

Roger Simister: Compiler

**TEMPLE PROPHECY AND WARNING:  
HARMONY VALLEY, UTAH**

by

**L. Karen Platt, MS, MSW**

Published by:  
Platt Family Records Center  
2191 South 2200 East  
Harmony Valley, Utah 84757  
Copyright © 2013

**TEMPLE PROPHECY AND WARNING: HARMONY VALLEY, UTAH**

***“WHERE THERE IS NO VISION, THE PEOPLE PERISH;  
BUT HE THAT KEEPETH THE LAW, HAPPY IS HE.”***

**Proverbs 29:18**

**Given in**

**HARMONY VALLEY, UTAH  
May 19, 1854,  
by President Heber C. Kimball**

**President Heber C. Kimball prophesied in May 1854 while visiting Harmony that:**

*“If there was no contention in the valley, it would prosper. If there was contention, there would be bloodshed all over the valley. He also prophesied that a wagon road would be built over the Black Ridge and a temple would be built in the vicinity. He further testified that the Indians would come from across the Colorado River and get their endowments in the temple.”<sup>1</sup>*

This prophecy is reported to have been made by President Heber C. Kimball during May 19-20, 1854, while he accompanied the President Brigham Young party when they were in Southern Utah to assess the pioneer settlements and to open the first organized Native American Mission. President Brigham Young with a group of some thirty-five wagons visited Harmony for this purpose.<sup>2</sup>

There are several versions of the prophecy. It is obvious when researching the data, that writers have added their own perspective of what was said and whether or not the prophecy has been fulfilled. A word by word resource has not been found. One of the original sources came from Thomas D. Brown, the recorder for the 1854 meeting. But there were others at the meeting who made reference to the prophecy. This discussion will present an argument that President Kimball did make the prophecy but how it has been interpreted is questionable. Following, is a list of available resources to President Kimball’s prophecy and then a discussion of how best to interpret the prophecy. First is that of James G. Bleak, who is probably quoted more often than any of the others.

---

<sup>1</sup>Alice Redd Rich, “Memories of New Harmony,” manuscript at the D.U.P. Histories Collection, Salt Lake City D.U.P. Museum, 1962.

<sup>2</sup>Juanita Brooks, ed., *Journal of the Southern Indian Mission* (Logan, Utah: Utah State University Press, 1972); part of the Western Text Society Series, No. 1, pages vii; 1-44; and Appendix 5, page 152 (Diary of Thomas D. Brown).

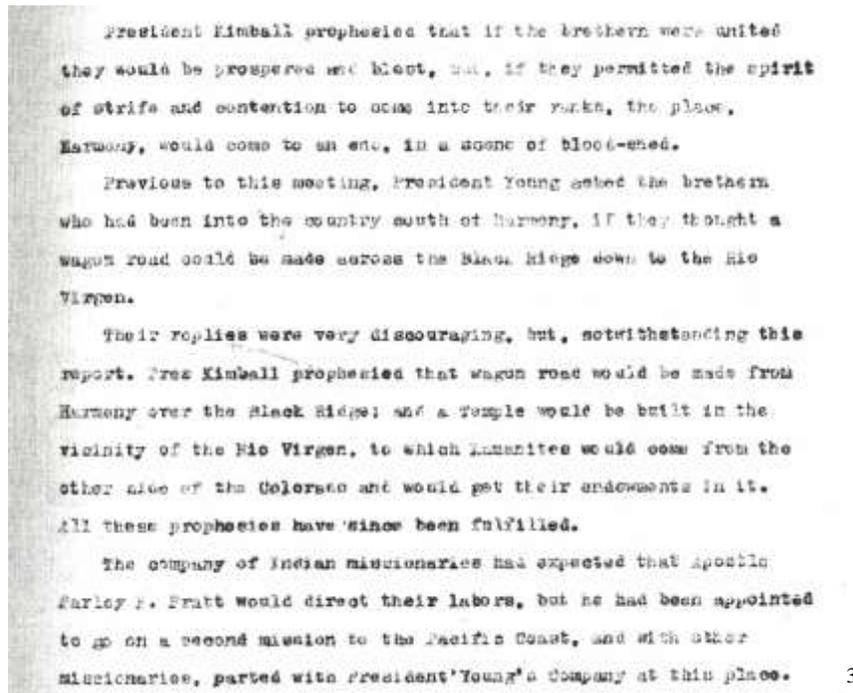
**James G. Bleak:**

*“President Kimball prophesied that if the brethren were united they would be prospered and blest, but, if they permitted the spirit of strife and contention to come into their ranks, the place, Harmony, would come to an end, in a scene of bloodshed.*

*“Previous to this meeting, President Young asked the brethren who had been into the country south of Harmony, if they thought a wagon road could be made across the Black Ridge down to the Río Virgen.*

*“Their replies were very discouraging, but, notwithstanding this report, Pres. Kimball prophesied that a wagon road would be made from Harmony over the Black Ridge; and a Temple would be built in the vicinity of the Río Virgen, to which Lamanites would come from the other side of the Colorado and would get their endowments in it. All these prophecies have since been fulfilled.*

*“The company of Indian missionaries had expected that Apostle Parley P. Pratt would direct their labors, but he had been appointed to go on a second mission to the Pacific Coast, and with other missionaries, parted with President Young’s Company at this place.”* The exact writings of Bleak are shown as follows:



President Kimball prophesied that if the brethren were united they would be prospered and blest, but, if they permitted the spirit of strife and contention to come into their ranks, the place, Harmony, would come to an end, in a scene of bloodshed.

Previous to this meeting, President Young asked the brethren who had been into the country south of Harmony, if they thought a wagon road could be made across the Black Ridge down to the Río Virgen.

Their replies were very discouraging, but, notwithstanding this report, Pres Kimball prophesied that wagon road would be made from Harmony over the Black Ridge; and a Temple would be built in the vicinity of the Río Virgen, to which Lamanites would come from the other side of the Colorado and would get their endowments in it. All these prophecies have since been fulfilled.

The company of Indian missionaries had expected that Apostle Parley P. Pratt would direct their labors, but he had been appointed to go on a second mission to the Pacific Coast, and with other missionaries, parted with President Young's Company at this place.

3

---

<sup>3</sup>James Godson Bleak Register of the Collection at Utah State Historical Society (Salt Lake City: Utah State Historical Society, 1999), Manuscript B-171.

### **Thomas D. Brown's Journal:**

Thomas D. Brown was the clerk and recorder of the Native American Mission set up in 1854. He referenced President Heber C. Kimball's prophecy in his journal. He recorded that President Kimball gave a long discussion and did prophesy but it was dark and he couldn't see to write so he recorded it the next day and this is what he wrote:

*"19 May 1854 meeting held at the fort on Ash Creek when President Brigham Young came to Harmony to open the Native American mission. Heber C. Kimball then spoke at length, and finally prophesied that we should have thousands of them [Native Americans] around us and be a blessing to them as they would be to us."* (p. 51) [Please note: the Brown journal housed at the LDS Church History Library is a copy of the original journal. There is no mention of where the original journal is located; however, it appears that the copied journal has been done with care and diligence.]<sup>4</sup>

In Brown's journal, he records that Elder Parley P. Pratt's speech was given on Sunday, in Cedar City, with a group of local priesthood leaders. Elder Pratt said the following about President Kimball's prophecy: *"Bro. 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!"*<sup>5</sup>

### **Wilford Woodruff:**

A report was given by Elder Wilford Woodruff as he was coming into the Ask Creek camp after a long day of gathering rock. He reports the following: *"President Kimball was speaking when I came in. He spoke well. He said that if the Brethren would be faithful and united they would have great blessings that they would bring great good to Israel that there would soon be thousands of the Lamanites that could be gathered together and saved if they would have revelation and they would do a great work in this Kingdom."*<sup>6</sup>

### **Fred C. Colliers:**

In the book, *Teachings of President Brigham Young*, he referenced President Kimball's prophecy or part of it. The reference reads, *"Heber C. Kimball then spoke at length, and finally prophesied*

---

<sup>4</sup>Thomas Dunlop Brown, *Journal* (holographic), pp. 51, 58.

<sup>5</sup>*Ibid.*, p. 58.

<sup>6</sup>Fred C. Collier, comp. and ed., *The Teachings of President Brigham Young, 1852-1854 Vol. 3* (Salt Lake City: Colliers Publishing Co., 1987), p. 312.

*that we should have thousands of them [the Native Americans] around us, and be a blessing to them as they would be to us.”*<sup>7</sup>

### **Jacob Hamblin:**

In another report in 1881, Jacob Hamblin was interviewed by James A. Little to relate his personal experiences as a frontiersman, missionary to the Native Americans and explorer. In this document Hamblin told Little the following about the prophecy:

*“About the end of May of that year [May 19, 1854], President Brigham Young, Heber C. Kimball, Parley P. Pratt and others to the number of twenty persons, came to visit us. President Young gave much instructions about conducting the mission and building up the settlement we had commenced. He said if the Elders wanted influence with the Indians, they must associate with them in their expeditions.*

*“Brother Kimball prophesied, that, if the brethren were united, they would be prospered and blessed, but if they permitted the spirit of strife and contention to come into their midst, the place would come to an end in a scene of bloodshed.*

*“Previous to this meeting, President Young asked some brethren who had been into the country south of Harmony, if they thought a wagon road could be made down to the Virgin River.*

*“Their replies were very discouraging, but, in the face of this report, Brother Kimball prophesied in this meeting, that a road would be made from Harmony over the Black Ridge; and a temple would be built on [other reports say, “in the vicinity of”] the Río Virgin, and the Lamanites would come from the east side of the Colorado river and get their endowments in it. All these prophecies have since been fulfilled”.*<sup>8</sup>

In Jacob Hamblin’s handwritten journal, he references the prophecy but not in detail:

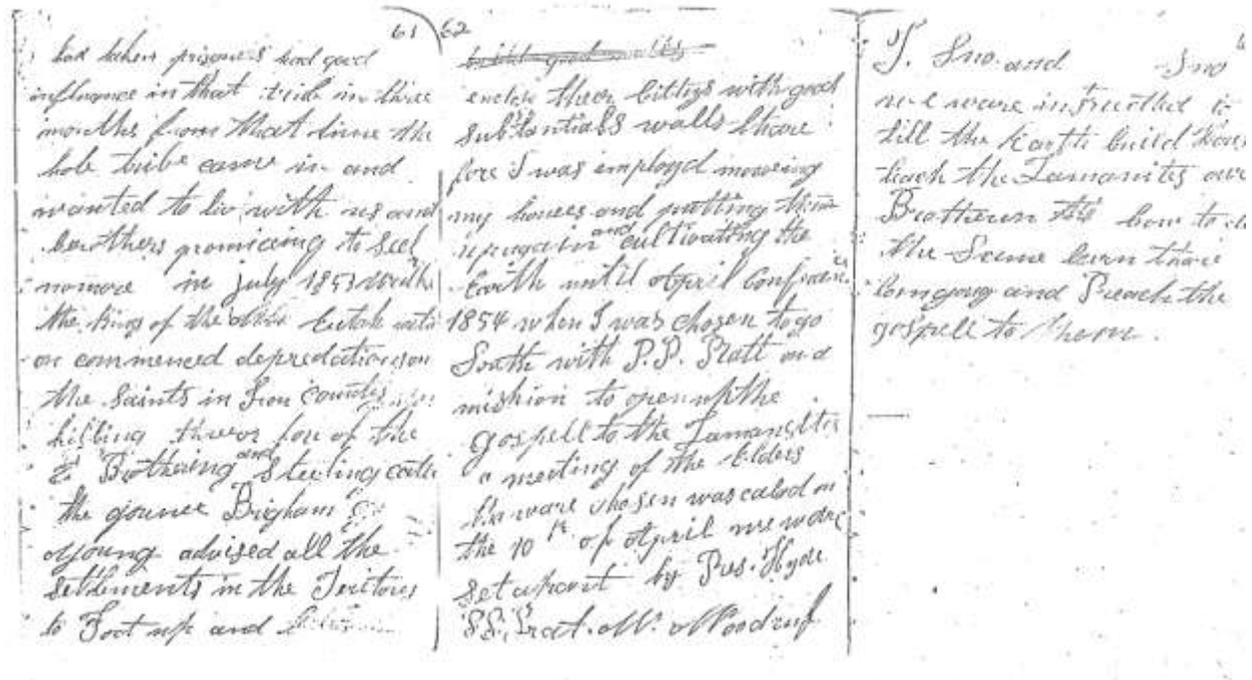
*“...until April conference 1854 when I was chosen to go South with P. P. Pratt on a mission to open up the gospel to the Lamanites. A meeting of the Elders tha ware chosen was caled on the 10th of April [1854] we ware set apart by Pres. Hyde, P. P. Pratt , W. Woodruf and Sno. We were instructed to till the earth, build houses, teach the Lamanites our Brothers how to do that, learn the same things, converse and preach the gospel to them.”*<sup>9</sup>

---

<sup>7</sup>Collier, *op. cit.*, p. 315.

<sup>8</sup>James A. Little and Jacob Hamblin, “A Narrative of His Personal Experience, as a Frontiersman, Missionary to the Indians and Explorer,” 5<sup>th</sup> ed. (Salt Lake City: Juvenile Instructor: 1881.)

<sup>9</sup>Jacob Hamblin, *Journal*, (holographic) last page.



### Problems with the Prophecy as Recorded by Different Writers

#### James G. Bleak:

James Godson Bleak is often quoted as the most reliable source. He was born November 15, 1829 in Southwark, Surrey, England, and came to America on May 20, 1856. He first settled in North Ogden. He was called to the Cotton Mission [Washington County] in October 1861. Bleak did not come to Southern Utah until 1862. On January 9, 1877 he was made recorder of the St. George Temple. He was secretary to President Brigham Young for a short time; and for the United Order; and was a member of the St. George Stake. He kept the books for the tithing office and the St. George Co-op. He did not have first-hand information about President Kimball's prophecy and in his publication *Annals of the Southern Mission*, he does not reference where he got the information.<sup>10</sup>

Bleak's publication, *Annals of the Southern Mission*, does not reference where he got the information. He had to have received it from others since his journal starts in 1869 long after the 1854 visit. But the temple in St. George wasn't finished until 1877;<sup>11</sup> so again his notes must have been compiled at a different time than when he wrote them, and in fact this is what happened.

