.

Utah Chief Walker, and make him an instrument of good, for this Bro. Lee Chastened Bro. Shirts Severely by reproof. Again when another Bro. was exhorting to meekness, humility, and against theft, Bro. Lee followed and all but accused said brother of hypocrisy, blackness of heart and evil speaking, and said he himself would not hesitate to steal from the Gentiles who had so often robbed the Saints. This week we found out, that he himself, in Nov. last wrote a letter to Prest. Young, extolling his own course with the Indians and accusing the missionaries of having deserted their post, fled from the settlement, and others followed till there were only 12 families left.—When Bro. Allen spoke to him of this he admitted writing the letter, but said he did not send it; yet he accuses us of writing to Prest. Young against him! When the missionaries left to cut hay and wheat for their breadstuffs and were at Cedar City and Parowan, hearing the Indians were acting ugly at Harmony, Bro. Allen took a posse and went down to Ash Creek, had a long talk with Joker, and subdued the harsh unkind hostile feeling he had lately manifested, in consequence of the Utahs talking to him, he said the land was his and the Mormons must pay him oxen for it, and, afterwards when

18. Southern Indian Mission, Mar, 1855. 18.

the Utahs killed an ox, the missionaries compelled the Utahs to pay for it by giving up a horse, and when Bro. Lee told the Pahutes, they had a large debt to pay for stealing corn, squash, &c., and talking this matter over they determined to fight with and for the Utahs rather than pay the penalty just talked of.— Bro. Lee called out all the settlers and missionaries with their arms, and after appearing so brave, when he came up he cowed down, and bought their friendship by giving them 2 shirts. The missionaries objected to this, 1st, to the threat, 2nd, to the cowardice.

Again, Bishop Davies and P. Shirts went to the Court at Parowan at his request to appoint Select men, &c., as nominated by J. D. Lee. He had 19.
named 1 man for 2 offices and the Judge said it was illegal. The Bishop doing as he conceived for the best nominated P. Shirts, for the fourth 20.
man, and when he came home and told President Lee— "he could neither be bound nor held"— rising 21.
up, taking of his hat dashed it to the ground, and threw a shoe on the floor, spoiling both, and cursing in his wrath. The bishop rose to defend himself, expecting to ward off a blow, and asked him 22.
why he was so mad. Lee said— "I am not mad but angry as was Moses with this people;

Southern Indian Mission, Mar. 1855.

18. I am always to be in hell and surrounded by devils." He has so offended the Bishop by this and reversing 2 decisions formerly, that he has refused to act except as custodier of the Tithing and afs. Lee also charged Beddoe for 15 feet of the Fort $125, which was afterwards reduced to $75 by arbitration. Weekly there has been some difficulty between him and some of the settlers, his excessive greed, selfishness, and jealousy, being the cause, many have left and will do. The officers respect his office as President, but they abhor tyranny and oppression. "He ties up his own hands and does not know it." At meeting this evening, few or none would speak.

19. Monday 19 March.— Wd. Gullis not returned from Cedar City till late this evening. Missionaries at work in the field.

20. Tuesday 20.— All at work on fence or field, weather fine.

21. Wednesday 21.— I grubbed one acre, help by D. Gullis, others fencing. C. Ames and Jno. Sherratt came from Cedar City. No 70's meeting, only 2 came out.

22. Thursday 22.— C. Ames and J. Sherratt returned. Mostly in the field. I was writing for Bro. Allen to Prest. Young. Report Sale of In-

dian clothing.

23. Friday, 23. – All in field or at pickets.

24. Saturday, 24. – Harrowing in 3 acres of wheat.

25. Sunday, 25. – Bros. G. Bowering, Chas. and Elliot Wilding, 70's from Cedar City, addressed us this day. Afternoon, testifying meeting; evening 70's meeting.

26. Monday, 26. – By error of M. Ensign my horses I let go to Cedar City to let Dd. Lewis get his own calf. All in field.

27. Tuesday, 27. – Jacob Hamblin returned from Cedar City, having sent Thales Haskell, A. P. Hardy, C. Ames and L. Curtis to Santa Clara by Californian road. My cow calved. – I mending harness all day. The Indians assembled in Fort to have a talk in good spirit. One of their number had shot G. Riddles colt.

28. Wednesday, 28. – J. Hamblin and S. Knights started for the Santa Clara on horse back packing provisions: the others by the Californian road had a wagon, 1 yoke oxen, flour, seeds, &c. All others at fence or in field.

29. Thursday, 29 March. – Most in field, at pickets or putting up fence.

30. Friday, 30 March. – In consequence of a charge against Peter Shirts for abusing his son Darius,

31.

30. charge laid by Wm. Young Bishop's Counsellors and the Bishop having gone to Lyt. St. Lake to conference, a trial before the Seventies was counselled, J. D. Brown presiding. Lorenzo Roundy and J. R. Davies speaking as Counsellors: Proved that P. Shirts had acted unkindly in passion to his son. The boys too being reproved for acts of disobedience.

Decision that P. Shirts, go to Darius' and confess to him before his wife, and pray with and for them and himself, asking forgiveness; and give his sons Darius and Carlos 10 acres of land each, reserving 18 acres for himself. That Darius work with and for him till harvest and he sustain him and his wife till then. All satisfied.

31. Saturday, 31 March. – A reasonable rain last night and this morning.

1. Southern Indian Mission, April, 1855. 3.

Sunday, 1 April.— More or less rain last night, and a little to-day. Some wheat sown 3 weeks ago up nicely. No morning meeting. Bro. Lee at Cedar City. Bro. Allen called the missionaries together at 2 o'clock and 4.
a few of the settlers joined us. Bros. Allen, 5.
Groves and Brown spoke— a good spirit. At night the 70s met and Bro. P. D. Brown read a synopsis of Pres. Young's Lecture at the October Conference, 1854— on the 8th, and copied in this Record, the brethren rejoiced much and spoke of some of the great principles contained therein. Bro. A. P. Hadden's boy almost dead of croup, but healed in answer to the prayer 6.
of faith and anointing with holy oil. Bros. Allen, Hadden and Brown administered.

2. Monday, 2 April.— At 3 a. m. Again Bros. Allen and Brown were aroused to administer again to this child, croup returned, 7.
these brethren with the father and Hy. Barney, again administered in living faith and by the name of Jesus, child again healed. A cold north wind. Grubbing and fencing.

3. Tuesday, 3 April.— Still very cold north 8.
wind in the morning. Mass meeting in the evening to provide for those whose garden patches

3. Southern Indian Mission, April, 1855.

have fallen into oak brush. I have got a small patch in Bro. Lee's garden.

4. Wednesday, 4.— Still very cold north wind. All grubbing, plowing and pickets.

5. Thursday, 5 April.— Sowing 2 acres wheat, and harrowing in other named above. I hear Bro. Lee was fighting with an Indian, and knocked him down in the field. Report by Bro. Blackburn of 2 oxen having been run off from R. Wylie's wagon between Parowan and Cedar City, he being weary unchained his oxen to feed and when he awoke, saw them being driven into a kanyon by an Indian. Pursued and recovered them.

