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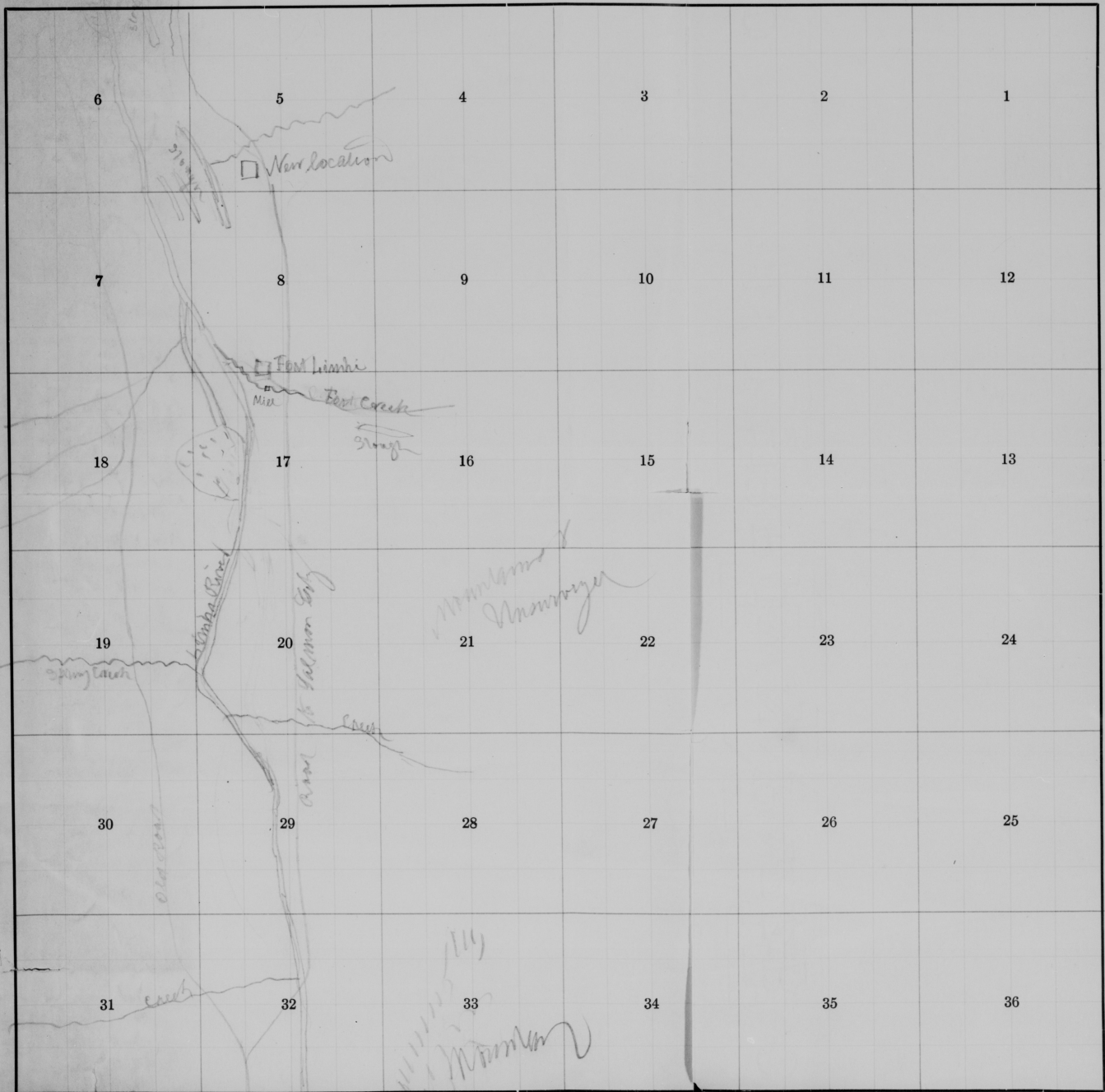
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Manuscript histories...

1 item

TOWNSHIP PLAT.

TOWNSHIP No. 19 RANGE No. 24 MER.



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Salmon River Mission *Orbital*

"Fort Limhi, Salmon River, Oregon Territory,

Oct. 9, 1855.

Brother George A.

As an opportunity presents itself, I gladly improve it to let you know where we are and how we are prospering in this part of the vineyard. We left S. L. City May 14 and arrived here June 18th, all well except Brother Ezra Barnard. He recovered so he was able to go home in August. We have located on the east fork of Salmon river, about 20 miles above the junction. It appears to be a good country here. Plenty of timber and the best watered country I have seen in the mountains. The river here is about the size of Provo and runs very swift. We put in some six or eight acres of corn, turnips, potatoes, etc., which came up and looked well. There was not a grasshopper to be seen until about the 20th of July, when they came in swarms. They followed down the river, ate up one entire crop and all the wild fruit which was very plentiful. They did not eat up the grass, which is very plentiful in this country. We are putting in wheat now as fast as we can. We have in 15 acres; more land ploughed. Two ploughs running all the time and shall have more when they come. We expect to sow 120 bushels of wheat. ^{we shall} Sow all we can this fall, ^{and} the balance early in the spring. We have explored considerable since our last mail and find that there is more land here than we expected. It is our opinion that this valley would be sufficient to sustain as big a population as Davis county in Utah. It is a good country to raise stock, as there is a plenty of grass, and the Indians say not much snow ^{that} here. The valley is from one to five miles wide, ^{and from} 60 ^{to} 70 miles long. A good wagon route to Salt Lake City, which is about 430 miles, according to our judgment. The Indians here are the noblest race I have seen in the west. They are very friendly. They are not afraid of a white man as some other tribes are. They say the white men are their friends. Rockakan, the head Bannock chief, heard that some of the Mormons were coming, (an Indian that ^{had seen} ~~past~~ us told him). Came about 60 miles to meet us; told us that he wanted us to stop here in this

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We told him we had not come to trade but had come to preach to all the Indians and learn them to raise grain. He said that was good. Said we must stop. We found a place that suited and we stopped here. We can have access to four tribes, Bannocks, Shoshones, Neper-tians and Flatheads. The head Neper-tia chief came some 70 miles to see us; ^{after} ~~stopping~~ ^{ing} about a week with us ~~we~~ ^{he} went his way, carrying a good report of us with him. I think that we shall do a good work here. We are learning their gibrage as fast as we can. The Indians are very honest here or have been so far. When we wash we sometimes let our clothes hang days, let our tools lay around anyway, and Indians coming and going daily. Not one thing has been stolen yet. I wish Christians were this honest. They abhor a thief, compar^{ing} him to a wolf, and they think a wolf is the meanest animal ~~that~~ there is.