<sup>10</sup>Bleak, *Ibid.*

<sup>11</sup>N. B. Lundwall, comp., *Temples of the Most High* (Salt Lake City: Bookcraft, Inc., 1962), pp. 72-85.

The James G. Bleak papers are housed in the Utah State Historical Society archives and The Huntington Library in Anaheim, California. Section “A” of the manuscript history of St. George entitled *Annals of the Southern Mission* [from whence the information came] was “arranged” from the original manuscript which is now in the Huntington Library. The arrangement was done by William J. Snow and H. Lorenzo Reid in 1928.

Copies of other portions of the manuscript are believed to be an abridgement from whatever constitutes the original first section. Bleak’s work primarily provides general information and an overview of the history of St. George. The serious researcher would understand that the “arranged” version could possibly contain the thoughts and feelings of those who compiled the document and may in fact be something different than what the writer intended.

The Utah State Historical Society houses a major portion of Bleak’s papers. I have seen one of his journals; it contains the handwriting of several people. He likely assigned it out when he couldn’t do it. The compilers of the *Annals of the Southern Mission* **assumed** some historical information; but they did not take into account the 1854 time period and the knowledge the group had about the Virgin River Basin; a mistake often made in writing in the present about the past. In 1854, President Kimball and others had no knowledge of the Virgin River basin except from others reports; but mainly from the 1849 Expedition. That expedition was headed by Parley P. Pratt and sent by President Brigham Young to assess the southern part of the territory to the banks of the Colorado River and to determine if and where settlements could be established. There were approximately fifty men that left with the company. They endured severe circumstances brought on by heavy snows and lack of provisions. Some of those in the company at the time, were Parley P. Pratt, captain, and the following men: John Henderson Bankhead, John Brown, William Brown, Robert Lang Campbell, Homer Duncan, Ephraim Green, Isaac Chauncey Haight, Madison D. Hambleton, John Daniel Holliday, Charles A. Hopkins, Dimick Baker Huntington, Dan Jones, John Lowry, Jr., George B. Marsh, William Matthews, W. W. Phelps, Gardner G. Potter, Robert M. Smith, Benjamin Franklin Stewart, Nathan Tanner and Alexander Wright. When they reached Parowan, thirty of the men were left there while the remaining twenty rode with Elder Pratt to complete their assignment. These men rode to the edge of the Colorado River and returned via Santa Clara, the Mountain Meadows and Escalante Valley to Parowan.<sup>12</sup>

Elder Pratt’s exploration of 1849 to the Virgin River would have certainly been reported in detail to President Young long before 1854. President Young would have had knowledge of the land south of **Harmony Valley** when Elder Pratt returned. [The name Harmony Valley is used for a specific reason; refer to Appendix II.] The report given to the Legislature by Elder Pratt is in Appendix I.

---

<sup>12</sup>William B. and Donna T. Smart, *Over the Rim: the Parley P. Pratt Expedition to Southern Utah, 1849-1850*, (Logan, Utah: Utah State University Press, 1999), pp., 178-182.

President Young did report the results of the mission in conference in Salt Lake City, April 6-8, 1850. He said the following: “*They went south more than 300 miles, and over the rim of the Great Basin, into the borders of the valley of the Colorado. . . . They found some small valleys, with little or no snow, warm and pleasant, desirable for settlements, one of which is Little Salt Lake [Parowan], where we design a settlement the present season. Good water, iron ore, and wood are abundant. Little, comparatively, could be learned of the vegetable or mineral productions of the country through which they passed; but they saw enough to know **that popular geographers have hitherto known less of its prominent features.** Suffice it to say, there is yet room in the valleys of the mountains for all who can be contented with honest industry, peace, and seclusion.*”<sup>13</sup>

The foregoing comment was given in 1850 and no doubt from 1850 to 1854, President Young had more information in which to make a judgment about the colonization of Southern Utah. For example, he knew something about it from his journey over the Black Ridge in 1852 when he was accompanied by Lorenzo Dow Young.<sup>14</sup>

In the 1849 Expedition, those that rode with Elder Pratt on his journey from Summit Creek to the Virgin River were Nathan Tanner, Dan Jones, John Daniel Holladay, John Henderson Bankhead, Ephraim Green, W.W. Phelps, William Brown, Robert Lang Campbell, Alexander Wright, Charles A. Hopkins, Benjamin Franklin Stewart, Dimick Baker Huntington, Gardner G. Potter, Madison D. Hambleton, John Brown, Homer Duncan, William Matthews, George B. Marsh and Robert M. Smith. The ones that were in the **1854 visit to Harmony** that had first-hand knowledge of the Virgin River area were Elder Pratt and Dimick B. Huntington. Both of these men would have reported to President Brigham Young many times beforehand and President Young had no reason to ask them if a road could be built over the Black Ridge, nor would he likely have done so. President Young might have considered it a challenge but probably not an impossibility.

Bleak reported that a temple would be built in the vicinity of the Virgin River. The name “Río Virgen” was used to mean the land south of the rim of the Great Basin Divide [found just north of the current town of Kanarraville]. For example, in conference on October 6, 1851, John D. Lee was called on another mission: “*George A. Smith proposed that John D. Lee establish a settlement at the junction of the Río Virgen and Santa Clara, where grapes, cotton, figs and dates could be raised.*”<sup>15</sup> Lee settled on the northern tributary of the Virgin River by a source of water which he named “Ash Creek,” for the abundance of ash bushes on the banks of the creek. [Elder George A. Smith, at that time, was the presiding elder over the settlement Parowan.] Nothing in the literature suggests any displeasure about Lee’s settlement or that he settled in the wrong

---

<sup>13</sup>Harold W. Pease, Ph.D., comp. & ed., *The Mind and Will of the Lord* (Taft, California: Westwood Books, 1998), p. 37.

<sup>14</sup>Levi Edgar Young, “The Spirit of the Pioneers,” *Utah Historical Quarterly* 14, (Salt Lake City: Utah Historical Society, 1946,) p. 233.

<sup>15</sup>Juanita Brooks, *John Doyle Lee* (Logan, Utah: Utah State University Press, 1992), p. 169.

place. Elder Smith may not have known, but Harmony was not where the Santa Clara flows into the Virgin River. That junction was forty miles southwest of Harmony.

There are also different versions of when, during the trip, that President Kimball spoke. One version follows: *“At early candlelight they all gathered for a meeting in the center of the Ash Creek Fort, where a bonfire of cedar was lighted. The people sat in a circle on logs or planks; [these included] the visitors, the settlers, the missionaries and the friendly Indians, self-conscious in their unaccustomed shirts. The visiting brethren spoke of the importance of the mission, exhorting people to do their duty and promising them that the day would come when the southern part of the state would be the head and not the tail. More instructions were given in a Seventies meeting in Cedar City.”*<sup>16</sup>

When Elder Pratt quoted Heber C. Kimball’s talk, some resources say he gave it that evening, May 19, 1854, at Harmony; others refer to the talk as being given in Cedar City when they had their meetings with the Seventies of Cedar City, before heading back to Salt Lake City. Elder Pratt was not go with them. Initially he was chosen to be head of this mission but later President Young called him to go to Sacramento and eventually to Chile to open a mission there if possible. So Elder Pratt went west from Cedar City following the road to California that the returning Mormon Battalion from California had followed. What happened was that Elder Pratt spoke at the new fort location when President Young was setting the foundation stones and again he spoke in Cedar City during the Seventies meeting prior to leaving on his mission to California.<sup>17</sup>

So writers who have been interested in the prophecy but without a proper source find it very difficult to determine what President Kimball really did say. One question we need to ask is what **President Kimball meant** when he said, “in the vicinity of the Río Virgen.” In order to understand we must educate ourselves to the environment in Harmony Valley during that time period. The “Río Virgen,” meaning the “River of the Virgin,” was named after the Virgin Mary by the 1776 Expedition of Domínguez-Escalante. The Virgin River is a tributary of the Colorado River. There are four main forks of the river: East Fork drains the large Cedar Mountain area; South Fork drains Long Valley in Kane County; North Fork, named Mu-kun-tu-weap, drains the south escarpments of the Markagunt Plateau and the Kolob Terrace in Iron County; and West Fork is the Santa Clara drainage. The East Fork cuts a deep chasm through Zion Canyon and merges with the South Fork at Rockville. There are also other creeks of the North Fork: south Ash Creek, which drains Pine Valley along with four other smaller creeks; the LaVerkin Creek which drains Kolob Canyon and the Hurricane Fault Cliffs; north Ash Creek, which drains northern Pine Valley and Harmony Mountain; Taylor Creek and Kanarra Creek which flow into Ash Creek and drain the northern Kolob and Cedar Mountain areas. The Río Santa Clara southwest of Pine Valley Mountain enters in from the northwest in Nevada and flows

---

<sup>16</sup>Juanita Brooks, “The Southern Indian Mission,” *Improvement Era 11* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1945), p. iii.

<sup>17</sup>Thomas D. Brown, *ibid*, p. 58.

southeasterly; the Moapa River joins the Virgin north of Overton. The Virgin flows southwesterly through the Virgin River Gorge out of Utah to join the Colorado River in Nevada,<sup>18</sup> One explorer in 1813, Antonio Armijo, commander of the first trading expedition from Santa Fe to California, was on the Virgin River and the Santa Clara both westward and eastward. His Spanish successors developing the Spanish Trail printed the names of “Río de la Virgen,” “LaVerkin,” “Río Santa Clara,” “Las Vegas” and other names in the region, later changed or simplified by the settlers.<sup>19</sup> [“Río” in Spanish means “river” and since Ash Creek at the time had not been named, logically they were at the Virgin River. It would not have been wrong to state that at the time.]

Will C. Barnes in the publication, *Arizona Place Names* published in 1935 wrote, “Río de la Virgen, ‘River of the Virgin,’ running through northwest Mohave County was given the name by early Spanish explorers. Dellenbaugh, an associate of John C. Powell used both forms of Río Virgen and Virgin River.”

It is probable that when President Kimball and others were visiting the Ash Creek settlement in Harmony Valley, on May 19, 1854, and he was prophesying after discussing at length the beginning of the Native American Mission there, he would have been referring to Harmony Valley and in essence was right because Harmony Valley is the north drainage of the Virgin River. It is obvious that Ash Creek was referred to as the northern tributary of the Virgin River as stated in the very earliest writings of the place. For example, in Brown’s journal, he often refers to the current Ash Creek as the northern tributary of the Virgin River. Here is a description that he included about the area:

*“What abrupt terminations are these to the two chains of mountains east, and west, like leaping off places at the world’s end! 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 Río Virgen? They are.”*<sup>20</sup>

Right after this entry, Brown penned a song, “Missionaries’ Song: The Spirit Loquiter.” In this song, Brown referenced those mighty turrets as “Kolob,” showing one of the earliest references to these lofty peaks.

---

<sup>18</sup>Rufus Wood Leigh, "Naming of the Green, Sevier, and Virgin Rivers," *Utah Historical Quarterly* 29 (Salt Lake City: Utah State Historical Society, No. 2, April 1961), pp. 144-145; personal knowledge of Lyman D. Platt and L. Karen Platt, from explorations of the area.

<sup>19</sup>Gustave O. Larson, ed. “Journal of the Iron County Mission,” *Utah Historical Quarterly* 20 (Salt Lake City: Utah Historical Society, 1952), p. 364 (copy of John D Lee’s record of the mission for December 10 1850 to March 1, 1851).

<sup>20</sup>Thomas D. Brown, *ibid.*, p 49.

Verse 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 Shenowab children, a noble royal race,  
The sons of Joseph – Ephraim – Are they in this place?  
Tell, Tell, pray quickly do,  
Or must we go for Israel’s race to Chile and Peru?”<sup>21</sup>

[The rest of the verses can be found in Appendix VII]

When President Young sent fifty men to explore the southern part of the territory, it is useful to read how they looked at the area and we can clearly see there was confusion about the names, “The Virgin River” and the “Río Virgen.”

**The recorder of the 1849 Expedition recorded their findings as follows:**

*“When they arrived in the vicinity of Kanarraville, they found plenty of fuel, several small streams coming out from the Wasatch with rapid currents, and running on the highest points of land in the valley till lost in a lake near the Summit [Quitchepe], or in alluvial bottoms. The valley was never the less than from one to three miles wide, and even the very rim of the Basin seemed to invite Settlement, altho somewhat exposed to cold and storms in Winter.*

*“[At Harmony] Cedar fuel was everywhere abundant – the Mountain range nearly perpendicular and in many parts composed of Red sand stone, seemed to rise like the dome of a church a mile above the level of the mountain, the clouds played swiftly round its head while all else was clear [Kolob]. Four or five very lofty Pines showed themselves in the mouth of the canyon.*

*“Descending southward down an open valley we soon came to a living stream [Ash Creek] which ran Southward thro a Kanyon, a spur of the Mountain from the right closing in close to the Wasatch, here we were forced to leave the stream and lake to our right over the hills for many miles. Country rough and marred with huge stones, the North side a foot deep with snow, on the Summit and South side very miry. This range of hills distinctly marked a change of climate [over the Black Ridge south]. Night found us encamped on a stream in a rough broken country. Cotton wood, ash and some oak thickly studded along its banks. Here some Vi Ute Indians visited our camp, stayed with us over night and piloted us for a day or two, increasing in numbers as we penetrated their country. Appeared well pleased and very talkative. Next morning [December 30] soon after starting came to a few acres of fertile bottom [Toquerville], covered with old corn stalks and Squashes – these were several years old their present farms being*

---

<sup>21</sup>*Ibid.*

*farther down. A short distance brought us to the Main Virgin, which here runs a westerly course gathering the waters thro small tributaries from the North of Basin rim. It was here 18 yds. wide, 1 foot deep, swift current, Rocky bottom, flowing mostly thro' Kanyons which forced us from it over a high sandy hilly country to the left and camping again on the river at night, on a small fertile bottom. Distance from Salt Lake City to the rim of the basin our route 311 miles. From the rim 13 miles rapid descent brought us to milder climate, & first cultivation. A mile or so further brought us to the bank of the Virgin before mentioned.* <sup>22</sup>

Elder Pratt continues to describe the land and their travels until they reach the confluence of the Virgin and the Santa Clara rivers which was 352 miles from Salt Lake. In summary, when John D. Lee was sent to establish the community Harmony, he was told by George Smith to settle on the confluence of the Virgin and the Santa Clara. That is forty miles distant from Harmony. So we see, as these men traveled they did not have complete information about the area particularly the names of streams and mountains. So we can conclude that at the time there was indeed confusion about the Virgin River.