6. Friday, 6 April.— This day the Saints in many places but more especially in Lyt. St. Lake City meet in Conference. May the good Spirit, intelligence and wisdom prevail and abound. Finished putting in 5 acres wheat in good order.

7. Saturday, 7 April.— Started to Parowan for seeds to self and others. Mother Willis and sister Darius Shirts and others rode to Cedar City with me, and Jas. Bosnel to Parowan.

8. Sunday, 8 April.— J. D. Brown spoke to the Saints in Parowan. Dined with Bro. Jno. Steel. J. C. L. Smith gone to Conference. Slept

Southern Indian Mission, April, 1855.

8. at K. Bensons with Jas. Bosnel.

9. Monday, 9 April. — At Parowan I got seeds from Sisters West, Bayliss, Z. Judd, McGuffee, Haight, Ellmere, Pendleton, Mitchell, Bros. Bastion Steel, Topham, Whitney, Dame, Hoffreins and many others 2 bags full.

10. Tuesday, 10 April. — Bro. Bosnell having finished his nail making, &c., I started for Cedar City, having sister Mary Lee and child, Miss Carter and him for passengers: Bro. W. Willis having returned from Gt. St. Lake City, brot. me a letter from my father and a bag of seeds. Spent this evening among friends at Jno. Westerns.

11. Wednesday, 11 April. — Heavy South wind, and I was sick, did not go to Harmony. Had 3 bush. wheat ground. Got some seed from P. M. Fife.

12. Thursday, 12 April. — Rode to Harmony, having K. M. Dickson and Mary Lee with me. I bought 1 gander and 2 geese from Dr. Pendleton, and got them safe to Harmony.

13. Friday, 13. — I worked in garden planting. Most at Pickets and in the field. Many Indians at work with us and being paid with food and clothes.

14. Saturday, 14. — Grubbing land in the field

14. Southern Indian Mission, April, 1855.

¾ acre. Wrote a monthly advice to Prest. Young. Sale of Indian clothes.

15. Sunday, 15.— Bro. Allen spoke mostly at meeting this morning on union and the mission to the Lamanites, and on increased growth of wheat, corn, &c. Many letters written by the Recorder this day to relatives and friends in Gt. Britain on the Gospel and Kingdom of God. F. D. Richards, Mrs. Chas. Thomson, Walter Johnson, Liverpool: Francis Dunlap Scotland, &c. See my letter book for copies.

16. Monday, 16.— Heavy rain falling, bad for men going out to milk cows! but the women shrink not from this duty. A good meeting of 70's last night. All spoke especially on not attending meeting and breaking the Sabbath. An Indian whom I had administered to and given a little mild medicine, was healed and attended meeting with his son and both slept on my floor all night.

17. Tuesday, 17.— Most out at pickets. Grubbing. Wind, south-east. Bro. J. Hamblin arrived from the Santa Clara, with C. Ames and wagon for more food for that station, he reports all well there; the missionaries had put 6 acres wheat and oats in there; they mean to show the

17. Southern Indian Mission, April, 1853. 21.

Indians how to put theirs in, to exchang labor with them, and not do all the work.

18. Wednesday, 18 April. — Wind and sleet from the north, very cold, all out working. J. Hamilton brings word that C. W. Dalton is called on an Indian Mission this last Conference, and above 100 more.

19. Thursday, 19 April. — Dd. Lewis and company, returned this day from Buckskin Mountain near the Colorado, having gathered about 10 cwt. of manganese for black glaze for pottery ware, found some hieroglyphics on a thin rock 1⅛ by 12 and 2 inches — about 12 inches below the surface. I copied them and sent a copy to Prest. Young, see my letter book No —. see Brigham Young incoming correspondence from T. D. Brown 22.

20. Friday, 20 April. — At grubbing, 5 ac. Hired two Indians 10 days to help me cut pickets, &c. Fine hot day. 23 & 24

21. Saturday, 21 April. — Bro. R. C. Allen started again for Parowan, to solicit some aid for the missionaries on the Santa Clara. Most that had donated freely of their dried beef, ham, pork, molasses, cheese, butter, &c., with some more seeds which will render the brethren on that station still more comfortable. We heard a report of 25. 26.

21. Southern Indian Mission, April, 1855.

+ Conference from J. C. L. Smith, who stated, "when Prest. Young said the day has come to turn the key of the Gospel against the Gentiles, and open it to the remnants of Israel, the people shouted, Amen, and the feeling was such that most present could realize, but few could describe." I agreed to give 2 Indians shutcup and 2 shirts to help me cut pickets and put up fence for 10 days.

22. Sunday, 22 April.— Bros. P. M. Fife and Robt. Kershaw, two of the 70's from Cedar City occupied the time, followed by Bishop Davies who gave us the details of doings at Conference and confirmed the above, he also read a circular from Prest. Young on the P. E. Fund, calling upon all indebted to hasten their payments, that the oppressed might be gathered. The Bishop also occupied the afternoon.

23 & 24. Monday and Tuesday, 23 and 24.— Cutting pickets with 2 Indians.

25. ↑ Wednesday, 25 Ap.— R. C. Allen returned from Parowan. 2 Indians cutting pickets, I hunting horses to haul them.

26. Thursday, 26 Ap.— Hauling pickets. The settlers having found out that the fence line had been improperly surveyed round the big field by P. Shirts, held a meeting and

26. Southern Indian Mission April, 1855. 26.

agreed to re-survey it and allot it equally as surveyed by W. Laine. P. Shirts acknowledged that he had made an error of 20 rods on his own, but the Bishop and others discovered that upwards of 80 rods too little he had allotted to himself ~~& himself~~. This evening Bros. Roundy, Richey and Allen met to consider, what was to be done with my house and lots of land. Dd. Yullis claimed the half of all, and I had drawn the Fort lot and land in my own, promising to Dd. Yullis and John Sherratt, one third each, if they continued to "act in concert with me" as Prest. B. Young had counselled. After making 9,000 adobies together John Sherratt went back to Lit. St. Lake City, and David Yullis went to work for himself, cutting pickets for Blackburn, &c. and I continued to board and lodge him to 1st June next, from 9 Oct. last 33 3/7 weeks. 27.

Yullis claims his own third and the half of John Sherratt's though he had broken the conditions on which the one third was promised! The brethren agreed that he had broken the counsel of Prest. B. Young, but as the third of two rooms was hard to be got at, they thought he should have half. To this I object. 1st, because the house and lots were and are mine legally. 2nd, because I 28. 29. 30.

Southern Indian Mission, April, 1855.