We preach considerable to them, which they say is good. Some of them want houses to live in; ^{they} say they want to learn to raise grain and live as we do.

We have built a fort, 16 rods square of timber, 12 feet long, set (cottonwood pickets) in the ground three feet. Built 11 log buildings and a blacksmith shop, built 20 feet inside the pickets; also a corral with mud walls 7 ft high. Cut about 45 tons of hay. We are all united and I believe have the

spirit of our mission. * Brother Smith sends his best respects to you; says he intended to write to you but did not get time. He will write to you the first opportunity. * We have found good stone coal here in abundance. This is a great fish country in the season. The salmon come up in July in great quantities. They are the best fish I ever saw, I think. The herring come up here in September, Red spotted trout come up in August and stay up until cold weather.

All the brethren in the place are well and progressing in the language. * It does us good to read the news and see the signs of the times being fulfilled.

The mail is about to start and I must close.

Your most obedient servant and brother in the Gospel of Christ,

William Burgess, Jr.

To George A. Smith.

(Orig. on file)

Wednesday Oct. 10. Lot Smith and J Clawson started back for Salt Lake Valley. A number of Bannocks and Shoshones came and camped near the Fort.

Friday, Oct. 12. An Indian child who was administered to and was healed.

Sunday, July 27. The following letter was written by Thomas S. Smith to President Brigham Young telling about the Salmon River Mission:

Salmon River Fort Limhi July 27th, 1856

President Young:

As there will a company start tomorow morning for Salt lake i thought i would drop a few lines to you to inform you of our healths and prospects of our mission i started form home the 16 of june in company with 9 others of the bretheren for this place and arived here on the 9 of july in good health and had a prosperous journey tho before i got within 150 miles of this place i met some mine of the members of the mission on thare return home they had got fritened because the grasshoppers had eat and distroyed a part of the grain and they thought they was certainly a going to starve if they stayed any longer thare names i will mention J. W. Browning, G. R. Grant, I. I. Clark, J. Galahar, C. McCara, G. Bellknap, Everett Lish, W. Perkins, W. Shaw thare is some of these that we can get along without very well if you can think of any thing that they are good for any whare els for thare is onely one thing they are good fore here and that is to grumble and find falt with everything that is done Everett Lish has had the hand of fellow ship withdrawn from him on the account of repetadely disobeying council and George R. Grant and Wesly Browning is in the same fix as far as the brethers feelings are concerned tho they have not had a tryel but thare is non that i have herd express thare feelings but what say they never want to see them come back on the mission again i will not say any thing mor at presant concerning them but if you want to know more about it inquiring of Green Taylor who was left in charge while i was gon and will present this to you every thing is write with the indiens and a good spirit prevails thare has been 100 baptised and thare is severel that want to go to farming another season we have had bad luck with our farming operations this seasen the grasshoppers has used up every thing except our wheat and the most of that but i think by being carful in harvesting we can save from 100 to a 150 bushels and i do not know but may raise some potatoes as the grasshoppers have mostly left and the potatoes have come up a again i beleave this to be a good country for every thing that we have put in has don firstrate for the chance that it has had this company is in want of three more hands to assist them in getting back with thare loads and i will prepos the naims if it is agreeable to your mind i would like to have Milton D. Hammond, Ebenezar Robinson and James R. Alred Reddins brother thare is one thing that the bretheren wants to know very muctch and that is whether it is your intention to make a settlement here or not for if every thing is wright with your feelings thare is some that think that they can take care of thare famelyes better here than they can thare and if it should be according to your feelings to have some small famelyes come this fall give brother Taylor the nessesary instruction as he has the charge of the company i wish you to rite to me if convenient by the company
(signed) Thomas S. Smith

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Elder Milton D. Hammond, one of the brethren who arrived at Ft. Limhi this day, ^(Nov. 4, 1856) gives the following detailed account of the journeyings of this company of settlers from Salt Lake City to Fort Limhi:

Saturday, Oct. 11, 1856. In company with E. ^{J.} Robison I left Salt Lake City for Salmon River, Oregon, traveled 20 miles and stayed all night at Ogden.

Sunday, Oct. 12. The company not being ready we traveled five miles and stayed all night in Pleasant Green Taylor's field.

Monday, Oct. 13. The company having come up with us early in the morning, we traveled 16 miles and stayed all night in the field between Three Mile Creek and Box Elder. In the evening the company, which consisted of 18 men, 102 head of cattle ⁴ and horses and 16 wagons, was organized by appointed Pleasant ^{G.} Taylor, captain; Francillo Durfee, first lieutenant; Israel ^{J.} Clark, second lieutenant; Geo. Mc Bride, sergeant of the guard, and Milton D. Hammond, clerk.

Tuesday, Oct. 14. Traveled 16 miles, camped at the springs near the crossing of Bear River.

Wednesday, Oct. 15. Traveled 20 miles, crossed Bear River, stayed all night at I. T. Barnard's.

Thursday, Oct. 16. The weather was pleasant, traveled 12 miles, crossed from Utah into Oregon territory, camped at the springs, 2 miles south of Deep Creek.