### **Thomas D. Brown:**

Juanita Brooks edited Brown's journal and wrote the book *The Southern Indian Mission*. She, at the time, had been invited by Everett Cooley and Richard Thurman to enter in a joint effort with the Utah State Historical Society and the University of Utah Press to publish the journal of Thomas D. Brown. Brooks had seen a copy of this journal in the Church Historian's Office in 1936 and in 1941 received an improved typescript from Dale Morgan. Brooks published the journal from this typescript in 1965. Thomas D. Brown's descendants were contacted for more information. The manuscript was finished in October of 1965 and delivered to Thurman. She was assured of an early publication. A short while later, Cooley contacted her and told her they could not publish the journal because it was "an official Church record and could not be published without the consent of the Authorities." She did have a letter from President Joseph F. Smith stating that it would be okay, but they didn't accept the letter as justification to print the document.

From 1965 until the early 1970s there was no action taken to publish the manuscript. Then Mary Washington, director of the Utah State University Press, suggested to Brooks that they were interested in publishing Thomas D. Brown's journal. She didn't want to go back on her promise to the University of Utah Press and the Utah State Historical Society, but decided she would go with Washington's request; and finally on July 11, 1972, some seven years later (after the publication was ready to print), it was published.<sup>23</sup>

Fort Harmony Historical Society has a copy of the reconstituted Thomas D. Brown journal. It is the one considered to be the original copy because he lost his journal at one time and never found

---

<sup>22</sup>Smart, *ibid.*, pp. 140-141.

<sup>23</sup>Levi S. Peterson, *Mormon Woman Historian* (Salt Lake City: University of Utah Press, 1988), p. #365.

it. FHHS also has a copy of Juanita Brook's notes when she was writing the book, *The Southern Indian Mission*, and a copy of her publication. All of these entries are consistent with each other. There is no further information from the original journals about the prophecy.

So we did not learn much by looking at the original document. Since Brown's journal still is not the original one penned by Brown himself, and because he did not record the prophecy in full [waited until the morning light] we do not have a reference that was close to the original event as it happened.

### **Wilford Woodruff:**

Apparently Elder Wilford Woodruff was not there for the entire meeting and only recorded what he heard in simplified form.

### **Jacob Hamblin Report:**

In Jacob Hamblin's report, there are still questions which could be asked about Little's conclusion because again, there was little known about the St. George basin in 1854; however in reading his entries, they were talking about St. George in 1881. But, the publication was from an eyewitness account to a historian and deserves some serious considerations. [Please note: Many temples in our day claim to be the Lamanite temple; for example, the Mesa Temple, the Snowflake Temple and when the temple was finished in Salt Lake, Elder Wilford Woodruff had a revelation that there were thousands of Lamanites coming to the Salt Lake Temple to receive their endowments.<sup>24</sup>]

By 1881, the year Hamblin's report, the St. George Temple had been finished and dedicated, so they assumed that the prophecy meant the St. George Temple. And, in fact, there is a discourse that President Brigham Young gave on temples which stipulated that St. George would be the temple for the Lamanites. This would have been some time after 1876 just prior to when the St. George Temple was to be completed. However Native Americans haven't come in droves to the St. George Temple. Initially some did come. In researching how many have come, no definitive results were identified.<sup>25</sup>

### **Stanley B. Kimball:**

Stanley B. Kimball in writing a history of President Kimball stated it as follows: "And during May, 1855 [this date was actually 1854; although he did travel to Harmony Valley in 1855]<sup>26</sup> while in Harmony in southwestern Utah, on one of his many trips among the settlements, *Bro. Kimball tried to avoid prophesying, " it was reported, "and twisted to get around but out it would*

---

<sup>24</sup>Matthew B. Brown and Paul Thomas Smith. *Symbols in Stone*. (American Fork, Utah: Covenant Communications, Inc., p. 143.

<sup>25</sup>Blaine M. Yorgason, Richard A. Schmutz and Douglas D. Alder, *All That Was Promised, The St, George Temple and The Unfolding of the Restoration*, (Salt Lake City: Deseret Book Co., 2013), p. 262.

<sup>26</sup>Andrew Jenson, *Church Chronology* (Salt Lake City: Deseret News Press, 1899), p. 53.

come, and at length it came forth that soon we would [have] thousands of the Indians around us at Parowan. While the spirit of prophesying was upon him he also revealed "that a wagon road would be made from Harmony over the Black Ridge; and a Temple would be built in the vicinity of the Río Virgen, to which Lamanites would come from the other side of the Colorado and would get their endowments in it." At the time the building of such a road was considered impossible, but eventually the road was built, the site of the St. George temple on the Río Virgen was dedicated in 1871, the temple itself was dedicated in 1877, and many Indians have attended its sessions.<sup>27</sup>

Because President Heber C. Kimball was speaking at Harmony and not at Parowan and did not mention Parowan, the reference to the Native Americans at Parowan is suspect. President Brigham Young did address the gathering on Saturday evening at Cedar City at the Seventies meeting, May 20, 1854, and he made a comment about the people, "*This people and those at Parowan are doing the best of any people in the mountains.*" He was speaking about how all the people were doing and his comment could have included the Native Americans.<sup>28</sup> So it is possible that Stanley B. Kimball mentioned Parowan because of information from what President Young said at Cedar City.

In addition, when we consider the environment at the time, any comment about Indians at Parowan, that Stanley B. Kimball included in this prophecy is curious because there was Native American camps southward and northward and were known by the pioneers. There were several camps of Native Americans in Southern Utah. Chief Toquerville's tribe at Toquerville was discovered by Parley P. Pratt. The authors of the *Annals of the Southern Mission* would have known by 1926, when the document was prepared for publication, that there was also a population of Paiutes at Santa Clara.

### **President Brigham Young Travels South May 10, 1854**

More information could likely be retrieved by gathering records from those that were on the trip. Following is a list of the company that came with President Brigham Young. This list is in the appendix of Juanita Brook's publication of the *Journal of the Southern Indian Mission*.<sup>29</sup> The date in the appendix is May 10, 1855 (dated incorrectly). The date was May 10, 1854 and is verified by Andrew Jenson's classic work about the Church, for May 4, 1854, Thursday, as follows: "Pres. Brigham Young left Great Salt Lake City, accompanied by many leading men, on a tour through the southern settlements, from which he returned on the 30th." Another entry is found as follows: entry for May 5, 1854, Friday, records; "Apostle Parley P. Pratt left Great Salt

---

<sup>27</sup>Stanley B. Kimball, *Heber C. Kimball - Mormon Patriarch and Pioneer* (Chicago and Urbana: University of Illinois Press, 1986), p. 201. This source is also from Bleak's journal but worded differently.

<sup>28</sup>Collier, *op. cit.*, page 317.

<sup>29</sup>Brooks, "The Southern Indian Mission," *op. cit.*, page 51.

Lake City on his second mission to California. He arrived at San Bernardino June 9th, and in San Francisco July 2nd."<sup>30</sup>

In reading Brooks' publication, Pratt could not have left Great Salt Lake City on May 5, 1854 to go straight to California since Brooks's records that he was in Southern Utah on May 19, 1854, and participated in setting up the first organized Native American Mission of The Church of Jesus Christ of Latter-day Saints. What happened was that Elder Pratt left for his California/Chile mission from Cedar City following his visit to Harmony.

The missionary company was organized as follows: Daniel H. Wells, commander-in-chief of the company; Robert T. Burton, captain of the guard; Wilford Woodruff and Thomas Bullock, historians of the camp; Parley P. Pratt and John Taylor chaplains; Thomas Bullock, clerk of the camp; Dimick B. Huntington and George Bean, interpreters; Edward Hunter, Lorenzo D. Young, Aaron Johnson, Silas Richards, and Henson Walker, bishops; Enos Curtis, patriarch, and Samuel L. Sprague, doctor.

The group consisted of 82 men, 14 women, 5 children and 34 carriages with 95 animals. They traveled in the following order:

WAGON #:

- #1: President Brigham Young and Andrew Moffitt
- #2: James Leatham, Brigham Young Jr., Sister Easton
- #3: President Kimball, wife, Charles and Heber
- #4: John Watts
- #5: Lorenzo D. Young and wife
- #6: Ephraim Hanks, wife, child Yoades
- #7: Joseph Young, Phineas Young, Joseph W. Young
- #8: Erastus Snow and wife
- #9: Lewis Robinson, wife and child
- #10: Henry Johnson, wife, J. N. Walkly, T. Jenkins, H. Woodward
- #11: Stephen Chipman and wife and Thomas Bullock
- #12: Dimick B. Huntington and wife

---

<sup>30</sup>Andrew Jenson, *Church Chronology* (Salt Lake City: Deseret News, 1899), page 51.

- #13: Francis Pirch, wife
- #14: Gideon D. Wood, wife and child
- #15: Joshua Arthur, wife and 2 children
- #16: Anson Call, wife and Father
- #17: Parley P. Pratt, Smith B. Thurston
- #18: Elder Wilford Woodruff, T. O. Angell, Sam L. Sprague
- #19: John Taylor, A. C. Brown, George Taylor
- #20: Ezra T. Benson, Thomas McKenzie, Charles Benson
- #21: George A. Smith, A. J. Stewart
- #22: Edward Hunter, Archibald N. Hill
- #23: Daniel H. Wells, Arza B. Hinckley, Stephen Taylor
- #24: Lot Smith, Robert Burton, Ed Walker, Henry S. Dalton, Wm. R. Smith
- #25: Porter Rockwell, Amos Neff, George Bean
- #26: Henson Walker, John G. Holman
- #27: Lyman S. Hutchings, William W. Hutchings
- #28: Silas Richards, Alexander M. Shoemaker
- #29: Aaron Johnson, Enos Curtis, David A. Curtis
- #30: John T. Caine, Edward Partridge, Joseph A. Peck, Ward Peck
- #31: Henry P. Richards, Orson K. Whitney, Joseph F. Smith, Daniel S. Mills,  
Devalson and Merrick
- #32: William Cluff, Silas Smith, Eli Bell
- #33: Edson Whipple
- #34: William Smith, Dave Garner, John Whitney and Orson Miles traveled  
on horseback having five horses.

#35: George A. Smith left Payson at 1 PM together with Brother Steward and his carriage and arrived at Nephi to join the group.<sup>31</sup>

There could possibly be additional references to the prophecy if any of the above persons had referenced it in their journals. These journals are hard to find, many are in the possession of families, and haven't been turned over to the Church Archives.

### **Looking beyond the obvious:**

There is another way of looking at this prophecy that will help to identify the importance of what was happening at the time, and why the topic of temples came up. As the caravan journeyed from Salt Lake City they must have had a good reason to do so. It wasn't an easy trip and it took a long time. But in fact, this was a time in the early development of the Church, where the Prophet Joseph's prophecy about the Native Americans was to begin and hopefully progress was to be made; and these travelers wanted to be eyewitness to the events. So we can conclude this was an important event; opening of the Lamanite Prophecy.

We can also analyze how and why missions were set up: The pattern is this: **Revelation** to the prophet, **calling missionaries** to the mission, **setting apart** by laying on of hands by the priesthood, **assignment** and **instructions**. Eventually policy would emerge on how to set up a mission and would become standard procedure in the Church. Once these tasks were completed and the missionaries were ready to go, there would have been structure introduced which identified the roles each missionary would assume to keep the mission running in an orderly fashion. The procedure would become a standard in opening a new mission.

When the church was organized in 1830, the Prophet Joseph Smith received instructions on how to organize the church according to priesthood principles. And the Prophet received instructions through revelation as it was needed along with revelations concerning the Native Americans.

There are several references to the Lamanites and Nephites, regarding their ultimate destiny that the Prophet Joseph translated from the plates that were preserved in the Hill Cumorah by the Angel Moroni. An urgency to take the Book of Mormon to the Children of Lehi was part of the message of the book. The following is one received by the prophet at Harmony, Pennsylvania in July of 1828.<sup>32</sup>

The Prophet Joseph Smith the Prophet received the following by revelation: *And for this very purpose are these plates preserved which contain these records - that the promises of the Lord might be fulfilled which he made to his people. And that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord and that they may*

---

<sup>31</sup>Brooks, "The Southern Indian Mission," *op. cit.*, Appendix 5, pp. 152-153.

<sup>32</sup>The Doctrine and Covenants of The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah, Section 3: 19-20.

*believe the gospel and rely upon the merits of Jesus Christ, and be glorified through faith in his name, and that through their repentance they might be saved. Amen.*<sup>33</sup>

So, the foundation was in place to open a mission to the Native Americans. The procedure followed the same one that was followed when the British Isle Mission was opened in 1836. The revelations had been duly noted and taken into account concerning the Native Americans by the first two prophets of the Church.

### **Policies of the Prophets Concerning Native Americans**

There is a difference between being sent on a mission and opening a mission in some designated area. The difference of course would be the structure. Two or three people or one could be called on a mission, and are, and serve a great cause without being involved in a formal mission setting. It is amazing how the early Saints most often introduced structure and order in opening a ward, stake, area, purpose, etc.