26. promised D. Tullis only one third on certain conditions, these not being complied with I retain my property — the whole paying D. Tullis and J. Sherratt for their labor less their board apr. 3rd, I shall need the whole by bringing a portion of my family here. 4th, I do not wish longer to have Dd. Tullis saddled on me, for he is dishonest. He uses my coffee, tea, sugar, powder lead and dried apples as his own without permission, my boxes and personal clothing he opens and has used, without any apparent regard to my interest, feelings or rights; therefore I shall appeal this matter and have a righteous decision and separation.

27. Friday 27 April. — S. H. Atwood returned from Great Salt Lake City. I hauling pickets, 2 Indians chopping them for me, and one digging the ditch for my fence.

28. Saturday, 28. — Employment same as yesterday. The man that C. W. Dalton gave Lorenzo Roundy 14 head of stock for, died! leaving a young colt.

29. Sunday, 29. — Writing all day. Went to meeting evening. G. C. L. Smith gave us an apr of Conference.

30. Monday, 30 Apr. — Putting up fence, 2 Indians helping.

1. Southern Indian Mission, May 1855.

Tuesday, 1 May.—Grand entire eclipse of the moon. Hardy and Hamblin arrived from Santa Clara.

2. Wednesday, 2 May.—Hunting horses at old fort and writing.

3. Thursday, 3 May.— do do —

4. Friday 4 May.— do and hauling pickets, some plowing and putting in corn and potatoes.

5. Saturday, 5 May.—Finished my 20 rods fence, and 6 rods more having surplus pickets, which I hold for sale.

6. Sunday, 6 May.—J. D. Lee being at Cedar City making lumber, the Bishop presided. Bros. Allen and Brown spoke, the former exhorting and showing some causes why many absented themselves from meeting, the latter in a similar strain excusing only the sick, and showing that in a house of prayer the body was rested and the spirit refreshed, and showing that we had much labor we ought not to loiter on our beds when we should worship together "The Lord does not wish us to destroy our bodies that we may live." In the afternoon we had various business on making and enlarging our ditches, &c., and in the evening, the 70s gave way

6. Southern Indian Mission, May, 1855.

To the missionaries who had business connected with the Indians' farm at old Fort. Agreed to commence farther operations one week hence, 2 acres of wheat already in. J. Hamblin and D. Tullis sick.

7. Monday, 7 May. — In the morning completing my fence, then writing to my family, to England, and to Mor. Voorhis, Keanesville, also to B. F. Johnson Peteetneet on the unsettled a/c for goods, he sold for me. Invoice $239, no returns.

8. Tuesday, 8 May. — All on water ditch.

9. Wednesday, 9 May. — At Cedar City with and for mail, clothes, &c.; saw new Harrison.

10. Thursday, 10. — Aiding Bp. Davis with his Tithing a/cs and Books.

11. Friday, 11. — do do Most now planting potatoes.

12. Saturday, 12. — Plowing for putting in potatoes, oats and garden. At drill and voted for Capt. K. Keys to be advanced to Lieut. Colonel.

13. Sunday, 13 May. — Writing my family letters. Bro. Lee spoke well on various subjects, especially on the Consecration Law, follow-

13. Southern Indian Mission, May 1855. 17.
ed by K. C. Allen. S. Y. Atwood returned
from his trip to metallic Mountain 15 miles 18.
N. W. of this. He had accompanied Peter 19.
Shirts and brought back 3 specimens, 1 much
the appearance of a rich iron ore, the other
more brilliant as if mixed with silver or
some bright substance resembling it; the third
more like the spirab grown leafy appearance
of some rich lead ores I have seen but of a
darker color.

14. Monday, 14 May. — Hauled 2 loads
of pickets for J. D. Lee, he promising to plow
½ acre land for me.

15. Tuesday, 15 May. — Wrote 12 deeds of
transfer from the Saints of all they owned, they
owned to the Trustee in Trust for the Church of
Jesus Christ of Latter-Day Saints.

16. Wednesday, 16 May. — I planted potatoes
½ of the day. The settlers and the missiona-
ries out repairing the western ditch. I rode
to Cedar City with Willis Young, bad road
from irrigating ditches breaking out, tire 3rd off.
Sisters R. Richey and Martha Lee with
family, went in same wagon for Lgt. St.
Lake City. I slept at Jos. Walker's.

17. Thursday, 17 May. — Spent visiting among friends.

17. Southern Indian Mission, May 1855.

Very windy.

18. Friday 18. — do . do.

19. Saturday 19 May. — When I was about to start for Parowan, with Bro. W. Willis, Bp. P. K. Smith returned from there, and told us 1st Presidency and suite had spent the previous evening there and would be in Cedar City by 1 o'clock. — Bros. Jas. Simpkins and L. C. Haight purpose going into partnership in Cedar City as carders, spinners. I wrote to Capt. Allen of the Presidents expected arrival and the Bishop wrote to Bro. J. D. Lee, as they did not purpose visiting Harmony this year. An express was despatched to Harmony. At 4 o'clock the President arrived at Cedar City. At 3-40 p. m. he reached the Iron works to inspect, furnace, cupulo and coke ovens; also to witness their early operations — in casting, moulding, &c. — he thought there was more scattering of the metal than was necessary. Asked whether a crane or railway would not be better, than carrying the melted metal by hand? The workmen were more than usually excited, which no doubt caused more scattering. Presd. Young sat down on a log outside, conversing affably with many, and perceiving J. D. Brown outside the circle, stretch-

19. Southern Indian Mission, May, 1855. 20.

ed out his hand, asking how he did! and of the farming, fencing and water at Harmony and of the crickets. How he liked the mission? Well, but sometimes felt dull especially when good Saints left to go north towards home. The Prest. then said – "Bro. Brown you have worked well in mule harness, we shall soon put you in plated." Afterwards he asked J. D. Brown if his horses and carriage were in good condition 31.
and said he would like him to go up with him now, and also in Oct. if he wished. I thanked him for the permission but felt more like going once more south among the Indians, 1.
and assist Bro. Allen in his trip south, with the new mission to the Los Vegas and in exploring the Colorado. Afterwards, when I asked him of my family affairs, he said, I 2.
might either bring down my family, or take some additional, he had confidence that I would do right, and blessed me in the name of the Lord. – After he left the works he went and fixed upon a location for a new city south of the works, on the bench land and out of the way of floods from the coal creek kanyon.