Friday, Oct. 17. Cold blustering day, traveled 17 miles, crossed Deep Creek and several other small streams, and the Malad river twice. Camped at the Upper Crossing.

Saturday, Oct. 18. Snow fell continuously during the night. The day was cold and cloudy. Traveled 17 miles, crossed the California road. Camped at the Sand Stone Springs.

Sunday, Oct. 19. Crossed over the Ft. Hall divide; it snowed all day. Traveled 13 miles, ^{and} camped on Crooked Creek.

Monday, Oct. 20. Snowed part of day, but pleasant later. Traveled ten miles, crossed several small streams, which had very steep banks, camped on the bank.

Tuesday, Oct. 21. Cloudy weather, traveled 18 miles, left the Bannock and camped on the bridge on the Portneuf.

Wednesday, Oct. 22. Traveled 14 miles, crossed the Portneuf at the bridge and Rosses Fork, had some heavy sandy road, camped at the foot of Black Foot Butte.

Thursday, Oct. 23. Traveled 15 miles, crossed the Blackfoot and Snake River, good fording.

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Friday, Oct. 24. Traveled 8 miles, met four of the Salmon River missionaries, namely, Wm. Burgess, Joseph Harker, Joseph Parry and Wm. Walker. Camped with them at night.

Saturday, Oct. 25. Cloudy, cold weather. Traveled 17 miles, crossed the Ten Mile Stretch and camped on Snake River.

Sunday, Oct. 26. Traveled 16 miles, left Snake River and camped on a slough, 2 miles west. Met some Bannock Indians who were going to Fort Hall.

Monday, Oct. 27. Traveled 15 miles over some rocky bad roads, camped on the Carmash Creek.

Tuesday, Oct. 28. Traveled 6 miles on sandy road, camped at the Muddy Lake. Weather cold and cloudy.

Wednesday, Oct. 29. Traveled 20 miles, four cattle ran away the night before, and we did not get started until noon. Camped on Spring Creek with Dempsey, the mountaineer. The weather was cold and cloudy.

Saturday, Oct. 30. Weather continued cold. Camped on Spring Creek.

Friday, Oct. 31. Weather continued cold and cloudy. Traveled 13 miles, crossing Spring Creek three times. Camped at the head of Spring Creek.

Saturday, Nov. 1. Traveled 12 miles, crossed Chicken Creek and camped on Bear Creek. It snowed considerable during the night.

Sunday, Nov. 2. Snowing. Traveled 16 miles, crossed the Salmon River Divide. Camped on Salmon river.

Monday, Nov. 3. Traveled 16 miles, crossed the East fork of Salmon River, camped on the banks of the creek. The night was very cold.

Tuesday, Nov. 4. Traveled 15 miles, got into Ft. Limhi about 4 p.m. and found all well. I moved into the house ^{with} Thomas S. Smith, in company with Jacob Miller and others.

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Thursday, Nov. 6. Snowing with strong wind from the north
the brethren met at 9 a. m. for the purpose of fasting and prayer
the result was that renewed

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Friday, Nov 28. All hands were called upon to build a herd house, some 5 miles below the fort and a general turnout was the result.

Tuesday, Dec. 2. The herd house being finished Geo. Mc Bride E. Robinson, Milton D. Hammond and Lewis W. Shurtliff moved down there for the purpose of herding the cattle belonging to the brethren of the mission.

Friday, Dec. 5. Thos. Abbott, H. R. Cleveland and J. Brown went on a hunt and returned late in the evening with a mountain sheep, and they having their feet more or less frozen. This morning the thermometer was 6 degrees below zero.

Wednesday, Dec. 31. The herd was moved up south of the fort some 8 miles, the grass being good and the snow entirely off in many places.

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Elder Milton D. Hammond continues his journal, after arriving at Fort Limhi as follows:

Wednesday, Nov. 5, ¹⁸⁵⁶ Spent the day with Jacob Miller and others in social chats.

Thursday, Nov. 6. Attended fast meeting. The first that was ever held in Ft. Limhi. It was a good meeting, yet Pres. ^{Molen} Thomas S. Smith was not satisfied with some who were present and named Thos. Abbott and Francis Mulliner as not having a good spirit. He appointed an evening meeting, requesting the brethren to fast until after the meeting. Had a spirited time, Thomas S. Smith appointed the following Sunday for the brethren to renew their covenants and be ^{re-}baptized.

Friday, Nov. 7. It was a cold stormy day. Stayed in the fort.

Sa Saturday, Nov. 8. Spent the day at the fort, assisting Jacob Miller in his preparations for returning home, also wrote several letters.

Sunday, Nov. 9. Cold cloudy weather, the brethren, 31 in number, were ^{re-}baptized by I. I. Clark and Geo. Mc Bride in the afternoon. and reconfirmed by I. I. Clark, Geo. Mc Bride and Milton D. Hammond.

Monday, Nov. 10. A company of 8 men started for home, consisting of Geo. Hill, Bailey Lake, Thos. Bingham, Jacob Miller, Thos. Butterfield, and Silvinus Collett, Henry H. Cleveland, Wm. Birch, and Richard Margeretts. I accompanied them four miles and got a load of timber.

Tuesday, Nov. 11. The day was clear and pleasant, went after wood

Wednesday, Nov. 12. Three of the brethren, P. ^{G.} Taylor, F. ^{Gumming and} E. I. Robinson started for the Flathead country, to buy Ft. Hall.

Thursday, Nov. 13. The weather was pleasant, I hauled wood.

Saturday, Nov. 15. I hauled more wood.

Sunday, Nov. 16. Pleasant day, attended meeting. Francillo Durfey and I. I. Clark were the speakers. Three ~~were~~ persons were baptized and confirmed. Held prayer meeting in the evening.

Monday, Nov. 17. The day was pleasant.

Tuesday, Nov. 18. Snowed part of the day. I hauled wood.

Monday, Nov. 19. The weather was stormy. I stayed at the fort.

Thursday, Nov. 20. The snow was four inches deep.