In October 1830, the Prophet Joseph received a revelation to send Parley P. Pratt, Ziba Peterson, Oliver Cowdery and Peter Whitmer on a mission to the Lamanites. They were gone four months and traveled about 1500 miles. Except for this brief mission in 1830 to the Native Americans, the Mormons did not maintain a proselyting mission among the Natives Americans before 1854. However, they maintained a friendly attitude toward the Natives they met on their way to Utah. After their arrival, they at once tried to set up friendly relations with Chief Walker as a matter of policy.<sup>34</sup> After the mission was organized at Fort Harmony, President Young started other Native American mission. The missions were to Moab called the Elk Mountain Mission organized April 1855; the Cherokee Indian Mission, called missionaries April 6, 1855 at General Conference; the Las Vegas mission April Conference 1855 and to Salmon River, Idaho called the Salmon River Mission organized Sunday, May 20, 1855.

All of these missions failed within months. Several missionaries were killed; James W. Hunt, William Behunin and Edward Edwards during the Elk Mountain Mission [Moab] and George McBride, James Miller, and Andrew Quigley were killed during an altercation with the Nez Perces Indians at the Salmon River Mission. The missionaries were killed at Salmon River when the Shoshones drove off their cattle, over 200 head. Ralph C. Petty died of an illness while traveling to the Cherokee Indian Mission. By 1860, 48 Creek Indians were baptized and then the mission was closed because of political reasons.

The Las Vegas Mission followed the same pattern as the mission at Fort Harmony.. Missionaries were sent to begin a community and to proselyte to the Native Americans. Some of the

---

<sup>33</sup>The Doctrine and Covenants, *ibid* Chp.3:23.

<sup>34</sup>John Alton Peterson, *Utah's Black Hawk War* (Salt Lake City: The University of Utah Press, 1998), pages 60-62.

missionaries were assigned to preach the gospel to the Indians and others were to establish the settlement. The mission was abandoned in 1858.<sup>35</sup>

Instructions to the missionaries that were called to Harmony were given by President Young, at the October 9, 1853 conference in Salt Lake City prior to opening the Native American mission. Following is a synopsis of his address at that time:

*I wish to say a few words concerning the gathering of Israel, for my mind reaches forward, when I contemplate the promises of God unto them; and the nations of the earth will accomplish the will of the Lord without observing His hand in their operations. I will ask, who in Nauvoo would have left that city, provided they could have stayed there? No one; but we were driven to this place to fulfill the will of God. Joseph tried to get access to the remnants of Jacob, and the people greatly feared, lest we should preach the Gospel to them. Could we have preached to the Lamanites, if we had stayed in Nauvoo? No, we could not; but the people have driven us to a place where we can do much more good, than we could have accomplished by remaining in Nauvoo; they have driven us into the midst of the Lamanites, where we can preach the Gospel unto them.*

*. . . . The Elders have esteemed it a great privilege to be sent to foreign nations to preach the gospel, and have, in a measure, seemed to forget the poor, ignorant Lamanites who surround us, and are in our midst, at our own doors. They are a remnant of the House of Israel, they are of the seed of Abraham; and the Book of Mormon, and all the prophecies concerning that people declare that the Gospel shall be preached unto them, and we have it to do, and **it is time for us to begin.** This work is upon you; you are sent unto the Lamanites; and to accomplish this mission, you cannot live in your fine houses as you now do, but you must live with them, teach them, and counsel them in all things, and be on hand to do them all the good that lies in your power. If you cannot bring your feelings to a willingness to do this, and cheerfully leave for the purpose of saving this branch of the House of Israel, you had better say, "Let me be excused, and stay at home."*

*Your first business will be to civilize them, teach them to work, and improve their condition by your utmost faith and diligence. Every Elder, who is now called unto this work, should immediately commence to learn the Lamanite languages. Go to Brother D. B. Huntington and take lessons and I hope soon to see a hundred good interpreters where we now have but one.*

*When you go among the Lamanites deal with them honestly and righteously in all things. Any man who cheats a Lamanite should be dealt with more severely than for cheating a white man. An Indian thinks it no sin to steal, or to kill his enemy, because he has been taught from his childhood that there is no harm in it, but on the contrary, that it is a brave act. Not so with the*

---

<sup>35</sup>Milton R. Hunter, *Brigham Young, The Colonizer* (Santa Barbara and Salt Lake: Peregrine Smith, Inc., 1973), pp. 312-364.

*white man, he has been taught from his infancy that it is wicked either to steal, or kill, except in self-defense. Walker will not kill a white man, nor go on a stealing expedition to California, until he offers sacrifices to his God, then he thinks he is doing right; and the reason he has not done more in his war on the southern settlements, is because he could get no answer from his God. Had it not been for this, and the faith of this people, he would have destroyed those settlements before this time. I am sorry that some of our brethren have been killed by the Indians, but am far more sorry that some of the Indians have been slain by the brethren I have often said, and I say again, if any person is to be killed for stealing, let that one be a white man, and not an Indian, for white men know better while Indians do not; and you must lay aside your angry feelings towards them, and cease wishing to kill them.*

*Now go to work, you Elders of Israel, fulfill your callings, magnify your office, get the Spirit of the Lord and of your mission, begin to save the Lamanites, and not destroy them, for they are of the House of Israel; and the blessings of God will rest upon you, and I bless you in the name of Jesus Christ. Amen.*<sup>36</sup>

While President Young was at the Harmony site (Ash Creek), the company spent two to three days giving instructions to the Saints about the treatment of the Native Americans. In my opinion, they were voicing the counsel they received from the Prophet Joseph Smith and had very high hopes that at last the Church, as prophesied to that date, could take a major role in redeeming the "covenant people." Specific instructions were given as to how the Saints were to treat the Native Americans.<sup>37</sup> Young had been schooled in this theme by the Prophet Joseph Smith and he knew firsthand how important it was and how often the Prophet spoke of redeeming the Lamanites. It weighed heavy on both their minds. In addition, President Young spoke often against contention. Unity must be practiced by the Mission to be successful. [Note: See Appendix IV.]

As the set of missionaries called to serve in this mission proceeded in their journey, after they had been set apart and organized in Provo, on their journey they had morning and evening prayers and often bore their testimonies and thoughts about their mission. Following is an example:

Sunday, May 7, 1854. 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."

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

---

<sup>36</sup>Pease, Harold W., Ph.D. *The Mind and Will of the Lord, Brigham Young, op.cit.*, .

<sup>37</sup>Brooks, *ibid.*

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.

Bro. David Lewis spoke next of the restoring of confidence [it] was the theme his mind dwelt on, to restore is to bring back whatever 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 off-spring of confidence. Self as it exists in bands will produce similar results.

S. F. Atwood, like Bro. Allen, being sick almost declined to speak. T. D. Brown spoke of the mission, it's 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. William 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.

Jacob 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 [and] John 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 come to do them good. These missionaries are the best of men, I could not choose better.

Spoke of marriage among the Indians.....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.<sup>38</sup>

Now picture in your mind's eye, what was happening at the time. They were here in Harmony Valley surrounded by astounding- awesome views believing that they were chosen to bring to fulfillment the prophecy in the Book of Mormon to God's chosen lineage. The restored gospel of Jesus Christ would allow their eternal salvation long lost by their fathers. Again the missionaries were chosen to give up the luxuries of their new found lifestyle, put it aside and all the comforts of their home life and family, to do as well as they could in fulfilling this mission call. They believed that in order to do this they must be humble, work together and speak no evil of one another, avoid personal power and personal aggrandizement, traits that would surely not aid them in their associations with the Lamanites.

#### **President Brigham Young, May 20, 1854, at Fort Harmony**

On May 19, 1854, in the evening, the Young caravan joined with the Saints at Harmony and had a community meeting. They built a large fire in the middle of the settlement and people crowded around finding whatever seating arrangement they could bring. Next day, May 20, President Young with Parley P. Pratt, Heber C. Kimball, Truman O. Angell, and John D. Lee started from the Ash Creek Fort on a journey north to pick a better location for the fort at Harmony. This they did, some four miles north of the original settlement. There at the present location of Fort Harmony, President Young with Parley P. Pratt and Truman O. Angell walked the perimeter of the new fort site. President Young declared the following:

*"God planted us here in the valleys of Ephraim; our business is to save Israel. In all His dealings, He is wise; His hand is in it all; if we are faithful we will be blessed. He fulfills His pleasures and uses man as His agents. We have the privilege in this mission of being honored and honorable; to the point – you missionaries under Parley P. Pratt 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 surroundings?'** 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 effectively by living among them as well as by 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*

---

<sup>38</sup>Thomas D. Brown, *ibid.*, pp. 27-30.

*able to teach them in their own language, get to their understanding, and when they go off in parties, you go with them.*<sup>39</sup>

The following address was given by Parley P. Pratt after others had given their talks. Elder Pratt's talk summarizes the thinking of the group at the time:

*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 fulfill the sayings of the prophets. The poor Indians, the descendants of the ancient prophets! Can we behold them unmoved? 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 descendants so near? Do they behold this unmoved? No! Look on that child, cleaned, combed and neat, surrounded by the fostering care of the 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 towards me to get it. Give them a shirt, 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 do so. You can teach them habits of cleanliness and industry - you can do much for this race - 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 have clean garments ready and clothe everyone I should baptize; teach them cleanliness and be patient with them. This wrestling, jumping and gambling in their presence sets them a bad example - of idleness - and is the opposite you should teach them. 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 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.*<sup>40</sup>

Back at the new location of the fort, before the caravan proceeded to Cedar City a group met at the new site. It is interesting to note that President Young went to the southeast corner, picked up a stone and walked the perimeter of the fort. There are no journal entries that indicate he dedicated the property to my knowledge; however, given the precedent for choosing the south

---

<sup>39</sup>Brooks, *ibid.*, p. 29.

<sup>40</sup>Brooks, *ibid.*, pp. 31-36.

east corner, and because it was standard practice of the saints to dedicate sites, especially where a temple was to be built, it is likely he did.

When the Prophet Joseph was in Independence, Missouri a precedent was set when the Saints dedicated a site for a future temple, and the land was dedicated for the gathering of the Twelve Tribes of Israel. There were about sixty Colesville Saints which gathered that day to Kaw Township, twelve miles west of Independence. There were twelve men that put in place a log to represent the twelve tribes of Israel. And then Sidney Rigdon dedicated the land.

Those Saints were told by the Prophet Joseph that their exaltation was assured because of their faithfulness. The Colesville Saints had supported the prophet from the outset; Joseph Knight, a leader in the community stayed by the Prophet through all his persecutions. He was an eternal friend to the Prophet.<sup>41</sup>

*This is the procedure they followed based on revelation given to the Prophet Joseph. It is an ordinance of the priesthood:*

*If the strict order of this the Priesthood were carried out in the building of Temples, the first stone would be laid at the southeast corner, by the first Presidency of the Church. The southwest corner should be laid next, the third, or northwest corner next; and the fourth, or northeast corner last. The First Presidency should lay the southeast cornerstone and dictate who are the proper persons to lay the other cornerstones . . . the Melchizedek Priesthood laying the cornerstones on the east side of the Temple, and the Lesser Priesthood [Aaronic] those on the west side.<sup>42</sup>*

When the Saints settled Cedar City and opened the Iron Mission on January 25, 1851, a liberty pole was raised in the center of the corral, and President G. A. Smith dedicated this pole of liberty to God. Elder Smith wrote to the *Deseret News*: "Last Saturday we raised a liberty pole (about 60 feet in length) and dedicated it with our land, cattle and ourselves to the Lord, the God of Liberty who controls the destiny of men."<sup>43</sup> Again, it is very **likely** that President Young **did** dedicate the fort site and probably the valley, but this is just speculation. People that live in Harmony Valley and many travelers frequently comment that Harmony Valley is a special place. What happened in the Valley that gives it the "sense of place" or special ambiance?

### **Pattern of establishing a mission**

Given what we do have there can be several deductions which can reasonably be made. It is interesting to note that when Heber C. Kimball stated his prophecy, his comments were elusive when designating where a temple would be built by using the term, "in the vicinity," however, he was very specific when giving the warning to the Saints about contention. He used the terms, "in this place." For awhile the saints at Fort Harmony were living in peace and unity, having

---

<sup>41</sup>The Church of Jesus Christ of Latter-day Saints, *History of the Church of Jesus Christ of Latter Day Saints*, 2nd ed., rev. (Salt Lake City: The Deseret Book Company, 1969), Vol. 1, p. 196.

<sup>42</sup>Brown & Smith, *ibid.*, p. 45.

<sup>43</sup>Larson, *op. cit.*, p. 114.

experiences much like those experienced in the Kirtland temple when it was dedicated March 27, 1836. But eventually the Saints began to contend one with another and President Young pulled mission headquarters from Harmony to Santa Clara, putting Jacob Hamblin in charge thereby changing the presidency of the Mission.