20. Sunday Morning, 20 May. – J. M. Grant

Southern Indian Mission, May & June, 1855.

addressed the Saints nearly as follows:

Monday, 11 January, 1858. I have lost my M.S. Journal and hence cannot give the discourse of Prest. Grant as I anticipated, nor many of the details of the South Indian Mission from the above date to the period of my being called home, but I shall now give the more prominent points from memory:-

31. On the 31st May, 1855, Prest. Rufus C. Allen, Thos. D. Brown, Isaac Riddle, Thales Haskell, James Allred and Peter Shirts started for the Colorado, arriving at the Santa Clara station next day or 1 June. We found the Indians
1. there, still increasing in knowledge of farming and very friendly with our brethren of the Mission there, viz., Bros. Robert M. Dickson,
2. Curtis, &c. Next day we arrived at the Virgin (2nd June). We were all on horseback and each had 50 lbs. of flour in a sack, and a blanket or buffalo robe behind him, a knife and ten cap completed our equipment. As mode of kneading and baking being somewhat novel to me, I shall describe it: When we came to a camping place, we took of our sacks, made a hollow in the centre of the flour in the sack, put a cupful of water in it, knead it up till we

could lift it up, then cutting about 15 inches square of cotton wood bark from a tree, finished the kneading therein, and spreading it out on the same, pegged it down around the edges, and set this up near to the fire, till the cake was hard enough to stand alone, or with a small prop behind, till fully baked, meantime we proceeded as before to make another, &c. Two days more brought us to the "Muddy," where we found a large body of Indians; they had heard of us and received us very warmly; they had heard of our baptizing other Indians, and a day or two after our arrival they demanded
8. baptism, and about the 8th June, at 9 a. m. we commenced and by noon had baptized over 330 Indians. Upwards of 500 were present, we rested an hour and then blessed them. Better order I never saw in any assembly of white men of equal numbers. We took down their Indian names and the operator gave them a new name, either from the Bible, Book of Mormon, or after some of the leaders in this Kingdom, or of the Mission. Peace and a good spirit prevailed, and we are all abundantly blessed.

We waited here about a week, when

Southern Indian Mission, June, 1855.

the Los Vegas Company of missionaries came up with their slower ox teams. Wm. W. Willis and his son John had come down with us to procure a load of old iron. They assisted us in the baptisms, &c. The Indians here farm more than any others we have been among, some of them had about 1 load of wheat straw already thrashed out. They took charge of our horses daily, and were thankful for a piece of our bread, but were not greedy, nor did they ever attempt to take any of our trappings, though they had ample opportunity. We left them with ample and mutual good feelings, we partook of their wheaten bread, wine made of sweet berries and some dried meat. We left them many sorts of seeds, carrots, turnips, &c., &c.

We had now to cross the desert, 55 miles, only one small patch of grass on the route, and no water except what we carried in canteens. We started at 9 o'clock morning, and, some on mules, &c., got over to the Springs (Los Vegas) about 3½ a. m. next day. I lent my horse to help John Steel whose team was weak; Peter Shirtz lent his to Wm. Mitchel. I walked a good part of the way till Geo. Snider accommodated me with a horse, for this

Southern Indian Mission, June, 1855.

kindness I helped the Los Vegas Missionaries to drive their loose stock. This day was very hot, and George Snider rode on ahead some six miles and came back on foot with 3 canteens of cold water; this beverage was never more welcome to us. We would all cheerfully have given 1 barrel of brandy for 1 pint of water. We arrived about 1 o'clock, having been 27 hours on the desert. Some of the ox trains did not get in till night, and these were helped in by those who had arrived first, who went back with a wagon load of water in the casks which many had with them.

Here we rested 2 or 3 days, bathed in the springs, the strength of whose waters, or the bubbling force of the springs upheld us, so that when we would jump from the banks, we could find no bottom and would arise just as if our bodies had been so much cork. Much fine grass here, and hay, but the soil seems much mixed with lime and other light colored substances.

When we had seen the ploughs started and sowing commenced, we started for the Colorado, about 25 miles distant, N. E. Here we found the country much broken, and red, having much the appearance of a volcanic country. Where we struck the Colora-

Southern Indian Mission, June, 1855.

do we found it over ¼ mile wide, and very deep, quite navigable. We travelled six miles down the river on foot, till we came to a point where the rocks closed up nearly, were of great height, the river contracted and rolled on smoothly through this deep excavation, the water was of a whitish color like the Missouri, and bore much small drift wood along, and from the appearance of the banks, we inferred that the waters sometimes rose to a greater height say 14 to 30 feet higher, such were the indications of the marks on the banks of floodwood, &c. The Indians here also grew wheat, no irrigation, a few seeds seem to have been dropt into holes dug in moist places, these were about 1 ft. diameter and 8 or 9 inches deep, and this wheat was probably reaped in May. Many of the men were sitting gambling with sticks, the women doing the work.

Next day we travelled on the bench some 15 miles and then made a turn towards the river but so conical and mountainous was the country we could not approach the river only by the dry bed of some stream. We travelled down one of these with our Indian guide some 5 miles to get to the river, but it had not occurred to him that our horses could not de-

scend drops or falls over rocks of 2 to 25 feet.
We came to one 5 feet perpendicular descent,
which we got over by placing rocks, &c., so as
to make it a stairlike descent, and ere long this
was succeeded by one nearly 30 ft perpendic-
ular, just in sight of the river, with impassi-
ble mountains of rock on each side; here for-
tunately we found a sip of water that pro-
duced as much water every 5 minutes as suf-
ficed to refresh 1 man and his horse; here at
noon we sat in the "Shadow of a great rock in
a weary land." We found no grass for our hor-
ses yesterday and but little to-day. Of this we
complained to our guide, who then informed
us there was a spring over the mountain,
this was a loft hog's back between the dry
bed of the next hollow and that we were now
in, only about ½ mile apart. With great care
we kept our own feet and led our ponies;
when we reached, there were 2 or 3 rods of
grass only around the spring and this for
6 horses and our third day out, here we stop-
ped all night, here George Bean, our interpreter,
fainted away from fatigue and thirst. Our
guide informed us the "Gatts" were about 1
day's journey farther south, on a good level

country, "plenty of grass," but our animals were hungry and the distance being uncertain our Captain determined to return to Los Vegas, by some route, more direct if possible, than that we had come.

We had ascertained the Colorado was navigable here and the Indians informed, there were no "falls" below this, but above there were. On our parting with our guide next morning, he was going among the "Yatts" or "Y-ahts" and by a shorter route he began to ascend the neighboring almost perpendicular mountain, leaping from crag to crag with as much ease as if he had been a boy or a mountain sheep, yet he was a man weighing probably 175 lbs. Such is habit.

Having travelled 35 or 40 miles in the neighborhood of the Colorado, we took our course due east, and travelled all day in the hot rays of a southern sun, about 600 miles south of Lyt. St. Lake City. We came to a divide over which we could see the dark stripe of the green grass below the Los Vegas 15 or 20 miles off, the rocks sand and soil under our feet being too hot for us to stand on with our moccasins, and those of us who had metallic stirrups could not bear our feet in them, and when we stopped

to brace the trappings of our pack animals, such was the heat our mules would lay down and turn up their feet for a change, as we believed the heat to them was almost intolerable; Bro. Hullet who had accompanied us from the Los Vegas, this afternoon "gave out" and lay down under the slight shade of a mezquite bush. Just prior to this we had discovered some 5 miles to the S. W. a dark green spot that we supposed might be a spring. Some of the brethren rode more hastily on for water, the little we had left was warm enough to cook eggs— an hour more and we all quenched our thirst, once more in pure water. Isaac Riddle rode back with water to Bro. Hullet, who being refreshed thereby, came in a few hours later. Here we camped for the night, and on the following day arrived at the Los Vegas camp.