Friday, Nov. 21. The weather was cold; I studied all day.

Saturday, Nov. 22. Weather continued cold, stayed at home to study.

Sunday, Nov. 23. I attended meeting, I. I. Clark and Thos.

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Carlos were the speakers.

Attended prayer meeting in the evening.

Monday, Nov. 24. The weather was pleasant. We ~~founded~~ founded up all the cattle.

Tuesday, Nov. 25. Pleasant. G. Taylor, F. Cummings and E. I. Robinson got home from the Flat Head country.

Wednesday, Nov. 26. Pleasant day.

Thursday, Nov. 27. Cold and cloudy.

Friday, Nov. 28. The brethren commenced ^{to build a} the herd house, four miles north of the fort.

Saturday, Nov. 29. Weather very cold, worked on the herd house all day.

Sunday, Nov. 30. Snowed in the afternoon. Attended meeting, Wm. Perkins and Henry Nebeker were the speakers., Went to prayer meeting in the evening.

Monday, Dec. 1. Worked on the herd house all day.

Tuesday, Dec. 2. Geo. Mc Bride, Lewis Shurtliffe, E. I. Robinson, and I moved down to the herd house to take care of the cattle.

Wednesday, Dec. 3. Helped to fix up the house..

Thursday, Dec. 4. Went to the fort to fast meeting.

Friday, Dec. 5. Cold day, spent the day in study.

Saturday, Dec. 6. Spent the day cooking and washing.

Sunday, Dec. 7. Stayed home.

Monday, Dec. 8. It snowed in the afternoon. Worked about the house.

Tuesday, Dec. 9. Spent the day studying.

Wednesday, Dec. 10. The weather was cold, crossed the Salmon River on the ice, hunting cattle.

Thursday, Dec. 11. Spent the day studying. Some snow fell.

Friday, Dec. 12. Drove the cattle across the Spring Creek down on Island ^{an island.}

Saturday, Dec. 13. Learned 100 Shoshone words.

Sunday, Dec. 14. The weather was cold, held a meeting in the evening.

Monday, Dec. 15. Crossed the river on the ice, hunting cattle, with P. G. Taylor and E. Barnard.

Tuesday, Dec. 16. Went hunting mountain sheep with Geo. Mc Bride, but did not find any. The day was warm.

Wednesday, Dec. 17. Left camp early in the morning, about 2 o'clock p.m. our dogs chased two sheep into the rocks. We shot one and wounded the other. Got home about 8 p.m. the weather was warm.

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Thursday, Dec. 18. Hired an Indian to bring in our sheep. He got the one that I wounded by climbing where no white man could go.

Friday, Dec. 19. Went down on the island, found the cattle all safe.

Saturday, Dec. 20. Snowing, stayed home to study.

Sunday, Dec. 21. Held a meeting in the evening.

Monday, Dec. 22. Stayed home studying.

Tuesday, Dec. 23. The day was warm. Spent the day washing.

Wednesday, Dec. 24. L. W. Shirt, ^{and} myself hired a couple of Indian horses and went to Mr. Dempsey's camp, about 10 miles north of here. Spent the night at the fort, where they had a dance in the evening.

Saturday, Dec. 25. Returned home, held meeting in the evening.

Friday, Dec. 26. The weather was cold, hunted cattle all day.

Saturday, Dec. 27. Traded my oxen to Mr. Dempsey for two ponies

Sunday, Dec. 28. Held a meeting in the forenoon and evening.

Monday, Dec. 29. Spent the day studying.

Tuesday, Dec. 30. The weather was cold, hunted cattle.

Wednesday, Dec. 31. Moved up to the fort. Another set of hands took the cattle 8 miles south.

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Elders Pleasant Green Taylor, E Robinson and Benjamin F. Cummings returned to Fort Limhi, from their visit to Bitter Root Valley, Nov. 25, 1856.

Following is a detailed account of their journey extracted from the journal of Elder Cummings:

"Brother Pleasant Green Taylor, previous to leaving Salt Lake last fall, had some conversation with Mr. McArthur, formerly of Fort Hall, relative to the purchase of that place, as he (McArthur) was anxious to sell it for the Hudson Bay Fur company to whom it belonged, and being advised by President Young to make the purchase in as much as he could on reasonable terms, concluded so to do and for the accomplishment thereof, to make McArthur a visit in Bitter Root valley, whither he had gone.

Accordingly, on the 13th of November last, ⁽¹⁸⁵⁶⁾ he set out from this place, accompanied by Brother E Robinson and myself; ^(Benjamin F. Cummings) left Limhi 11 a. m., ^{and} traveled a due east course up Limhi Creek Canyon; 8 miles brought us on to the divide between Limhi Creek and ^{Second} Creek, near their heads; ^{after traveling} 3 miles further over several ridges and up and down several bad hills, ~~and~~ we found ourselves on the summit ridge of the Rocky mountains, where we could stand and see the waters on either side, those on the west running into the Pacific and those on the east into the Atlantic. About a mile from the summit we came on to the first waters of Jefferson's fork of the Missouri, which here runs east through a little valley called Horse Prairie. We traveled 6 miles down the creek and camped. The night was cold, ^{and} fuel scarce; ^{there was} nothing but small willows. Traveled 18 miles.

Friday, Nov. 14. ^{at} Start ^{at} 8 1/2 a. m. ^{and} continue in an easterly course down the creek, ^{and} passing ^{my} To-he-rone-bute. ^{after traveling} 5 miles further ^{and} we intersected the Flathead trail, now traveled by wagons, communicating with Snake River valley and the Flathead country, which we took, turning to the left and bearing a northwest by north course. Horse Prairie is a narrow valley, varying in width from one to five miles, and from appearance I should judge it to be from 30 to 40 miles long. It is situated very high and has the appearance of being cold. The soil, however, is good and grass abundant. It is bordered on either side by low hills, affording abundance of rich grazing for the numerous antelope and mountain sheep that frequent those regions. ^{We}

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~~we~~ followed the Flathead trail 12 miles over quite a ridge, considerably broken, and came on to another creek running southeast, which we followed up 3 miles and camped. Traveled 37 miles. The country about us here seemed to consist of bench lands and low hills, apparently surrounded by mountains.