Since the mission was the first organized mission for the Native Americans we can glean a pattern for how the Saints at that time set up missions. First of all, we know from studying documents of the Prophet Joseph a pattern was established beginning when they set up the first foreign mission to the British Isles in 1837. We are told from the scriptures, *that there is a pattern in all things that come from Heavenly Father because all of Heavenly Father's works are based on "order" and that order reveals the patterns.*

In 1837, when the Prophet Joseph first received a revelation to call Heber C. Kimball on a mission to open up the British Isle, the **pattern** in setting up a mission was initiated. The Prophet had been instructed that the Church needed to grow, that it would eventually fill the earth so everyone would have an opportunity to become familiar with the restored gospel. The Prophet went to Elder President Kimball and told him of his revelation. **And on or about June 1, 1837, Elder Heber C. Kimball, one of the Twelve Apostles, was set apart by the spirit of prophecy and revelation, prayer and laying on of hands, by The First Presidency to preside over a mission to England, to be the first foreign mission of the Church of Jesus Christ in the last days.**<sup>44</sup>

President Kimball then became the mission president of the British Mission, the first foreign mission of the church organized in 1836 his biographer gives this account:

*“On Sunday, the 4th day of June, 1837,” says Heber C. Kimball, “the Prophet Joseph came to me, while I was seated in front of the stand, above the sacrament table, on the Melchizedek side of the Temple, in Kirtland, and whispering to me said, “Brother Heber, the Spirit of the Lord has whispered to me: Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation.” The thought was overpowering. He had been surprised at his call to the Apostleship; now he was overwhelmed. Like Jeremiah he staggered under the weight of his own weakness, exclaiming in self-humiliation: “O, Lord, I am a man of stammering tongue, and altogether unfit for such a work; how can I go to preach in that land, the nursery of religion; and to a people whose intelligence is proverbial! Feeling my weakness to go up in such an errand, I asked the Prophet if Brother Brigham might go with me. He replied that he wanted Brother Brigham to stay with him, for he had something else for him to do. The idea of such a mission was almost more than I could bear up under. I was almost ready to sink under the burden which was placed upon me. However, all these considerations did not deter me from the path of duty; the moment I understood the will of my Heavenly Father, I felt a determination to go at all hazards, believing that he would support me by his almighty power, and endow me with*

---

<sup>44</sup>The Church of Jesus Christ of Latter-day Saints. *ibid.*, pp. 489-490

*every qualifications that I needed; and although my family was dear to me, and I should to leave them almost destitute, I felt that the cause of truth, the Gospel of Christ outweighed every other considerations.*"<sup>45</sup>

*The British mission was really an outgrowth of the work in Canada. "Several of the Saints in Canada," says Parley P. Pratt, in speaking of his labors there in the early spring of 1837, "were English, who had friends in England. Letters, had already been sent to them with information of the rise of the Church, and of its principles. Several of the Canadian Elders felt a desire to go on a mission to their friends of that country. At length, Joseph Fielding, Isaac Russell, John Goodson and John Snider, of the Canadian Elders, were selected for a mission to England. Elders Heber C. Kimball and Orson Hyde, of the Quorum of the Twelve, were selected to go at the head of the mission, and Elder Willard Richards was appointed to accompany them."*<sup>46</sup>

The prophet Joseph was instructed through revelation that once the word of the Lord is revealed to the people, they are to **'gather'** together as Saints to worship and build up the Kingdom of the Lord. Once gathered, the Saints are told they are to **build a temple** in order for the Saints to have the law of the gospel and to receive temple ordinances and covenants in order that the fullness of the gospel of Jesus Christ of Latter-day Saints can be restored; and also, that the Saints may progress to eternal salvation.

*"The first revelations that were given to the Church were to command them to **gather**, and send Elders to seek out a place for the gathering of the Saints. What is the gathering for? Why was it that the Savior wished the children of Israel to gather together? It was that they might become **united** and provide a place wherein he could reveal unto them keys which have been hid from before the foundation of the world; that he could unfold unto them the laws of exaltation, and make them a kingdom of Priests, even the whole people, and exalt them to thrones and dominions in the celestial world."*<sup>47</sup>

Since the pattern of *revelation, calling, setting apart, organizing, designating a place, apostles involved in the selection and direction of establishing the physical needs of the mission, counsel, laying the cornerstone in the southeast corner when appropriate for a building in the mission was followed*; the rest of the pattern would have been followed, counsel for the people to **gather** together and **build a temple** where people could receive their covenants to progress towards exaltation. All of this would depend on the success of proselyting.

### **Why Temples?**

In order to fulfill the words of the prophets concerning the Native Americans coming into the gospel, there *had* to be a temple. So President Young decided that the Saints in Southern Utah

---

<sup>45</sup>John A. Widstoe, *Discourses of Brigham Young, Second President of the Church of Jesus Christ of Latter-day Saints* (Salt Lake City: Deseret Book Co., 1954), pp. 116-117, 490.

<sup>46</sup>Pratt. *ibid.*, p. 183.

<sup>47</sup>Brown & Smith, *ibid.*, p. 51.

would build a temple. [In St. George, 1871.] Perhaps he was fearful that his promise to the Prophet Joseph would not be fulfilled before he had passed through the veil since his health was failing at the time. Earlier, in Nauvoo, the Prophet Joseph said the following: "Brother Brigham this is not arranged right, [the temple ceremony] but we have done the best we could under the circumstances in which we are placed, and I want you to take this matter in hand and organize and systematize all these ceremonies."<sup>48</sup>

Early in December of 1870 President Young was living in St. George, his winter home. While there, he, on January 31, 1871 called the local priesthood leaders together and asked them if they thought they could build a temple. Those present were George A. Smith, Brigham Young Jr., Elder Erastus Snow, the stake presidency, members of the high council, and several bishops and their counselors were present. They all echoed a cry of thanksgiving and all were in favor of having a temple in their midst. Why did President Young feel so strongly about a temple in St. George? First the Salt Lake Temple that had begun in 1853 was progressing slowly, very slowly. Secondly, President Young's health was failing and he wanted desperately to complete a temple before he passed away and fulfill the charge given to him by the Prophet Joseph.<sup>49</sup>

The issue of temples to worthy members of The Church of Jesus Christ of Latter-day Saints is primary to their beliefs of eternal salvation for three reasons. The **first** is that the temple ordinances provide to the participant the necessary covenants to return to their Father in Heaven. **Secondly**, participants are sealed by covenant through the authority of the priesthood to an eternal family. **Third**, frequent attendance to the temple requires a sacrifice of time and purpose to vicariously provide the same opportunity to those that have not had the opportunity to experience the ordinances themselves and to be sealed also to an eternal family unit. **Fourth**, Latter-day Saints consider the temples of the Church to be 'God's University.'

Latter-day Saints believe that the temple ordinances were revealed to the Prophet Joseph Smith as he was given the authority to restore Christ's Church on earth.<sup>50</sup> At that time Heber C. Kimball was a very close associate of the Prophet Joseph. Students of the Bible will recognize that temple worshipping practices existed early in our world's history and can be found in several books of the Bible. The Temple ceremony is not a copy from the Masons as Stanley B. Kimball asserts.<sup>51</sup>

Very early in Elder Heber C. Kimball's associations with the Prophet Joseph he was given responsibility of the temple endowment to pass it on to worthy members and to assure the ordinances were done correctly. Stanley B. Kimball states that: "*the temple ceremonies once introduced were incalculably more important to him, and that he himself gave no evidence of being disturbed by any similarities, to the temple endowment*" [from the Mason's ceremony]. He obviously believed it was given to the Prophet Joseph through revelation. This was true of President Young also.

---

<sup>48</sup>John Nuttall "Diary, February 7, 1877," *St. George Temple: One Hundred Years of Service*, pp. 430-436; typescript at the Church History Library, Salt Lake City.

<sup>49</sup>Joseph Heinerman, *Temple Manifestations* (Salt Lake City: Magazine Printing and Publishing, 1974), pp. 58-59.

<sup>50</sup>Talmage, James E., *The House of the Lord* (Salt Lake City, Utah: The Deseret News, 1912), pp. 17-63.

<sup>51</sup>Kimball, *ibid*.

The St. George Temple was dedicated April 6, 1877. President Young was too ill to stand. He was carried from room to room. Before the close of the dedicatory services, he stood up, supported himself on his hickory cane, and addressed the assembly with courage and spirit. He said this:

*"If we were awake to this great truth this house would be crowded from Monday morning until Saturday night. This Temple has been built in a warm climate where the people, including the Lamanites, can come in the winter and labor for their salvation and that of their progenitors. What do you suppose the fathers would say if they could speak from the dead? Would they not say: 'We have lain here thousands of years in this prison house, bound and fettered in the association of the filthy and corrupt?' If they had the power the very thunders of heaven would resound in our ears. All the angels in heaven are looking to this little handful of people. When I think on this subject I want the tongue of seven thunders to awaken the people to action. Then President Young took his cane and slammed it on the stand so hard the tip penetrated into the wood!"<sup>52</sup>*

So proselying successfully in an area, requires that the converts gather together to work towards building up Zion and to receive the higher laws given in the temple endowment. **This pattern then gives credence to the reported prophecy of Elder Heber C. Kimball at Harmony in 1854.** In addition, the counsel given to the Harmony saints about contention fits into that pattern. Heavenly Father gives instructions to the Saints with promised blessings if they obey and if not a warning. When President Brigham Young opened the Native American mission to fulfill the Book of Mormon promise, there were events which happened to set in place that which was necessary to open a mission.

To summarize, it is apparent that President Brigham Young followed this pattern: **First**, he sent out exploratory parties to determine where a new settlement and subsequently new mission was to be chosen. He sent out the 1849 expedition with Parley P. Pratt and W. W. Phelps in charge. Other exploratory groups were sent to places beyond Harmony, J. D. Lee and others went in June 1852. With him were John Steele, Chapman Duncan, Charles Y. Webb, Lorenzo and William Barton, J. and Miles Anderson, B. Jones, Zadoc Judd, R. H. Gillespie and J. H. Dunton. They traveled south to the Virgin River and determined that it would be a good place for growing crops.<sup>53</sup>

**Second** he called missionaries in General Conference, October 1853, to the new mission. Those missionaries that were called were set apart for the mission on April 10, 1854 as sixteen of them gathered together prior to their journey southward at the Council House in Salt Lake City. They were set apart by Elder Orson Hyde, Elder P. P. Pratt, Elder W. Woodruff, Elder Lorenzo Snow, Elder E. T. Benson, and Elder Erastus Snow of the Twelve.

---

<sup>52</sup>Matthias F. Cowley, *Life of Wilford Woodruff* (Salt Lake City: Deseret News, 1916), pp. 317, 341, 494-495.

<sup>53</sup>Juanita Brooks, *John Doyle Lee., Zealot, Pioneer Builder, Scapegoat* (Logan, Utah: Utah State University Press, 1992), p.170.

**Third**, at the time, they also organized the mission. T. D. Brown was appointed clerk and recorder, Parley P. Pratt as Captain, [Later, by the time they reached Cedar City, President Young called Parley P. Pratt on a mission to Chile and Rufus C. Allen was called as Captain,] David Lewis as first Counselor, Samuel F. Atwood as Second Counselor. This group decided to leave on Thursday morning, April 13, 1854, by order from P. P. Pratt. Initially 25 missionaries were called. Those that were not set apart at the Council House, joined the group later and were set apart at that time.

Once the missionaries had arrived at the mission location, President Brigham Young of the Church traveled to the area to begin the mission. It was essential at the time that the apostle [The Prophet or a member of the Twelve Apostles] opened the mission. President Young did this; he organized the mission and the settlement, he choose the place for the Fort, they all went to the Fort location where President Young went to the Southeast corner and laid the cornerstone. It is not known whether the standard procedure was followed of laying the first stone at the southeast corner by the Melchizedek priesthood, the southwest corner by the Aaronic priesthood and the northwest and northeast corners as designated procedure. Nor do we know if President Young offered a prayer and dedicated the site. It is more likely that he did than that he did not given the pattern established prior to that time.

### **The Gathering:**

Additional information can be learned by studying past procedures related to missions, revelation and temple preparation. For example, the time when the Kirtland temple was dedicated, after the Book of Mormon was translated and published, additional information was needed for the Saints to reach their highest spiritual potential. This required that the Saints gather together and also that a temple be built where the sacred ordinances of exaltation could be received.

#### *Gathering of the House of Israel Revelation:*

*It was the design of the councils of heaven before the world was, that the principles and laws of the priesthood should be predicated upon the gathering of the people in every age of the world. Jesus did everything to gather the people, and they would not be gathered and He therefore poured out curses upon them. Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed . . . If a man gets a fullness of the priesthood of God he has to get it in the same way that Jesus Christ obtained it, and that was by keeping all the commandments and obeying all the ordinances of the house of the Lord.”*

*Among the first principles that were revealed to the children of men in the last days was **the gathering**; the first revelations that were given to the Church were to command them to gather, and send Elders to seek out a place for the gathering of the Saints. What is the gathering for? Why was it that the Savior wished the children of Israel to gather together. It was that they might become united and provide a place wherein he could reveal unto them keys which have been hid from before the foundation of the world; that he could unfold unto them the laws of exaltation,*

*and make them a kingdom of Priests, even the whole people, and exalt them to thrones and dominions in the celestial world.*<sup>54</sup>

Harmony Valley has always been a place for a **‘gathering.’** The Paiutes claimed this land as belonging to them. Their Chief Kanarra had his home just south of Kanarrville which was named after the Chief. The Natives called this land "Somato" which means a cove.<sup>55</sup> It has been rumored about that as many as fifteen Native American villages were in Harmony Valley. Certainly there were many, because we can find artifacts almost anywhere in the valley: pictographs, pottery chips, stone tools and arrowheads.

### **Warning:**

In this prophecy there was an important statement made about the issue of contention. The key word contention has many levels of meaning. Opposite of contention is the concept of unity, integral to the doctrine of The Church of Jesus Christ of Latter-day Saints because without unity among the Saints, there is no promise of being exalted to the celestial kingdom and the blessing of protection is withdrawn. Therefore, contention which is opposite of unity, is a serious principle to consider. It is a concept appropriate for all peoples to seriously consider.

It would have been consistent with opening a mission to offer counsel, in this case a warning, to proceed as instructed by the Prophet or suffer the consequences. ***“If there was no contention in the valley, it would prosper. If there was contention, there would be bloodshed all over the valley. He also prophesied that a wagon road would be built over the Black Ridge and a temple would be built in the vicinity. He further testified that the Indians would come from across the Colorado River and get their endowments in the temple.”***<sup>56</sup> Thus the warning to avoid contention was given and the consequences also if the warning was not honored.

President Kimball was very specific about warning the Saints against contention. There are different perspectives we can take to give us information about the warning prophecy and what it means to Harmony Valley residents.

**First** the opening of the Native American Mission was all tied to the Book of Mormon. The Book of Mormon is a history of an ancient people that lived on this continent thousands of years ago. The prophets of the Book of Mormon tried to keep their people righteous and warned continually about contention but eventually it became a way of life, the people were destroyed and the lineage all but perished. Peterson in his book, *Utah’s Black Hawk War*, wrote that... *even before the Prophet Joseph Smith organized the Church of Jesus Christ of Latter-day Saints, he had great interest in the Native Americans. They were his focal point of his earliest-known written revelation, wherein the Lord told him that “the very purpose” ancient records preserved*

---

<sup>54</sup>Brown and Smith, *op. cit.*, page 51.

<sup>55</sup>Miller, *ibid.*, p. 273.

<sup>56</sup>Alice Redd Rich, "Memories of New Harmony," in the D.U.P. Histories Collection, Salt Lake City D.U.P. Museum, 1962.