The mail from San Bernardino under charge of David Savage had arrived, and in the evening Chauncy W. West arrived ahead of his company of returning missionaries, &c. The next day their train came up, including Bros. Reddick Allred, Jacob Bigler, Wm. Farrer M. Tanner Dustin, Reuben Gates Wilkin and several others, besides

Southern Indian Mission, June, &c. 1855.

sisters and children. The next day the mail from Gt. St. Lake City arrived under charge of Mr. [illegible] who had contracted to repair this southern road for $25,000 ‰ I judge from appearance he had expended from $2,000 to $5,000 on it, and pocketed the rest. He gave the Indians a few blankets and other presents which caused them to say "The Americans sometimes very good, give us clothes," &c. It would have been a difficult task to explain to them why U. S. nincompoops had frequently more in their power to do them good than we had, but by our united and unfeigned attention and kindness to them, we gained upon their affections, and a little reflection upon the oft repeated cruelties, shootings and killings among them by the American emigrants, far outweighed the paltry presents now bestowed upon them, they very soon exclaimed "The Americans no good, they won't allow us to come into their camps as the Mormons do, they are not our friends, but you are; we are Mormons and no longer Pahutes;" this was frequently repeated.

On our return we found Ira Miles sick, and it was counselled that he return with us to his home: We recrossed the Desert in

Southern Indian Mission, July, &c, &c, 1855.

the night and travelled up and down among the Pahutes on the Muddy about 10 miles. The boy from the south were with us. On the Rio Virgin we halted a day, fished, washed some clothing, bathed, &c. Father Sherwood was in company, bringing along some merchandise for one Abraham a Jew, also in the boy. We arrived in Cedar City, Iron County in July after having travelled about 5 weeks; on returning to Harmony, Washington Co., I found my 5 acres of wheat, which was beautifully green and healthy when I left, burnt up, for want of water, either through the ignorance or carelessness of David Tullis who was left to irrigate it, this being the second year we had lost our crops there, from deficiency of water, our prospects of living and paying the Indians for their help, were not very bright, we found the missionaries both at Harmony and on the Santa Clara still wielding an influence for good among the Indians. We continued to attend to the gathering of what few potatoes, &c. we had helping one another till near the October Conference, when it was my privilege again to visit my family in Lyt. St. Lo. City; on my return thither I found many of the Saints had jaundice in this region; I also

9.

22.

was attacked, but was speedily cured by the administration of the Elders and by the application of wet sheets wrung from cold water, in these I lay for a few hours, had a thorough perspiration and recovered.

Erastus Snow had brought on some goods from the States, and had purposed to send some of them to Iron County, where he had a mill and some liabilities to meet on account of said mill, and to help forward the Iron works there. He required of me on my return to my mission to take charge in the selection of said goods, and to help him in seeing them conveyed thither and sold; on some of the last days of November we started with two loads
9. of merchandise, arriving at Cedar City on 9th December. In one week these goods were all disposed of, such was the scarcity of clothing in this district. As one of the home missionaries appointed to labor under Erastus Snow in the South, I accompanied him, Jacob Gates, W. Nobles and G. B. Wallace in a preaching tour in Washington and Iron Counties; visiting Forts Harmony, Johnson and Paragoona, also Parowan and Cedar City. "The people
22. heard us gladly." On the 22nd December

Southern Indian Mission, 1855 and 1856

according to previous permission and appointment of Prest. Young, E. Snow sealed to me Mary Lucretia, daughter of Wm. W. Willis. I was then left in charge of those southern parts to co-operate with the Residents and Bishops in preaching to the Saints; at the time I attended to these duties, I ministered to the necessities of my red brethren, trading with them rifles, &c., for 5 of their children (only 2 of these now alive!) and kept schools in Cedar City two months, teaching the young – over 70 – in the day, assisted by my son James, and their parents and other adults in the evening.

1856. In the month of April I made another visit to my family in Lft. St. Lake City, intending to return to my mission and wife same month. Shortly after my arrival Prest. Young informed me I was released from my mission, and as breadstuffs were at this time very scarce, I had better look out for some food for myself and family. I had brought some flour with me, for which I was readily offered $20 per hundred. I sold some for 10c. per lb. to relieve the hungry; and went down to Provo Lake to procure some fish. Shortly after my return Gov. Young sold me a surveyors com-

pass and levelling apparatus attached, and appointed me to level for the bringing out of the waters of Weber River for irrigating purposes. As I had been long out of practice, I procured the assistance of Jesse W. Fox. We labored on this work six weeks. My next call was to survey a "new city" and farming lands at Fort Supply. To accomplish this I accompanied Prest. Young and company in October, when the Prest. was seized in East Kanyon, about 30 miles from this City, suffered much severe pain, and chose to return home, sending me onwards on my mission accompanied by John Tobin to attend to the survey before named; also Fort Bridger ranche. This occupied me over 1 month, when hearing of the distress of the last companies of this years emigration of handcarts, &c., I preferred going with Isaac Bullock out to meet and aid them, and returned with them to this City in December. Now I proposed going south, but found I had been called to labor in this place as a City missionary to aid in the great work of "The Reformation." I labored in the 2nd and 9th Wards, over two months, visiting every house in 18 Blocks, catechising and instructing as best I could with Heavenly aid.

Southern Indian Mission, 1857.

Early in February as I purposed going south, with the members of the Legislature, I was unexpectedly called by Prest. B. Young to aid him, as "Corresponding Secretary; here I remained till 16 June, when I was sent out to survey 5 mail stations of 1 square mile each, to level for mill sites and irrigating, &c., At "East Crossing" of the "Sweet Water," "Devil's Gate," "Deer Creek", "La Boute" and "Horse Shoe Creek"; while laboring out there, I had interesting interviews with the "Arrapahoe" chiefs and Indians. They were much about the Deer Creek Station in large numbers and very friendly, but the mountaineer traders around, seemed much annoyed by this intimacy, and the fear of a loss of their trade and influence among the natives.

I forgot to mention that I accompanied President Young and suite to "Salmon River" in May and June last, and from my intercourse with the Indians there, and for 900 miles south of that, I have come to the following conclusions, viz:-

1st, That intercourse with dishonest "white traders" has not improved the natives in their morals but otherwise, and

2nd, That it will be best for the Indians to follow up Prest. Young's peaceful policy, to speak the truth and be straight with them in

all our intercourse with them, and remove from among them all mountaineer traders, who are daily seducing and debauching them.