Sat. Nov. 15. ~~It~~ froze hard last night. ~~We~~ started ^{at} 8¹/₂ a. m.; followed the wagon tracks, which generally kept the trail; crossed 3 small branches within 5 miles, ^{and} bore nearly west 2 miles up a gradual ascent on to a low divide. We now descended quite a steep hill, ¹/₂ miles, into considerable of a valley, called Warm Spring Valley or Big Hole. About ¹/₂ miles further we came on to a small creek running north, which we followed 4 miles, then bore to the right a little, over a point of high bench 3 miles and then again descended on to the creek. ^{Then we} continued on a north course down the valley 10 miles and camped. (27 miles) This valley is from 5 to 10 miles wide (east and west) and 50 or 60 long (north and south). It appeared to bear round to the east and discharge its waters into Jefferson's fork. The mountains on the south and east were black with pine, which in many places extended down into the valley. Those on the north and east ^{were} partially covered with timber. The soil ^{was} is rich and the grass ~~is~~ abundant where it was not burned, but the valley has the appearance of being bleak, high and cold. We passed some warm springs a little to the west of the road about 5 miles before camping. There was so many badger holes in the ground ^{fast riding} that ~~it~~ was dangerous. ~~riding fast.~~

Sunday, Nov. 16. Last night ^{was} clear and cold. ~~We~~ continued down 3 miles and crossed the main creek of the valley, which was from 2 to 3 rods wide and from 8 to 14 inches deep, with a smart current. Here we bore to the northwest across the valley, crossed 4 branches within 5 miles, then ascended on to a bench, continued the same course 4 miles, then descended on to a ^{creek of} considerable ^{size} creek, running from the southwest, which we crossed, continuing the same course and immediately entered a kanyon which at the mouth appeared filled with small, though very tall, white mountain pine; the sides of the kanyon and mountains on either side ^{were} covered with the same. As we ascended, the timber began to disappear in the bottom of the kanyon, which soon became entirely clear except of small willows along the creek. The sides of the kanyon and the mountains, however, retained their sable covering. The ascent is very gradual and ^{there is} but little in the way to obstruct the passage of wagons. We continued on up the kanyon 10 miles and camped. (23 miles) The snow since we entered the kanyon from 4 to 10 inches.

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Monday, Nov. 17. ^{Wet} Started 8 a. m. ^{where} Commenced snowing about the same time. ^{and traveled} Traveled up the kanyon 7 miles, ^{the} the mountains appeared very low on each side. Here we turned to the left up a very gradual ascent, leaving the kanyon ¹ mile to the summit of the divide of the Rocky Mountains, ^{the} the top of the mountain ^{here was} ~~was~~ one dense forest of pine. The storm had now cleared away and the sun shone out very pleasantly. The snow here was about 14 inches deep, but as McArthur had passed along but a few days before with 3 wagons and about a hundred head of cattle, we found the road pretty well broken. We now descended from the divide down a point of the mountain, about 3 miles (which in many parts was very steep and dangerous for teams,) into a large kanyon abounding in yellow or Norway pine of great size and height. We followed down the kanyon 6 miles to its mouth and entered a small valley called Rosses Hole. Soon after leaving the mouth of the kanyon, we crossed the main branch of Bitter Root river, about 2½ rods wide, which runs west through this valley, near its south border, and enters a deep kanyon, where it passes through the mountains to Bitter Root valley. We continued a northerly course about 8 miles up an open, hilly country, with low mountains on either side, when we again entered the yellow pine timber, and commenced the ascent of a very steep hill. One mile brought us on to a very narrow divide. Here we turned to the west and continued to traverse the ridge, winding in various directions, crossing several notches or low places and ascending considerable for about 5 miles, which brought us on to the highest point of the ridge. From here we had a partial view of the head of Bitter Root valley, which lies to the west and far below us. We also had an extensive view of the surrounding country which had the appearance of being an endless succession of lofty mountains. We now descended a very steep hill, ½ mile, continued ½ mile further, when night overtook us and we camped. (33 miles) The mountain was mostly covered with yellow pine. ^{There was} also plenty of grass, considerable of which was yet green. The shaded parts of the ground ^{was} ~~was~~ covered with snow.

Tuesday, Nov. 18. Last night was quite mild until near morning when the wind commenced to blow and the snow began to fall. Seeing it was going to storm, we concluded that the sooner we got off from the mountain the better, so we packed up and started about an hour before day. We groped our way through the darkness along the mountain in a northerly direction, 3½ miles, descending considerable in places. The darkness of the night had now fled and gave place to the light of a stormy morning. We now turned to the west, down a point of the mountain, ^{(which was} very steep in places, 2½ miles, and found ourselves in Bitter Root