*on gold plates were brought forth through him was that the Native Americans, or Lamanites might come to the knowledge of their fathers [which were Ancient Israel] and ... believe the gospel and rely upon Jesus Christ. [See Doctrine & Covenants section 3.] He prophesied that when Native Americans were “restored unto the knowledge of .. Jesus Christ ... their scales of darkness shall begin to fall from their eyes; and many generations shall not pass away among them, save they shall be a white and delightsome people.”<sup>57</sup>*

A **second perspective** is to look at the issue of contention from the standpoint of the success of the mission. All in the mission were warned several times about contention. President Young made a comment about unity, the opposite of contention. He said: ***Look what we have done in the last 10 years. We have accomplished civilizing the Great Basin because we were all united under God’s plan and working to build up the church, supporting and loving each other and looking out for each other’s best interests.*** President Young believed strongly that contention and strife had to cease in the Church or we could not reach exaltation. The Mormons believe in a celestial world after death, a world of peace that cannot be achieved by a contentious people. It is evident that contention is so dangerous and so damning that it must be avoided with extraordinary actions and care. Contention is the specific evil that the Prophet Mormon names as standing between the people and Zion Society. (3rd Nephi 11: 28-30). A curse is pronounced upon those who contend (Ether 4:8) and prophets and great leaders have sought to teach equalizing and unifying principles to help avoid contention (Mosiah 29:7). King Benjamin [Book of Mormon prophet] warned, "But O my people, beware lest there shall arise contentions among you and ye list to obey the evil spirit. . . for if he listeth to obey him, and remaineth and dieth in his sins, the same drinketh damnation to his own soul; for he receiveth for his wages an everlasting punishment, having transgressed the law of God contrary to his own knowledge (Mosiah 2:32-33). Nor could one achieve such a high goal by living virtually alone away from the populated world, a world that is mired in Babylonian practices is the one where the knowledge of the restored gospel is to reach for the benefit of all. All are God’s children. One must have the opportunity to set an example and try to bring those people wrought in such an environment to one where peace and harmony preside and where their inherent rights would be restored.

So for any committed Latter-day Saint and all peoples; ***promoting contention in anyway should be a warning taken seriously.*** Those of us that live in Harmony Valley, where that warning was directly spoken us, should evaluate our position and take serious thought to this issue.

Some say that Harmony Valley is a place where once visited, one would stay there because of the beauty of the environment. However, Harmony Valley, including New Harmony in some circles has the reputation of being populated by unreasonable and contentious people. And to some extent President Kimball’s warning has come true. New Harmony has not progressed since the saints moved there when the Fort melted. It is a small town with about 225 households; the

---

<sup>57</sup>John Alton Peterson, *op. cit.*, p. 22.

same as it was in 1862. Newcomers are generally not welcome and they are frequently reminded if they don't have ancestors which settled the valley they don't belong and there is to be no progress because they have an obligation to their forefathers to keep the valley the same as it was in the late 1850s. This is a case where *“lack of vision”* is replaced by contentious practices and if it continues it will eventually destroy the valley. Although Washington County does have rules and regulations that by law have to be implemented, they too are limited in what they can do without a valley organization. And New Harmony has little influence in the valley. Left in this situation, the valley has no way to support a population and eventually the younger generations have to leave to earn a living. The ancestors may have bequeathed to their descendants, their land holdings but it is of little use if one can't make a living and support a family. There is limited farming and raising of livestock. However, the changes in the community have come from people that have moved away for a time while they secured a living and in their later years rejoined the community and made changes they desire. There is not a sense of community in the valley primarily because there is no place to hold a community meeting other than limited space at the library and no avenue of interaction common to all residents has been created.

Then again why the warning? Creating contention and living in an environment where contention exists on a regular basis soon becomes a way of life and eventually if it continues, contention can escalate until it has a life of its own and cannot be deterred without some dire ending. This mindset puts people *past feeling* (1<sup>st</sup> Nephi 17: 45; Moroni 9:20). Some of the people adopt a role of victim and believe they are justified in retaliation whatever that might be. The results do not bring peace to the valley.

It needs to be remembered that the people who settled Harmony Valley were a people that had been driven across the United States from New York to the Great Basin and some from foreign nations. They were distraught after having to give up several homes, their assets taken over and destroyed by mobcrats, mocked, cursed, and in many cases maimed or killed. Their prophet had been killed by mobs, in an effort to destroy the Mormon's hopes for a better future and eternal salvation. Their wives, parents, brothers, sisters and children were attacked by the mobs who tried to force the Saints to suffer and forego the comforts of family and their religious practices. The pioneers were painfully devastated and many vowed that they would not give up their homes again, and would defend them at all costs. Forgiveness of their persecutors required too much and without forgiveness healing wasn't likely. Some were voicing retaliation to “avenge the blood of the prophets.”

In this case, contention took over; the result was the Mountain Meadows Massacre. A tragedy for all; one that to this day plagues many people. Many blamed the local officials particularly John D. Lee. *But we need to ask ourselves the question; “Who was guilty? A handful of righteous men and their families struggling for religious freedom, or the numerous individuals who perpetrated the persecutions from one state to another.” Or was it a combination of people railing against one another? How was this energy to be stopped? What would divert the contention? Would*

*forgiveness? Or would the naysayers and mobcrats continue until all was lost as it had been in the Book of Mormon?*

President Brigham Young, in Salt Lake City, was again trying to avoid bloodshed by responding to the United States Army that had been sent to subdue the Mormons. [Utah War] President Young's decision to the Salt Lake City residents was to let the Army have all that was left like they had done before. President Young surely knew the Mormons weren't capable of fighting the army so he counseled his followers to leave Salt Lake City and let the army have it all. But it was different in the Southern part of the state, they decided to retaliate.

Because John D. Lee, in charge of Harmony, was the closest to the wagon train and was the presiding leader in charge, after several meetings in Cedar City with ecclesiastical leaders at their request, he was chosen to lead a group of militia men to the Meadows where the deed was to be done. And he did. The catastrophe ended up in over 120 people killed. Many cannot and could not let the Mormons forget what had happened and blamed John D. Lee from Fort Harmony as the wicked killer of the wagon train. Still the controversy and contention rolls along today 2013, damaging whoever and whenever the practice touches. Is this our fate? Where and when do we practice understanding and forgiveness?

There is no link between President Kimball's prophecy and the Mountain Meadows Massacre other than to point out when perpetual and unrestrained contention finds momentum, as it did that year in 1857, the end result is a given--*an ending of dire circumstances*.

So from the perspective of the Mountain Meadows and the history of an ancient peoples' the lesson to be learned is to squelch contention before it gains a life of its own that cannot be diverted and anyone that participates in creating contention is guilty of the dire ending that will surely happen. It is a given. Latter day wars and battles are based on contention that escalates out of control. Religious wars are no different. All of this has plagued the world since the beginning of time.

For Harmony Valley, the warning was given to work peacefully with the Native Americans. The potential for wars was surely there. Almost daily we can read from Brown's journal the counsel to avoid contention and work together in unity. It was the only way to succeed, but eventually disagreements occurred and were never resolved. Thomas D. Brown wanted to be in charge of everyone in the mission including John D. Lee's residence at Fort Harmony. But the Fort residents were there first, in 1852, and Lee resented the change of their power base. The conflict continued until three years later, the mission was moved from Harmony to Santa Clara, with Jacob Hamblin in charge. Brown was released and moved back to his family in Salt Lake City. Brown later apostatized.

Was the prophecy fulfilled then; and now, 150 years later, we have no concern? No, because people still are not spiritually prepared to avoid conflict. It is a task we must work on at all times.

There is conflict in Harmony Valley. The opportunity to have a temple in the Valley is more likely given the residents are prepared for it by living righteously.

### **Summary:**

It is curious that mention is made in President Kimball's prophecy as recorded by James G. Bleak that the temple was to be built in the vicinity of the Río Virgin. President Kimball had not been beyond the Black Ridge at the south end of the Harmony Valley in 1854 and knew of the land south only by reports from previous travelers; Parley P. Pratt's 1849 expedition and John D. Lee's exploratory party in 1852.

In Smart & Smart's book *Over the Rim*, Capt. John Brown writes: After going about five miles we came to a creek [Ash Creek] about 1 1/2 feet deep and one rod wide, running south. It is a branch of the Río Virgin and came from the northwest; we crossed it at the head of a cañón [Black Ridge] and ascended a low mountain that lay in our course.<sup>58</sup> Capt. John Brown also refers to Ash Creek as a branch of the Río Virgin so it may have been that his reference was used when President Kimball prophesied. He most likely was talking specifically about Harmony Valley.

In Bleak's document there was the implication that the prophecy had been fulfilled because the St. George Temple was completed in 1877 and because some Native Americans had been baptized by then. As noted, there is a problem with this record. Some would also argue because the Native Americans have not been baptized into The Church of Jesus Christ of Latter-day Saints to the extent one would assume based on the prophecy in the Book of Mormon that it had not been fulfilled.

Some also criticize President Young because of his treatment of the Native Americans once he got to the Great Basin. However, when they arrived they were then in the throes of dealing with the people on an everyday basis. Bringing two very different cultures together in such a short period of time had to have caused social problems. We need to remember that at the time of the leadership of President Young he was one of only a few in the country, if not the only one, that called for humane treatment of the Native Americans.

It can also be argued that whatever the missionaries' intention to work with the Native Americans, it was unsuccessful. However, as the first organized Native American Mission of the Church, it was successful in several areas. A foundation was put in place for working with the Natives; the mission lasted for three years at Fort Harmony. It was officially closed when Rufus C. Allen was replaced as leader of the mission and Jacob Hamblin was put in his place. The mission was then moved to Santa Clara; the date was August 4, 1857.<sup>59</sup> There were many Native Americans that came into the Church and remained faithful members. They did respect the Mormons and did consider them their friends at the time. They also recognized the temple

---

<sup>58</sup>Smart and Smart, *op. cit.*, p. 87.

<sup>59</sup>Hunter, *op. cit.*, p. 326.

clothing and knew what this clothing represented.<sup>60</sup> Several of these missionaries continued on their mission for the rest of their lives. President Brigham Young taught that every member of the Church of Jesus Christ of Latter-day Saints is always a missionary. Many of these missionaries took Young's counsel seriously and remained on their missions for life.

Some historians claim another reason for the mission at Fort Harmony being changed to Santa Clara was that the valley lacked sufficient water. The issue of not having enough water in Harmony Valley is interesting. In the 1850s, the settlement depended on the creeks for their water and certainly the amount of water varied depending on the season and how much moisture they received. Jump ahead to 2012; recently a new well has been drilled which is reported to be "the best in the State of Utah." Apparently, President Young was very insightful in beginning the settlement at Harmony Valley.

*Given the historical data entries, original sources where possible, and some understanding of the attitude and times of the people in 1854, we can safely conclude that the prophecy given by President Heber C. Kimball was meant for Harmony Valley at that time. The prophecy in the Doctrine and Covenants 49:24 is yet to be fulfilled: "But before the great day of the Lord shall come, "Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose."*

### **Conclusions:**

It is standard practice in The Church of Jesus Christ of Latter-day Saints that the decision on when and where to build a temple rests with the Prophet although he may consult with local priesthood leaders as to what could be done. As we consider the information from this report, we may ask ourselves "so what?" What does all this mean? Is it useless information, particularly since the current Prophet of the Church decides where temples are to be built? The answer is a simple one, but very important. Those that reside in places such as Utah [and many others places throughout the world] where our heritage was orchestrated through extreme conditions; hard work, suffering, death and the dreams and visions of our ancestors, we need to know and seriously ponder why we now have the life we have, and consider what *we* need to do for the next generation. We should use their example, expertise, commitment and knowledge to guide our own behavior and be knowledgeable and respectful to what they did for us and make it available to generations to come with our own life's heritage. When we discount the sacrifices of those that have preceded us, we lose part of ourselves, and when we are knowledgeable about our heritage, we are enlarged. There is more meaning and purpose to our lives and we gain a true sense of who we are and how we fit into the grand scheme of life. While visiting a sacred place given to us by the life of our ancestors, we need to be mindful, and not desecrate it by our own irreverent behavior. Through the process of being mindful, we gain a great appreciation, gratitude and respect for the gifts we have been given. Some consider life an event, it is not, and it is a process.

---

<sup>60</sup>Heinerman, *ibid.*

**Update:** In the April 2013 L.D.S. General Conference, President Thomas S. Monson, in the morning session announced a temple to be built in Cedar City in the near future. The proposed temple location is fifteen miles from the north end of Harmony Valley. No doubt some will say that this fulfills President Kimball's prophecy. However, Latter-day Saints should remember that if the prophecy is fulfilled by the Cedar City Temple, that information has to come from the prophet. In Salt Lake Valley there are four temples and these are all within twenty minutes of each other. So, given a population base, and temple attendance criteria, there could still be a temple in "the vicinity" of Harmony Valley.

## APPENDIX 1

Parley P. Pratt's Report to the Legislative Council:

Great Salt Lake City Feb,y 5th 1850

To the Legislative Council of Deseret

Mr. President & Gentlemen:

Being appointed by your honorable body to take charge of an Exploring expedition Southward I took leave of my family from Great Salt Lake City on *Thursday 22nd November 1849*, reached Captain Capt. John Brown's the same evening, where many of the Company had already arrived.

...to page 189. From this creek called the muddy [now Coal Creek] the wagon road which we had been in since reaching the centre of the [Little] Salt Lake valley bore off to the West, some 20 miles around the point of a mountain, we therefore left it and continued Southward along the immediate foot of the Wasatch range of 17 miles, it still being an open valley where the map shews a Mountain. This brought us to the Summit of the Basin rim, where we encamped for the night in a fertile valley on the best kind of feed & good soil [Kanarraville, early 1860s]. Plenty [of] fuel, several small streams coming out from the Wasatch with rapid currents, running on the highest points of land in the valley till lost in a lake near the Summit, or in alluvial meadow bottoms. the valley was never less than from one to Three miles wide, and even the very rim of the Basin seemed to invite Settlement, altho somewhat exposed to cold and storms in Winter [Harmony, 1852 and New Harmony 1854]. Cedar fuel everywhere abundant - the Mountain range nearly perpendicular and in many parts composed of Red sand stone in progress of dissolution. One dome or tower of Red Sand stone seemed to rise like the dome of a church a miles above the level of the mountain - the clouds played swiftly round its head while all was clear. Four or five very lofty Pines showed themselves in the mouth of kanyon: (so much for Fremont's far famed Basin rim, it's more like a platter & would certainly spill mush & milk if filled to the rim and jogged by an earthquake.)