3rd, That it was good policy to remove all our Southern Indian Missionaries from Fort Harmony and from Painter's Creek, and to concentrate their efforts for the amelioration of the condition of the Indians on the "Santa Clara" under the superintendency of the patient and industrious Jacob Hamblin who may be truly designated "The Indians' Friend," under his industrious care, I doubt not they will soon be able to raise their own wheat, stock and other edibles, also cotton.

4th, I am sure we, as a people, under value their labors and friendship, and keep them at too great a distance. Let us try and draw them a little nearer to us, and treat them more kindly, rewarding and encouraging those whom we must teach to labor, many of whom are ready and willing. And finally

5th, We must enter into alliances with them that cannot soon be broken nor easily dissolved, so soon as this is considered wisdom. Is it not now?

God bless the Lamanites and them that

befriend them. Amen.

Thomas D. Brown,
Recorder to the South Ind. Mission.

10th January, 1857.

26. Southern Indian Mission July 1854.

Gov. Young's 1st Letter to So. Indian Missionaries.

We received the following letter from President Young on 28 Aug. 1854:-

Dated 26 July, 1854.

"Bros. John D. Lee, Rufus Allen, J. D. Brown, and the Brethren at Harmony.- Dear Brethren,-

Your favor of the 10th inst. is received, and since Bros. Riddle, Hamblin, Hardy, &c., have arrived in 6½ days from your place. You have doubtless received the plat of your Fort before this as I sent it to you some time since by Bro. Dame.

We have some considerable clothing on hand for the Indian women and children. I intended to have sent some out by the brethren when they returned from the June Conference, but they could not carry it. I intend to send it by the first opportunity. It is my desire that you go ahead with your fort and improvements, and I have no doubt but that the water will so increase, that you will have plenty another year. Sow your wheat early and it will

need little if any irrigation. Remember your canals and ditches are new and run over dry soil and that probably absorbs the water. It is not best to be too easily discouraged.

From what I can learn the mission has made a good beginning among the Indians, created a good influence; now I wish to have them to follow it up, go and stay with them and become more and more identified with them, until they can be brought to an understanding of our principles. It needs a constant attention to improve them, and to improve ourselves in our intercourse with them. If the brethren go amongst them, let them turn in and help the Indians in their work, and show that they feel an interest for them; instruct them in their farming operations, and fix their tools, not only go and visit among them and then return, but remain and not be in a hurry about leaving, stay and become acquainted with them and their ways and they will have more confidence in you, and your influence will be much greater over them. In this way we shall be able ultimately to control and govern them. As it is now, whenever an excitement arises among them against the whites, they immediately become unapproachable and we

find it difficult to get access to them at all.

Now if our people were so well established in their confidence and friendship as to control and influence them, and more or less be with them, all the time being in their midst at such times. Do you not see that all such excitements could be kept down and we should be able through this agency to have peace and control the natives, if this policy could be carried into general effect.

Praying that wisdom may be given according to your necessities with every desirable blessing, I remain as ever,

Your friend and brother,

Brigham Young."

9. Southern Indian Mission, Nov., 1854. 9.

The Following was Extracted from D. Lewis Journal and Amended to his Dictation. Not Very Neatly Done and Finally Much Curtailed:-

No. 2.

Southern Indian Mission.

(Only Extracts sent to)

Brigham Young.

Washington County Utah Ty,
Harmony 9 Nov. 1854.

President Brigham Young.

Dear Sir,-

Shortly after my return from G. S. L. City to this place. Eight of the missionaries under the direction of Bros. D. Lewis and S. H. Atwood returned from an interesting trip of 300 miles among the Piede Indians living east and south east of this place.

This journey was recommended by Rufus C. Allen before he left for your city and was a consequence of requests by different Indians from that region of country. I now extract from Elder D. Lewis's Journal:

"4th trip. On Monday, 23 Oct., at 9 a. m. I, S. H. Atwood, J. Hamblin, A. P. Hardy

9. Southern Indian Mission, Nov. 1854.

I. Hatch, C. Ames and H. Burges of this Mission, also P. Shirts and two Indian Interpreters – Dick or Sweets and Nagats (mountain sheep) started southward intending to surround a district of country from the head waters of the Rio Virgin and the Sevier, thence east and northward to the Fish Lake near Parowan, thence to return to this place. We travelled from this to Chief Joker's old wickeup and crossed the Rio Virgin 20 miles south from this. We then took off in a south-east direction ascending a steep hill, then after travelling on a level for ½ mile, we ascended a second mountain very steep and rocky, this was topped by a few rods of level land, then we ascended a third mountain up all of which we had to lead our horses, and after travelling 3 miles we found ourselves at the foot of a mountain higher by some thousand feet than the elevated land we now occupied. Directing our course a little southward 3 miles we came to a small stream of water and nooned; thence travelling 10 miles due east and 2 south by a spring near the base of the mountain we camped. The perpendicular mountains on the north and the lower ones on the south between which we passed the day are most beautiful – lofty turrets; temple spires; elevated ramparts; forts inaccessible; bas-

tions and outworks impregnable! I regretted that my daguereotype apparatus was not by, that you might behold the likeness of nature's grandeur in this southern land. The valleys are covered with good grass – and the land fertile but water scarce – pinion pines and scrubby cedar abound – upon the nuts of the former the Indians at present chiefly subsist. We ate of them and thought them good. The Indians willingly exchanged these with us for an equal measure of flour. Rain and snow fell this evening.

Our third day's journey of 20 miles was in a similar course only the mountains on our right declined – These are the boundaries of Rio Virgins head waters – and finally on our right southward the landscape opened out to an extensive plain, the tops of our mountain seen far off in the south. The lofty mountains on our left divide the head waters of the Rio Virgin from those of the Sevier. Travelling sandy, but grass good.

We travelled 20 miles on the fourth over a similar soil – grass good but no water. Our course S. E. by E. We encamped on a good spring: from this the Indians had fled on seeing us. We sent out one of our interpreters – Dick to hunt them up and bring them in. After sundown we went

9 Southern Indian Mission, Nov. 1854.

out to look after our horses, and perceived one approaching, apparently actuated by fear; we encouraged him to approach and he found our other interpreter Kaguts, his brother; finding that we were friends he went out and brought in other 7 Indians.

On the moming following another Indian and one squaw joined us: some of our younger brethren had rolled a few rocks down one of the neighboring mountains and Kaguts came up to me whispering as if afraid to disturb the dead, that all of their squaws and many of the Indians had died lately, and up there among the rocks they had hid them. The disease from their description - must have been vomiting and the bloody flux, only 1 squaw left among so many men! There was a heavy frost last night. This day we went 10 miles a little north of east; we found a little water and camped. The Indians had left us in the morning to hunt up some more, promising to return and on Saturday morning our 6th day out - weather fine. Kaguts who had tarried with his friends at our last camping place came up with four more Indians. We travelled 10 miles N. E. and came to a little water standing in a ravine, and here we camped.