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valley, probably about 10 miles from its head, our snow storm having now become rain. The valley here is about 2 miles wide. As we descended the mountain, we passed a large band of Indian horses in the charge of a young Indian who was herding them. We spoke to him, but could not make ourselves understood. We traveled down the valley about $\frac{1}{2}$ mile, ~~we~~ crossed a creek and turned our horses out to graze, while Brother Taylor and myself went in search of the Indian camp to see if we could learn anything relative to the whereabouts of McArthur. We followed up the valley about a mile and a half and found a lodge belonging to a Ponderay Indian, who was the owner of the horses we had seen. We learned from a squaw who spoke Shoshone, also some little English, that McArthur was about a day's ride down the valley. So we returned to our horses, which we had left in charge of Brother Robinson; it having stopped raining, we again mounted and pursued our way down the valley about a due north course. We traveled about a mile and crossed the river, which was from 5 to 6 rods wide and from 6 to 18 inches deep with a rapid current. The river here runs close to the bluffs on the east side of the valley. We now entered a beautiful bottom interspersed with large groves of beautiful yellow pine and openings of prairie. The groves were entirely free from underbrush or fallen timber and the ground (which was even and smooth) ^{was} covered with a luxuriant growth of grass, though now dry and white. We traversed this bottom about 10 miles, crossing several beautiful creeks, when our road again led us back on to the east side of the river, which was considerable larger here on account of the numerous creeks emptying in above. We now traveled about 5 miles, mostly in the bluffs, keeping the Indian trail and leaving the wagon road which crossed the river several times, the river running most of the way near the bluffs on the east side of the valley. The valley thus far was from 2 to 5 miles wide, interspersed with timber and prairie, the former comprising by far the greatest portion. We now descended from the bluffs on to a beautiful prairie, where the valley widens out to the east several miles. Here we were overtaken by a furious snow storm, which completely obscured our view of surrounding objects. We groped our way along the trail, amid the driving storm, for about half an hour, when, as if by magic, the snow ceased to fall, the clouds burst asunder and the sun shone out in all its splendor, displaying to our astonished vision the most picturesque and romantic scenery I had ever beheld. We found ourselves in the midst of a prairie several miles in extent, smooth and even as if it were the production

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of art, carpeted with a rich growth of bunch grass and gently inclining toward the river. At a short distance from the road to the right was a short ascent to a low bench, extending several miles to the east, equally as smooth as the bottom and bearing a luxuriant covering of the same. Beyond were low smooth hills, succeeded by those of greater dimensions, whose smooth, grassy surfaces were interspersed with occasional groves of pine. These, in turn, being succeeded by low mountains backed by those of a higher order and covered with a dark mantle of pine, while beyond, far in the distance and rising high above, could be seen the dark summit ridge of the mighty Rocky Mountain range, enveloped in one continuous sable covering of the same never fading material. To our left, at the distance of from one to two miles, could be seen Bitter Root river wending its devious course to the north through a skirt of cottonwood and other small timber, dotted now and then with a huge crest of the yellow pine, succeeded beyond by groves of beautiful pine interspersed with beautiful prairie, and threaded across with numerous streams of pure water, which came leaping joyously from a stupendous chain of mountains rising abruptly from the western border of the valley to a gigantic height and covered with the same sable garments as those on the east. Still beyond these could be seen the lofty summits of other mountains, peering over the heads of their front rank, into the valley, like so many spies intent upon watching the movements going on in the world below. The scenery was grand and sublime in the highest degree. The variety displayed in the surrounding mountains, the arrangement of timber and prairie in the valley, together with the river and its tributaries, presents nature in a manner inimitable by the hand of art and calculated to gratify the most romantic imagination. About 3 miles from where we came on to the prairie we crossed a stream called Cottonwood creek, which would afford an abundance of water for irrigating purposes and sites for machinery. About 3 miles further we crossed another small creek and camped. (28 miles.) The soil thus far in the valley has been tolerable good in all the low parts that we have traveled over, but improving in quality as we descend.

Wed. Nov. 19. We started ^{at} $8\frac{1}{2}$ a. m., ^{traveled} over a ~~xx~~ prairie of rich soil about $4\frac{1}{2}$ miles and came to McArthur's place, consisting of several log cabins, sheds, corrals, etc. Here we found McArthur, Mr. Adams, (formerly Indian agent) and 8 or 10 other whites, mostly in the employ of the former. We were received with hospitality by Mr. McArthur, who entertained us as well as his circumstances would permit. Brother Taylor

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soon made his business known, and after some conversation relative to the matter, McArthur concluded that he was not prepared to make the sale of Fort Hall in a manner that would be altogether safe to the purchaser and wished a postponement of the business until he could get further instructions from the officers of the company, which he would endeavor to do in the course of the winter, and as he was going to Salt Lake in the spring, he would pass by Limhi and let Brother Taylor know what he could do. We were informed by McArthur, Mr. Addams and others, that the valley extended 40 miles further down to the mouth of Hell's Gate river; that the country below was similar to what we had seen with the exception of more timber and richer soil. That the country down about Hell's Gate was now, by virtue of a treaty made by the government with the Indians, open for settlement, but the upper portion was talked of for an Indian reservation, but not yet decided upon. We learned also that the northern railroad survey passed down Hell's Gate river and crossed the lower end of the valley and that it was only 200 miles to Fort Benton on the Missouri, that steamboats now run up the Missouri as far as Fort Union, 270 miles below Benton by land, and that, according to surveyors' reports, the river is navigable by boats of the lightest draught 30 miles above Benton, and that there was a good route for a wagon road from Fort Benton to Bitter Root valley, that goods are now transported from St. Louis up to Fort Union for 5 cents per pound and from Union to Benton by flat boats for 7 cents per pound, all of which information, when considered in connection with "Mormonism," was of great interest to us. Bitter Root valley appears to me to be one of the grandest locations for a "Mormon" settlement I have ever seen in the mountains. Mr. McArthur and others expressed a wish that some "Mormons" would come in and settle as they thought them to be the most enterprising people they were acquainted with. From information we received I think the road this side of the valley may be improved so as to avoid passing over the last mountain by keeping down the river through the kanyon, and that the steep hill down the first mountain can be avoided by keeping up the long kanyon to its head, instead of turning to the left as the road now does, which will take on to the divide at the head of a kanyon on the opposite side, which is easy of descent, but requires some labor to clear out the brush, etc., which Indians and mountaineers are too lazy to bestow. And in case a company should go there from Salt Lake, I think it would pay to examine those places as the hills the other way are very bad.

Thursday, Nov. 20. 10 a. m. took leave of our host and started on

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1856

our return, feeling that it would not be safe to remain to explore any further, notwithstanding we felt very much inclined to do so, as it was snowing on the mountains, and one night's storm might shut us in for the winter.