Sat 29th Descending Southward down an open valley we soon came to a living stream [Ash Creek] which ran Southward thro a Kanyon, a spur of the Mountain from the right closing in close to the Wasatch, here we were forced to leave the stream and lake to our right over the hills for many miles. Country rough and marred with huge stones, the North side a foot deep with

snow, on the Summit and South side very miry. This range of hills distinctly marked a change of climate. Night found us encamped on a stream in a rough broken country. Cotton wood, ash and some oak thickly studded along its banks. Here some Vi Ute Indians visited our camp, stay with us over night and piloted us for a day or two increasing in numbers as we penetrated their country. Appeared well pleased and very talkative. Next morning [December 30] soon after starting came to a few acres of fertile bottom [Toquerville, 1858], covered with old corn stalks and Squashes. These were several years old their present farms being farther down. A short distance brought us to the Main Virgin, which here runs a Westerly course gathering the waters thro small tributaries from the North of Basin rim. It was here 18 yds wide 1 foot deep, swift current, Rocky bottom, flowing mostly thro' Kanyons which forced us from it over a high Sandy hilly country to the left and camping again on the river at night, on a small fertile bottom. Distance from GSL City to the rim of the Basin by our route 311 miles. From the rim 13 miles rapid descent brought us to milder climate, & first cultivation. a mile or so further brought us to the bank of the virgin before mentioned. The great Wasatch range along which we had travelled during our whole journey here terminates in several abrupt Promontories. the Country southward opening to the view as it were a wide expanse of chaotic matter huge hills, Sandy deserts, cheerless, grassless, waterless plains, perpendicular rocks, loose barren clay, dissolving beds of Sandstone & various other elements, lying in inconceivable confusion, in short a country in ruins, dissolved by the pelting of the storms of ages, or turned inside out, upside down by terrible convulsions in some former age, southward the view was open for at least 80 miles, shewing no signs of water or fertility and the Indians tell us there was none Eastward - the view was bounded by vast tables of Mountains one rising above the other and presenting a level summit at the horizon, as if the whole country had occupied a certain level several thousand feet higher than its present, and had washed away, dissolved, or sunken, leaving the monuments of its once exalted level, smooth and fertile surface. Poor & worthless as was the country it seemed everywhere strewn with broken Pottery well glazed & striped with unfading colors, it may have been the choicest portion of Gods vineyard.

## Appendix II

Throughout this paper, Harmony Valley refers to the entire valley from current Exit 36 to the Kannarville overpass. Harmony was the name given to the settlement on Ask Creek in 1852 when John D. Lee and others first settled in the valley and named it "Harmony." Fort Harmony refers to the adobe fort built in 1854 and melted in 1862, the remains are just south of Highway 144 & Schumtz Lane. New Harmony is the town that was begun when Fort Harmony melted. New Harmony Ward officially began in May 1, 1945 when the name of the ward changed from Harmony to New Harmony.

Historians have named the places in Harmony Valley with a variety of derivations of Harmony and most are incorrect. Current references to New Harmony as representing Harmony Valley are also incorrect legally and historically. There are approximately 1500+ residents that live in Harmony Valley and approximately 225+ residents that live in New Harmony. The post office is in New Harmony and New Harmony is the postal address for the whole valley. However, if one is looking for an address such as, "off Old Highway 91," or 2191 East & 2200 South, it will not be found in New Harmony and there is no way to get to this address in a car from Highway 144 that leads into New Harmony. Also, if any emergency vehicle or fire truck or police car is directed to 2191 East 2200 South in New Harmony, they will be delayed considerably because the address is in Harmony Valley in Black Ridge Ranches which has also changed names several times. And in histories there is much confusion when the reading is "Old Fort Harmony in New Harmony" or "New Harmony" when the topic is about the valley and has nothing to do with New Harmony.

The New Harmony town government has been petitioned several times to annex the entire valley into New Harmony and they have refused. Uninformed people and those that don't concern themselves with such accuracy will still use the name New Harmony when referring to places in the valley, even though this is incorrect.

Early legal papers refer to "Harmony" as including the whole valley. I have referred to the valley as "Harmony Valley" because this distinction includes not only the Black Ridges development, but also the Church property, Fort Harmony, Harmony Farms, The Ridges, Chekshani, Harmony Heights and Harmony Views and is historically and legally correct. Only "New Harmony" is left out of this description because it is the only incorporated area within the valley as of 2013, besides Kanarrville, which is not technically in the valley.

### APPENDIX III

The dedicatory prayer given in Missouri at Kaw Township by Sidney Rigdon:

Speaking of this second of August meeting, in addition to what the Prophet relates in his narrative, John Wittmer, in his *History of the Church*, (ch. ix), gives the following interesting details from a statement of Oliver Cowdery's: "On the second day of August, 1831, Rigdon stood up and asked, saying:

"Do you receive this land for the land of your inheritance with thankful hearts from the Lord?

"Answer from All: 'We do.'

"Do you pledge yourselves to keep the law of God in this land which you never have kept in your own lands?"

"'We do.'

"Do you pledge yourselves to see that others of your brethren who shall come hither do keep the laws of God?"

"'We do.'

"After prayer, he arose and said: 'I now pronounce this land consecrated and dedicated unto the Lord for a possession and inheritance for the Saints, and for all the faithful servants of the Lord to the remotest ages of time. In the name of Jesus Christ, having authority from Him. Amen.'"

## APPENDIX IV

President Brigham Young often spoke of contention and warned the Saints against it. Following are some excerpts found in his discourses.

Avoid Contention—I consider it as a disgrace to the community, and in the eyes of the Lord, and of angels, and in the eyes of all the Prophets and Revelators that have ever lived upon the earth, when a community will descend to a low, degraded state of contention with each other.

I wish men would look upon that eternity which is before them. In the great morning of the resurrection, with what grief would they look upon their little trifling affairs of this probation; they would say, “O! Do not mention it, for it is a source of mortification to me to think that I ever should be guilty of doing wrong, or of neglecting to do well to my fellow men, even if they have abused me.” 1:32<sup>61</sup>

When a difference of judgment exists between two parties, let them come together and lay their difficulties at each other’s feet, laying themselves down in the cradle of humility, and say, “Brother (or sister) I want to do right; yes, I will even wrong myself, to make you right.” Do you not think that a man or woman, acting in that manner towards his or her neighbor, would be justified by the law of righteousness? Their judgments come together, and they are agreed: there would, consequently, be no need of calling in a third person to settle the difference. After taking this course, if you cannot come together, then call in a third person and settle it. 6:319.

Contentions frequently arise to so alienating a degree that brethren have no faith in each other’s honesty and integrity, when, perhaps both parties have stumbled over a little, selfish, ignorant, personal misunderstanding, are carrying it to the extent of wishing to cut each other off from the Church. Very frequently such cases are presented before me. Unravel the difficulty, and if it is found to have started in a trifling in understanding in relation to some small matter; all the trouble has arisen from a most frivolous cause. Avoid nursing misunderstanding into difficulties. Some talk with a heavy, deep stress upon their words, without intending anything harsh or unkind. 8:72

If your neighbors talk about you, and you think that they do wrong in speaking evil of you, do not let them know that you ever heard a word, and conduct yourselves as if they always did right, and it will mortify them, and they will say, “We’ll not try this game any longer.” 19:70

---

<sup>61</sup>The numbers at the end of each excerpt refer to the volume and page of the *Journal of Discourses*.

Let us make ourselves capable of doing at least a little good, and this will occupy our minds upon something that is indeed profitable to others, and will somewhat divert our attention from worshipping ourselves and blaming everybody that does not do the same. 10:205.<sup>62</sup>

Now, if you do not want to quarrel, take measures to prevent it. 12:315

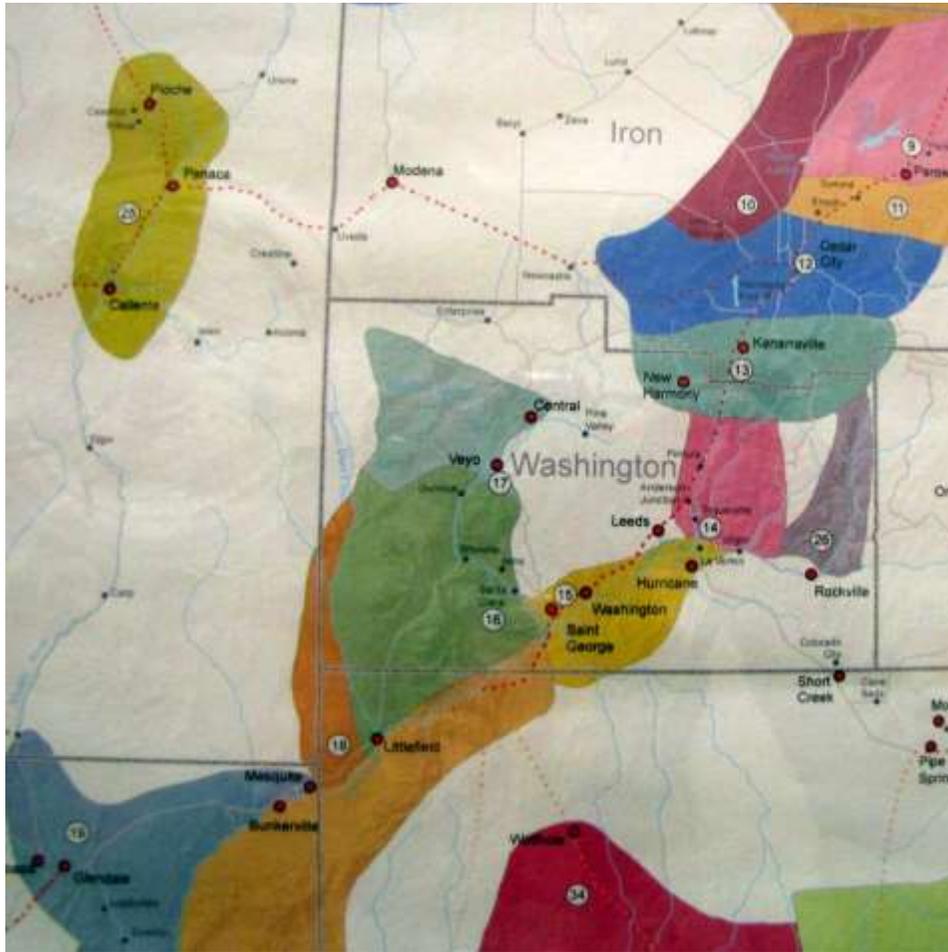
Advantages of Temporal Unity: ... I want you to be united. If we should build up and organize a community, we would have to do it on the principle of oneness, it is one of the simplest things I know of. A city of one hundred thousand would work together as beautifully as into a perfect family, and they would work together as beautifully as the different parts of the carding machine work together. Why, we could organize millions into a family under the Order of Enoch

---

<sup>62</sup>John A. Widtsoe, *op. cit.*, p. 488

## APPENDIX VI

### Pahute Indian Home Lands in 1850.<sup>63</sup>



This map shows the Native American tribes of the Southern Great Basin in 1850. The county lines seen on this map were not there in 1850. The map was compiled by William Palmer, historian, in 1936 using information from the 1850s. As can be seen there were several tribes in Washington and Iron County, in fact along the I-15 corridor from Millard County to Washington County and into Arizona and Nevada, there were as many as thirty-five tribes. Dimick Huntington estimated that the population of Native Americans in the 1860s was probably around 25,000. However, the Native American Indians were a nomadic people traveling from one place

<sup>63</sup>William R. Palmer, *Pahute Indian Home Lands in 1850* (Cedar City: 1933; Reprint Southern Utah University: Geographical Information System Lab, 2008, Kenneth T. Richards, cartographer.

to another according to the seasons and other practices of the peoples, so an accurate count was nearly impossible.

Key to the Numbers on the Map, Including Those Not on the Cut-Out:

- 1: Tu-win-ipe: the Scipio Band in Millard County;
- 2: Nu-quin-intz: the Fillmore Band in Millard County;
3. Pah-vant-its: the Kanosh Band in Millard County;
- 4: Tu-roon-quints: the Cove Fort Band in Beaver County;
- 5: Toy-ebe-its: The Milford Band in Beaver County;
- 6: Qui-ump-uts: The Beaver Band in Beaver County;
- 7: The Indian Peak Band in Beaver County and Lincoln County;
- 8: Pa-moki-abs: The Minersville Band in Beaver County;
- 9: Pa-ra-goons & Ta-qu-its: Paragoonah and Parowan Bands in Iron County;
- 10: Pa-rup-its: Iron Springs in Iron County;
- 11: As-sich-oots: Summit and Enoch Band in Iron County;
- 12: Kumo-its or Whan-quint: Cedar City in Iron County;
- 13: Tave-at-sook: Kanarraville and New Harmony, in Iron and Washington counties;
- 14: Toquer-ats: Toquerville, in Washington County;
- 15: Pa-roos-its: Washington, Hurricane and St. George, in Washington County;
- 16: Tono-quints: Santa Clara in Washington County;
- 17: Ma-toosh-ats: Veyo and Central in Washington County;
- 18: Pa-weap-its: along the Beaver Dam Creek in Utah, Arizona and Nevada borderlands;
- 19: Moa-pariats: Moapa, Glendale and St. Thomas in Clark County;
- 20: Tan-tib-oo-ats: South of Moapa in Clark County;
- 21: Mov-we-ats: along the Nevada/Arizona border from Boulder City to Lake Havasu;

22-25: Pa-rump-ats, Kwien-go-mats, Sau-wan-du-its (also Paranogats?), and Matis-ab-its: from Parump to Indian Springs, to Crystal Springs, to Panaca and Pioche in Clark and Lincoln counties;

26: L-oo-gune-intz or I-oo-gune-intz: north of Rockville, in Washington County;

27: Unka-kanig-its (also Pa-spika-vats?): from Moccasin, Arizona north to Kanab, Mount Carmel, and Glendale;

28: Pa-e-pas: in Johnson Canyon, south of Kanab, Kane County;

29: Kaibab-its: from Fredonia to Jacob Lake to Lee's Ferry in Coconino County, Arizona;

30: Timpe-sha-wa-gets-its: in the Kaibab Mountains of Arizona;

31-34: Timpe-ab-its, Uint-Kaits, Pa-guamp-ats, and Shin-ava: all north of the Colorado in the Mt. Trumbull regions of Coconino County, Arizona and Mohave County, Arizona;

35: She-bits: from Dellenbaugh Peak on the Shivwits Plateau in Mohave County, Arizona to Bunkerville, Clark County, along the Virgin River to Littlefield and just below St. George.