9. Southern Indian Mission, Nov. 1854. 9.

On Sunday, 29 Oct., our 7th day out, Bro. Lewis being sick we stopped 2 o'clock. (Morning fine but cool). We started and travelled 15 miles N. E., after sundown we found a little water standing in a hole and camped. And on Monday 30th coming nearer the north end of Buckskin Mountains we travelled 15 miles, mostly among cedars, having many red mountains on our left about 15 miles off. We found some water by digging in a ravine after we camped. J. J. Hamblin and P. Shirts with our 2 Indian interpreters went about 5 miles to a mountain the Indians call Panacre i.e. iron, and brought back some specimens, 2 of which have been sent to the Editor of the news — the one seems principally lead ore the other perhaps contains antimony, quicksilver and lead; others think they contain probably nickel or silver, manganese and other fused metals — your city chemists perhaps have the means of testing them?

Amongst these mountains we also saw many specimens of fine earthenware, well glazed on both sides, body red beautifully painted in black and white in various figures — squares, angles and circles. Here at some former period

must have been a busy population and the external appearance of these fused metals indicated rather the remains of some extensive metal works than a portion of metallic strata that no doubt lies beneath the surface undisturbed. Could so large a population as these appearances indicate remain here without water? No. What changes then have occured in these places? — Here also we found large specimens of petrified wood, almost entire trees as hard as stone, and fine specimens of green paint — and beautiful red, which, in my opinion contains much quicksilver. We were here also near the large rocks of fine salt — and beautiful marble of light green dark and transparent, specimens of which they brought us.

From this point we meant to have visited the Upper Colorado lying S. E. of the Buckskin mountains — near which the Moquis tribe live, but having to feed our Indians and others, our provisions would not hold out. They informed us that many of the Moquis had also died — they wished us to go over and see them — they said they were very friendly to strangers — had plenty of sheep and would feed us well — they made blankets — and grew corn, beans, pumpkins and squashes; had plenty of horses but no guns —

We were but one sleep off, and the water was up to our armpits. We were now only about 110 miles from Parowan. — On Tuesday our ninth day out — we travelled 20 miles in a N. W. course for the Pangwitch or Fish Lake. Our Indians having discovered some fresh foot-marks of Indians coming towards us, that had turned, and from the longer steps had run backwards, went out to hunt them; after travelling many miles overtook them. They came and pilotted us to their wickeups, (here were 9 Indians, 5 squaws, 1 boy) — where we found water and plenty of grass. This day we found a beautiful mineral gravel mostly round and polished of all sizes, mostly of marble size. Some of our lead workers say this is always near lead mines.

From Wednesday 1 to Friday 3rd Nov. we travelled N. W. over a rough and mountainous country. We first crossed Albatpa or great water — one branch of the Sevier, then 8 miles further on we came to another branch, the Paguimp or west fork, the former about 2 rods wide and 2 feet deep, the other a little narrower; here was the finest specimen of tall pines in great abundance I ever saw, that at some period may be floated down and the

quantity inexhaustible. 2 of the Indians we saw the day before came to us with venison to trade for powder and lead. We arrived at Fish Lake and 25 miles onward, after passing over some snow covered mountains arrived at Parowan.

Our instructions to those Indians were different from those given to them on the Santa Clara, the latter were busily employed cultivating the soil and were content, only requiring some farming tools and instructions on the use of them, and some winter houses to make them for the present happier and still more content. Those on this new route know nothing of work and could not cultivate land profitably, water being scarce. We counselled them to gather into the settlements—learn to work—get good clothing and better food.

When Bro. Lewis arrived at Cedar City he addressed the Saints there and told them from our knowledge of the different and peculiar habits of the Indians it would be pardonable if he should talk to them of their duties as local missionaries "We cannot employ these Indians entirely ourselves we hunt and fish them out from the holes and caves of the earth, though they are the descendants of royal fathers through their disobedience they have become

degraded but their fathers obtained blessings for them and now witness with joy the debt paid — the keys turned — the door of their father's kingdom opened for their admission. Shall we then treat them worse than our pigs are treated? or shall we bear with their ignorance — be patient and teach them? Shall we fare sumptuously and throw them our scraps? I would advise that you employ them — feed them well and at the end of a week or so give them one of those shirts which the sisters of the various wards in and around the city made and now lying among you to warm them and cheer them on to future diligence. These without your employing them may lie on the shelves and the Indian remain cold. Cease playing with them — wrestling — fighting and threatening them with instruments of death — and what you will do when your walls are built; no good Saint would ever circulate among them — that we meant To kill the older men and save the squaws and children! Can you tell the effects or results of such rumors among them? Are the heavens pleased? Do their fathers approbate such a course? No, — we do not mean to regulate the churches in this southern region. You can judge the spirit by which these sentiments are dictated, but when

9. Southern Indian Mission, Nov. 1854.

we see a wrong— or a course of conduct that would be injurious to this mission and to the remnants of Israel. We shall speak of it for future good. Be not then stingy in feeding the Indian— oppressive in their labor or pernicious in their hire— and finally deceive them not in your trading with them! Who among you could take from them a pair of good boots for an old kitchen knife?" (See p.)

Extracts from the above and our second trip, among the Santa Clara Pahutes, have been sent to President B. Young.

25. Southern Indian Mission, Nov., 1854. 25.

Copy.
No 3.

Washington Co.
Harmony, 25 Nov., 1854.

Prest. Brigham Young.

Respected Sir and Brother,-

I enclose you a copy of the allotment of houses in this Fort; it has been agreed, during the absence of the missionaries to allow 10 acres of land to each house, this has induced the missionaries to build more in the Fort, than they had thought consistent with their duty on the mission, requiring of course much more time in making adobies, lumber, building and finishing, than they deemed expedient, considering their duties and promises to the Indians on the Santa Clara and elsewhere, where they calculated spending much of the winter and early spring in teaching the Indians how to build log cabins and farm more extensively with proper implements and more profitably than they have done. Prest. J. D. Lee, you will perceive has secured six houses = 60 acres, Nos. 9 to 14 inclusive on the west — the best line — his hired man no. 15, his son-in-law 17 and 18 his father-in-law 3 viz., nos 19 to 21, giving them 120 acres all to be watered from the public canals

25. Southern Indian Mission, Nov. 1854

which cost about $1200, and these men individually did but little on these public canals not even their proportionate share: The missionaries did half the labor on these ditches and will have only ⅓ of the water: I, my step-son John Sherratt, and David Tullis, whom you sent with me, have only 1 house and 10 acres or 3⅓ acres each to sustain ourselves upon; and from the 2 acres which I grubbed, plowed and sowed in wheat, &c. last season, the seed costing upwards of $10— the crop left for me is ¼ bush. potatoes— 3½ shocks of corn and 20 sheaves wheat! this we 3 have to live on for 12 mos. unless we leave our mission for a time and go out to labor for our bread stuffs for the year.