Tuesday, Nov. 25. We arrived at Limhi, without any difficulty, though we had considerable snow and very cold weather.

Benjamin F. Cummings."

(Orig. letter on file)

Salmon River Mission

1857
Thursday June 18. Fifteen of the brethren of the Mission
left for their homes in Utah to-day.

This day closed the journal as kept by David Moore,
clerk of the Mission

The following is copied from the private journal of
Elder Milton D. Hammond:

Salmon River Mission.

1857
Thursday, Jan. 1, 1857. Went up to Dempsey's Camp, bought a yoke of oxen and a cow.

Friday, Jan. 2. The weather was cold, came back to fort.

Saturday, Jan. 3. At home studying.

Sunday, Jan. 4. Attended meeting in forenoon and evening.

Monday, Jan. 5. Went up to the herd and stayed all night.

Tuesday, Jan. 6. Hunted cattle all day, stayed with the boys at night.

Wednesday, Jan. 7. The weather was very cold, came back to fort.

Thursday, Jan. 8. Held a meeting in the evening. The teachers made a report. Ira Ames was dealt with for gambling, and Wm. Bachelor for not showing proper respect to the teachers. They made confession which was received.

Friday, Jan. 9. Spent the day at home.

Saturday, Jan. 10. Home all day.

Sunday, Jan. 11. Attended meeting in forenoon, Ezra I. Barnard was tried for gambling, and for supposed partnership with his brother Lachoneus in trading, but was honorably acquitted. Ira Ames was brought up again for improper conduct since former trial. The case was laid over.

Monday, Jan. 12. Snowing. Stayed home.

Tuesday, Jan. 13. Warm day, worked at home washing.

Wednesday, Jan. 14. At home all day.

Thursday, Jan. 15. Held a meeting.

Friday, Jan. 16. At home all day.

Saturday, Jan. 17. The weather commenced thawing.

^{Jan.} Wednesday, Jan. 18. Held meeting ^{in the} forenoon and evening. Pres. Thomas S. Smith spoke in the evening of the propriety of sending a company to Great Salt Valley, to let Pres. Young know of the situation of Bitter Route and Snake River Vallies, and appointed Monday evening for the brethren to meet and consider a plan to pursue.

Monday, Jan. 19. Brethren met in the evening and concluded that a company should start as soon as possible for home.

Tuesday, Jan. 20. In company of Thomas S. Smith, & Pleasant Taylor, went to get horses for the company. Met Lachoneus Barnard and made arrangements with him for horses. He and I went to the herd and Bro. Smith and Taylor returned to the fort. Pres. Smith concluded the company should leave the following Thursday.

Wednesday, Jan. 21. Ezra and Lachoneus Barnard and I brought the horses to the fort, spent the evening baking crackers.

Thursday, Jan. 22. Wrote letters until the company was ready to

Salmon River Mission.

1857
start. The company consisted of Pres. *Thomas* S. Smith, *P. G. Taylor*,
B. W. W. Shurtliffe, and I. L. Barnard. Pres. Smith appointed B.
F. Cummings to preside in his absence. Ira Ames was forgiven upon
promising to do better.

Friday, Jan. 23. Continued to thaw; at home all day.

Saturday, Jan. 24. Snow disappearing very fast.

Sunday, Jan. 25. Very warm day for ^{this} time of year. Attended meeting
forenoon and evening.

Monday, Jan. 26. Spent the day washing and reading.

Tuesday, Jan. 27. A little snow fell.

Wednesday, Jan. 28. At home all day.

Thursday, Jan. 29. Rained a little. Attended meeting in evening.

Friday, Jan. 30. In company with Eli Barnard and E. J.
Robinson started on a hunting expedition, camped out at night.

Saturday, Jan. 31. Started with two yoke of oxen and wagon,
traveled 10 miles and camped on small creek.

Sunday, Feb. 1. Went as far as Dempsey's camp at the forks of
river, and stayed all night.

Monday, Feb. 2. E. Barnard and myself went up the right hand
fork, but did not see any game. Camped near night, ^{two} miles south of
Quakenasp Grove.

Tuesday, Feb. 3. Went up the creek, but did not see any game.

Wednesday, Feb. 4. E. I. Robinson and myself went out on the
bench east of where we camped. Saw plenty of antelope, one herd of
over 200, but did not get a shot. The day was very cold.

Thursday, Feb. 5. Returned to Dempsey's lodge, snowing all day.

Friday, Feb. 6. Started back for fort, traveled 12 miles, 5 large
wolves attacked and nearly killed one of our dogs.

Saturday, Feb. 7. Traveled 12 miles, stayed at lodge on Herd
Ground.

Sunday, Feb. 8. Stayed at lodge all day.

Monday, Feb. 9. Went to the ford, found their had been some
difficulty amongst the brethren during my absence.

Tuesday, Feb. 10. Cold weather continued, washed my cloths..

Wednesday, Feb. 11. A thaw commenced.

Thursday, Feb. 12. Pleasant weather. John Jacobs came in and
reported some disturbance between the *Nez Percés* ^{from Horse Prairie} *Indians* and the whites.
At meeting in the evening Gilbert Belnap, J. J. Clark, Thos. Abbott,
and E. Moreland made confessions and were forgiven.

Salmon River Mission.

1857
Friday, Feb. 13. The day was pleasant. Some Indians came in from Horse Prairie. These were the first that had come in.

Saturday, Feb. 14. Weather continued pleasant and warm.

Sunday, Feb. 15. Attended meeting in forenoon in daytime and evening.

Sunday, Feb. 22. Nothing of importance has transpired through the past week. The Indians kept coming in from the Horse Prairie. Piette took his meat from here. B. Simons came to do some trading during the week. On this day I attended meetings.

Monday, Feb. 23. Stayed home making whips; the day was stormy.

Tuesday, Feb. 24. Went to Indian Thomas's lodge in company with Benjamin F. Cummings and Geo. Mc Bride to administer to his boy who was very sick.