## APPENDIX VII

### “Missionaries” Song”

#### The Spirit Loquiter

“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

Our fathers came from “Kolob,” a long, long, time ago,

And we the sons of royal sires are also here below,

In search of Shenowaba children, a noble royal race,

The sons of Joseph—Ephraim—Are they in this place?

Tell, tell, pray quickly do?

Or must we go for Israel’s race to Chile and Peru?

#### The Sprit

Go Forward, oh go forward to Toker’s Pahute bands.

The Pemos, Moquis,--Navojos 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

Then are the hearts of fathers to children turned in truth,  
We boldly will go forward and labor in our youth,  
For Israel's and the remnant's sake, we leave wives, lands and homes,  
Adopt the Indian's wickeup, and call it happy home,  
Home, home,. Sweet quiet home  
Adopt the Indians wickeup, and call it happy home.

### The Spirit

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 "persharrany" to them  
Tell, tell, pray quickly tell  
Read Mormon and Moroni's tales and how their fathers fell.

### The Missionaries

The coming of their gathers "eetish" 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,  
Of whom the great Shenowab, 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

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  
And Priesthood killed – confusion reigned—men Shenowab did provoke.

Tell, tell, pray quickly tell

And this and more, and Heaven will aid, as God e'er spoke

### The Missionaries

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 suffering most meet.

Tell, Tell, pray quickly tell,

Yes, all of this, by Heaven's aid, and much more too we'll tell.

### The Spirit

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 promise they did obtain are ours, 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

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 man ev'ry one,  
Exalt from humble wickeups To eternal happy home  
Home, home, clean, happy home,  
Exalt from humble wickeups to eternal happy homes<sup>64</sup>

Thomas D. Brown, fecit

### **Bibliography**

Barnes, Will C. "Arizona Place Names," *Utah Historical Quarterly* 3 (1935). Salt Lake City: Utah State Historical Society.

Bleak, James Godson. *Register of the Collection at Utah State Historical Society*. Salt Lake City: Utah State Historical Society, 1999 [Mss B 0171].

Brooks, Juanita ed. *John Doyle Lee, Zealot, Pioneer Builder, Scapegoat*. Logan, Utah: Utah State University Press, 1992.

Brooks, Juanita ed., *Journal of the Southern Indian Mission*. Logan, Utah: Utah State University Press, 1972. Typed and edited manuscript of The Diary of Thomas D. Brown, secretary of the Southern Indian Mission.

Brooks, Juanita. "The Southern Indian Mission," *Improvement Era* 11 (No. 4, 1945). Salt Lake City: The Church of Jesus Christ of Latter-day Saints.

Brooks, Juanita & Cleland, Robert Glass. *A Mormon Chronicle: The Diaries of John D. Lee, 1848-1876*. Volume 1. Salt Lake City: University of Utah Press, 1983.

Brooks, Juanita, ed. *Cherokee Indian Mission, April 1855 to Spring of 1855*. Unpublished typescript manuscript, Archive of the Platt Family Records Center, Harmony Valley, Utah; which is a copy of the original journal of Henry N. Miller, covering the period April 1855 to the spring of 1862 housed at the Henry E. Huntington Library at San Marino, California.

Brown, Mathew M., and Smith, Paul Thomas. *Symbols in Stone: Symbolism on the Early Temples of the Restoration*. American Fork, Utah: Covenant Communications, Inc., 1997.

---

<sup>64</sup> Thomas D. Brown, op. cit., pp. 48-50

Brown, Thomas Dunlop. *Journal*. Holographic history of the Southern Utah Indian Mission.

Brown, Thomas Dunlop. *Journal*. Typewritten manuscript history of the Southern Utah Indian Mission, edited by Juanita Brooks, 1951.

Collier, Fred C., comp. and ed. *The Teachings of President Brigham Young 3* (1987). Salt Lake City: Collier's Publishing Co.

Cowley, Matthias F. Cowley. *Life of Wilford Woodruff*. Salt Lake City: Deseret News, 1916.

Cowley, Matthias F. *Wilford Woodruff: History of His Life and Labors*. Salt Lake City: Bookcraft, 1964. Reference is to his manuscript journal, July 25, 1847.

Eckman, Anne Miller, "History of Washington County," *Pioneer Pathways 5* (2002). Salt Lake City: International Society Daughters of Utah Pioneers.

Greenwood, Jean S. "Brigham Young's Excursion to the Settlements," *Chronicles of Courage 6* (1995). Salt Lake City: International Society Daughters of Utah Pioneers.

Hamblin, Jacob, Journal, (holographic) last page.

Heinerman, Joseph. *Temple Manifestations*. Salt Lake City: Magazine Printing and Publishing, 1974.

Hunter, Milton R. *Brigham Young, The Colonizer*. Santa Barbara and Salt Lake City: Peregrine Smith, Inc., 1973.

Jenson, Andrew. *Church Chronology*. Salt Lake City: Deseret News Press, 1899.

Kimball, Stanley B. *Heber C. Kimball - Mormon Patriarch and Pioneer*. Chicago and Urbana: University of Illinois Press, 1986. 201. This source is also from Bleak's journal but worded differently.

Larson, Gustave O., ed. "Journal of the Iron County Mission," *Utah Historical Quarterly 20* (1952). Salt Lake City: Utah State Historical Society. Copy of John D. Lee's record of the mission for December 10, 1850 - March 1, 1851.

Little, James A., ed., "Jacob Hamblin. A Narrative of his Personal Experiences as a frontiersman, Missionary to the Indians, and Explorer," *Juvenile Instructor*. 2 ed. Salt Lake City, Utah: Deseret News, 1989.

Leigh, Rufus Wood. "Naming of the Green, Sevier, and Virgin Rivers," *Utah Historical Quarterly 29* (No. 2, April 1961). Salt Lake City: Utah State Historical Society.

Lundwall, N. B. *Temples of the Most High*. Salt Lake City: Bookcraft, Inc., 1962.

Kimball, Stanley B. *Heber C. Kimball - Mormon Patriarch and Pioneer*. University of Illinois Press: Urbana and Chicago, 1986.

Nuttall, John. "Diary, Feb. 7, 1877," *St. George Temple: One Years of Service*. Typewritten manuscript at the L.D.S. Church Archives, Salt Lake City.

Pease, Harold W. Ph.D., comp. & ed., *The Mind and Will of the Lord Taft*, California: Westwood Books, 1998.

Peterson, John Alton. *Utah's Black Hawk War*. Salt Lake City: The University of Utah Press, 1998.

Peterson, Levi S. *Mormon Woman Historian*. Salt Lake City: University of Utah Press, 1988.

Proctor, Scott Facer & Proctor, Ann Maurine Jensen. *Autobiography of Parley P. Pratt*. Rev. and Enlarged. Salt Lake City, Utah: Deseret Book Co., 2000.

Rich, Alice Redd. "Memories of New Harmony." Salt Lake City: Daughters of the Utah Pioneers Museum, Manuscript History Collection: New Harmony, Utah, 1962.

Roberts, B. H. *History of The Church of Jesus Christ of Latter-day Saints*. Volume 1. Salt Lake City, Utah: The Deseret Book Co., 1969.

Rowley, June R. *Llewellyn Harris: Child of Destiny*. N.P: June R. Rowley, 2001.

Smart, William B. & Donna T. *Over The Rim: the Parley P. Pratt Exploring Expedition to Southern Utah 1849-1850*. Logan, Utah: Utah State University Press, 1999. Report by Parley P. Pratt to the Legislative Council, February 5, 1851.

Talmage, James E. *The House of the Lord*. Salt Lake City, Utah: The Deseret News, 1912.

The Church of Jesus Christ of Latter-day Saints. *History of the Church of Jesus Christ of Latter Day Saints*. 2nd ed., rev. Salt Lake City: The Deseret Book Company, 1969.

The Church of Jesus Christ of Latter-day Saints. *The Doctrine of Covenants*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981.

Widstoe, John A., Compiler, *Discourses of Brigham Young*. Salt Lake City: Deseret Book Co., 1954.

Young, Levi Edgar. "The Spirit of the Pioneers," *Utah Historical Quarterly* 14 (1946). James Amasa Little wrote the *Biography of Lorenzo Dow Young* in the same publication.

Yorgason, Blaine M., Schmutz, Richard A., Alder, Douglas D. *All That Was Promised, The St. George Temple and the Unfolding of the Restoration*. Salt Lake City: Deseret Book Co., 2012.

Southeast



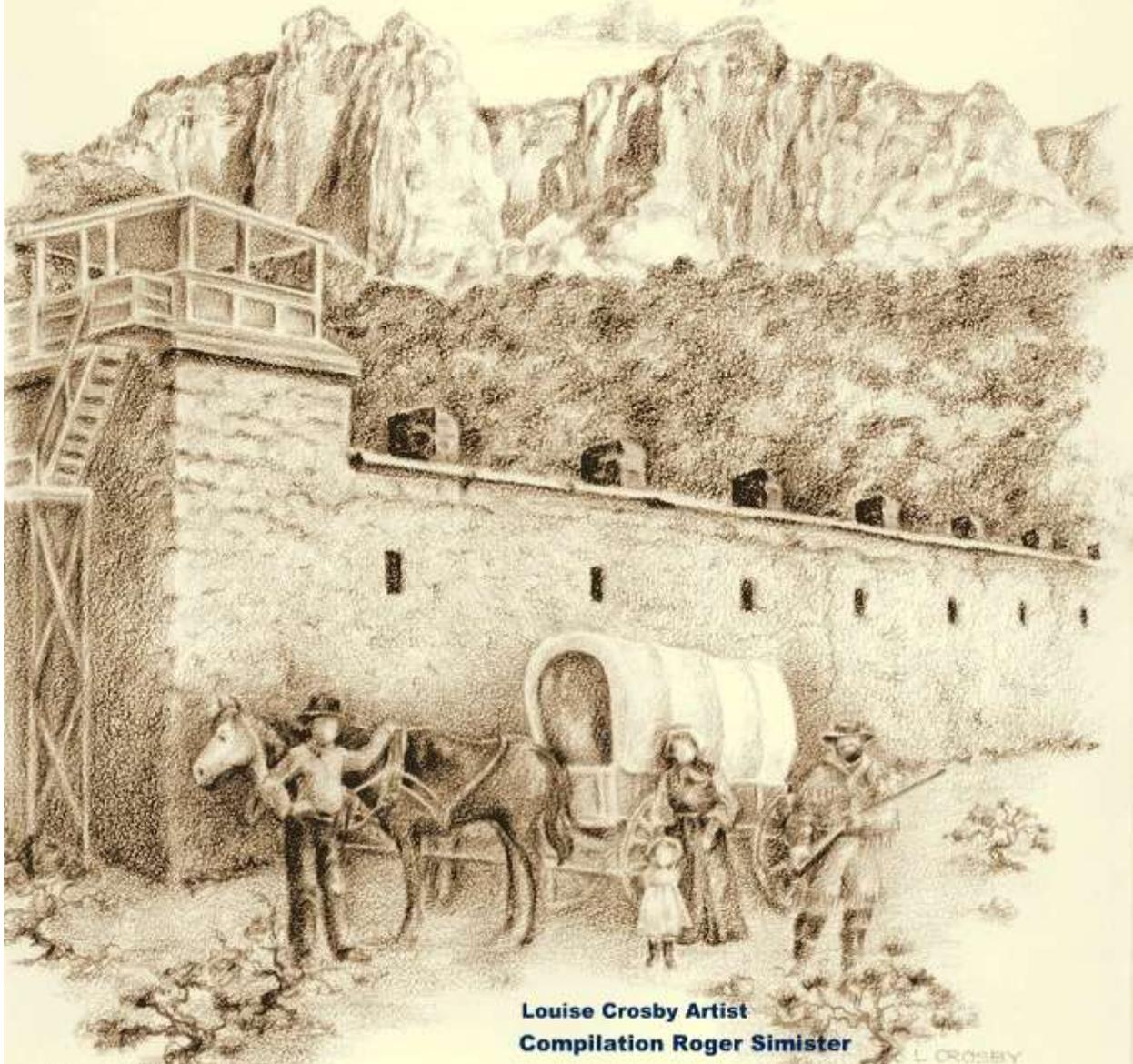
Northwest

Fort Harmony Located 1 mile from exit 42, I-15 on Schmutz Lane  
Photograph by Craig Randall, June 15, 2011

At this location, historical reports indicate that there was a barn, blacksmith shop, a bowery, a school and about 500 acres of land in cultivation. On the north end was a look-out tower. On the south end was a large gate, privies and a baking oven. The north end, privy location, southwest end, and cooking oven have been uncovered and covered back up with sand to protect the site. In the middle east of the trees was a well, eight to ten feet in diameter and reportedly 100 feet deep. The well is opening up, the center about 12 feet deep. Many artifacts have been found including human bones, thought to be John D. Lee's two children that died when the Fort collapsed. There are still rooms and foundation covered by adobes that are intact. Not much can be done with the fort until the archaeological dig has been completed which requires a substantial input of moneys.

# **FORT HARMONY**

**1854-1862**



**Louise Crosby Artist**  
**Compilation Roger Simister**