My step-son, as you perceive from the enclosed, likes this place and wishes to have his wife and family with him, but so great is the desire of this people to "fort up" and thus keep counsel, or their selfishness to secure abundance of land(?) that there is no house allotted to him as yet in the Fort. What shall he do? or what is to be done for him? The foundation of the Fort is mostly laid and the adobie work commenced: I have made 9000 adobies since we returned from the Valley. We all enjoy good health and continue to pray that Heaven's best blessings may rest upon

25. Southern Indian Mission, Nov. 1854. 22.

you and the faithful. When may we expect "Farming implements" to carry forth among the Indians?

I remain,

Dear Sir,

Yours in the everlasting covenant,

Thos. D. Brown.

22. Southern Indian Mission, Dec., 1854.

Copy.
No. 4.

Southern Indian Mission,
Washington County,
Harmony, 22 Dec., 1854.

Pres't. Brigham Young.

Dear Sir,—

This should be our second report of monthly sales of Indian clothing: but we have sold none and there is no report.

Perhaps it would be well to examine some of the causes of this "dull trade". The few that have been steady and regularly employed in the settlements have been clothed, those that still prefer an outside and offish course (with or without a cause) are fully engaged hunting our small game—rabbits for their food: and the many almost naked we find on the Santa Clara and surrounding country have nothing to give in return for this clothing, at present, but they are very willing to work, and perhaps the days are not far distant when they will be taught and capable of producing more than they need to consume.

Bros. Allen and Burges have just returned from the Santa Clara where they and brothers

22. Southern Indian Mission Dec., 1854. 22.

Hamblin, Hardy and Haskell have been residing and laboring with the Indians during the past month. There they have built one log cabin for the missionaries, and one for the chief and his friends. Others of them, have requested to have this increase of comfort, houses, as soon as we can.

The brethren cut the logs and the Indians carried them; they also carried the rock for the fireplace and chimney; and because they manifested their willingness to aid us, we in return cut their logs and showed them how to put them up.

While Bro. Allen and the brethren were preparing these logs, Sanpete or Sanpitch, one of Walker's brothers arrived, and the following interesting dialogue occurred: With an air of authority he demanded why we built there? The Pahutes did not want us. Bro. Allen replied, "because we had been among the Pahutes for some months, and were sent by the Big Captain to live among them and teach them to build, plant and grow plenty of good food, and they were willing we should do so." "How many oxen, horses, &c, are you going to give them for the land?" "We have not given them any neither do we mean to, but shall teach them how to obtain and raise them." "This

land does not belong to the Pahutes, it belongs to Walker." "This land belongs to the Pahutes they have lived on it for ages, and the Big Captain wishes us to teach them how to use it." — "But the Mormons have shot some of the Indians." — "Many of the Indians have been mean and stolen many cattle and have shot the Mormons also." — "When the Snakes fought and killed the Utahs at Provo, the Mormons stood neutral and did not help us." Perhaps this was because Squash head and others had acted meanly and were very saucy." During this conversation many more Indians had arrived and manifested much interest in it, seeming pleased when the missionaries spoke, but hung down their heads when the Ute spoke. At length Bro. Allen addressing the chief Pahute there, Tatsagwoats, said — "Do you and the Pahutes wish us to live among you, build houses and teach you to make food, or shall we quit and leave you?" He hesitated for a time, and then replied "Go on and make houses, live among us and teach us to make food and get clothing — we have been a long time naked and often hungry, and now are our friends." All the Pahutes approved — "toy" — it's all right, go ahead. Sanpete then put his finger to his fore-

head and said, "I am not wise, I do not know much – its all right – and from that hour he encouraged us and them. He came to trade for some children peaceably. Here he gave a horse for a girl about eleven years old, the parents were reluctant to trade, but their chief prevailed and procured this trade for him; he then sent an Indian off west, with 2 guns, ammunition and beads. In six days this Indian returned with 2 children – a boy and girl 6 and 7 years of age. For the one he paid a gun, for the other "shouts of beads" that is "very many" or a few qdarts, and to this Indian he gave a gun for his commission. Walker, we learn, has now about 10 of these little ones at Parowan. We try to persuade him to sell them to the Mormons – he says they give too little for them. For a young Indian the Spanish and Mexicans will pay $300 to $500, we are told, and there they labor as negroes do in the States.

I remain, Dear Sir,
Yours faithfully,

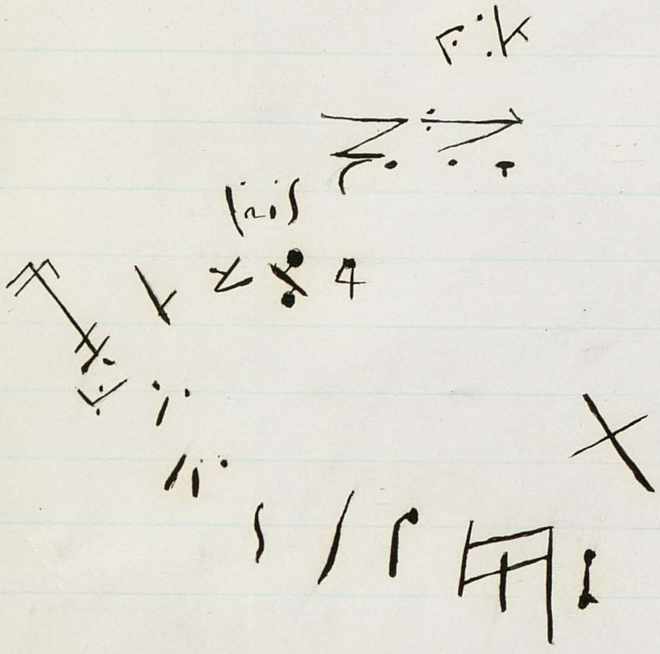
Thos. D. Brown, Recorder.

P. S. – I am requested to say Bros. E. Eb-

dredge and Wm. Henefer left this on 28 June last and have not returned. And we purpose starting in a few days again to leave a detachment on the Santa Clara in place of the 3 now there, and some will accompany Bro. Allen to the Muddy. Some of the Chiefs from there said the Indians wished us to come among them. The walls of the Fort at Harmony are up about 6 feet all round. The majority of the missionaries help here daily and in rotation relieve those that are out.

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1855

19 April. – I copied the above from a ms. in Elder David Lewis Journal. He took it from a rock hid 18 inches beneath ground over near the Colorado in a large valley, on the 11th April, about 115 miles South East of Fort Harmony. They were led to this by three erected stones standing about 12 inches out of the ground and 12 inches sunk, and the above inscription was found engraved on a rock, a paralellopoid 18 × 12 inches, 2 inches thick, neatly embedded, face and engraving downwards. What is it?

Copy sent to President B. Young.

The above on a rock taken from the ground and copied by David Lewis.

Thos. D. Brown, Southern Indian Mission.

This book is a copy from the original.
For an original signature of T. D. Brown
see Journal History Apr. 14, 1854 page 2.