Monday, March 2. Nothing of importance between this and the last day. The weather has been pleasant. We commenced work cutting willows between the fork and the river.

Tuesday, March 3. Spent the day cutting willows and washing clothes.

Wednesday, March 4. The weather was warm, commenced putting in wheat.

Thursday, March 5. Continued harrowing wheat. Attended meeting in the evening.

Friday, March 6. Harrowing wheat all day.

Saturday, March 7. The herd was brought in and new arrangements made for herding.

Sunday, March 8. Attended meeting. H. Shurtliffe and E. J. Robinson were the speakers. The brethren generally seemed to feel well. In the evening J. Clark spoke at home length in opposition to our president Benjamin F. Cummings, using language unbecoming a Latter-day Saint. He stated he should return home.

Monday, March 9. Commenced hauling poles, but snow prevented.

Tuesday, March 10. Finished putting in wheat in upper field.

Wednesday, March 11. Pleasant day; hauled poles.

At meeting in evening G. Belnap was tried for trading with mountaineers on Sunday, but stated he would trade when he pleased,.....

~~and was found to be guilty~~ The brethren spoke their minds freely, all except C. H. Hadlock and Wm. Mc Intyre. After a while, however, Bro. Belnap admitted that he had done wrong and after making

Salmon River Mission.

1857
Confession agreed to be rebaptized and was reinstated in full fellowship. J. J. Clark also made confession and agreed to be baptized that he might continue in his labors in the mission.

Thursday, March 12. At fast meeting, a first rate spirit prevailed also at the prayer meeting in the evening.

Friday, March 13. ^{I hauled poles} Port cleared for fencing.

Saturday, March 14. Day was pleasant. Hauled poles.

Sunday, March 15. At meeting T. Abbott and Wm. Mc Intyre spoke. Old Snag, the Shonshone chief, came to town.

Sunday, March 22. Nothing of importance occurred during the past week. The weather was pleasant.

Monday, March 23. Traded off my mare and one ox for a yoke of ^{yearling} four steers.

Tuesday, March 24. The first spring salmon was caught, by Te-
Tobar, an Indian.

Wednesday, March 25. C. Dalton and A. Zundel brought mail from Salt Lake City. They reported that the saints in the Valley were reforming of every evil habit and making restitution ^{where} ~~were~~ wrong had been done. Also that Pres. Jedediah M. Grant died at his residence, in Great Salt Lake City at 20 minutes past 10 o'clock p.m. Dec. 1, 1856.

Thursday, March 26. At meeting in the evening. C. Dahlston and A. Zundel gave an account of the reformation in ^{the} Valley, exhorting the brethren to do right and live their religion.

Friday, March 27. Hauled poles for fence from Little Island.

Saturday, March 28. Commenced plowing.

Sunday, March 29. At meeting C. Dalton and A. Zundel were the speakers in the morning. In the afternoon Pres. Cummings spoke of the position ~~these~~ brethren (Hadlock and Wm. Mc Intyre) had taken at a former trial. The case was not disposed of.

Tuesday, March 31. Plowing and sowing wheat; ^{the} weather was pleasant.

Friday, April 3. Commenced herding cattle with Geo. Mc Bride.

Saturday, April 4. Had a hard time bringing ^{my} the cattle together and driving them to the fort.

Sunday, April 5. D. Stevens and I were the speakers at the meeting.

Monday, April 6. F. Mollins started for home.

Thursday, April 9. The weather was pleasant.

Friday, April 10. Stayed home all day.

Salmon River Mission.

1857

Saturday, April 11. Stayed home ^{reading} the "Lariat."

Sunday, April 12. Attended meeting in the evening. B. F. Cummings and Geo. Mc Bride spoke.

Monday, April 13. Plowing.

Tuesday, April 14. Continued plowing.

Wednesday, April 15. Cooked for the mess.

Thursday, April 16. Some rain fell, but not enough to benefit crops.

Friday, April 17. David Moore, R. Margelets, Bailey Lake and W. Shaw came in, and reported ^{that a company coming from the Valley} ~~the company~~ needed more teams. They had ^{butcher named} left the company 7 miles above the mouth of Spring Creek.

Saturday, April 18. B. Belnap, J. J. Clark, ^{and} J. Bowen started with ten yoke of cattle to meet the company.

Sunday, April 19. The speakers spoke of the progress of reformation in the Valley.

Monday, April 20. Herded cattle.

Tuesday, April 21. S. Collett and Wm. Birch came in.

Wednesday, April 22. The company consisting of 6 wagons, 23 head of cattle, 6 horses and 15 men came in, all well.

Thursday, April 23. The day was pleasant.

Friday, April 24. Hauled poles.

Sunday, April 26. The brethren lately from the Valley spoke at meeting. A good spirit prevailed.

Wednesday, April 29. Worked at fence.

Thursday, April 30. A horse belonging to E. J. Barnard was stolen.

Saturday, May 2. Commenced clearing up rubbish from about fort.

Sunday, May 3. Meetings held forenoon and afternoon.

Monday, May 4. With E. T. Robinson dug holes for fence poles.

Tuesday, May 5. ^{Pleasant} G. Taylor and ^{Lewis} W. Shurtliffe came in, bringing news that Pres. Young and company were on the road to this place.

Wednesday, May 6. Some of the brethren and myself with a span of horses went out to repair the road two miles north.

Thursday, May 7. Worked on the road, weather cold, heavy rain accompanied with snow.

Friday, May 8. Started with Pres. Cummings and several others to meet Prests. Young, Kimball and Wells, ^{and} Elders Franklin D. Richards, Orson Hyde and Lorenzo Snow, ^{and others.} Found them 12 miles from the fort all well. There were 54 wagons, 115 men, and a proportionate number of horses and mules, accompanied them back to the fort.

SALMON RIVER MISSION

1857

Friday, April 24. The following list of names are those who accompanied Brigham Young on the trip to the Salmon River:

Brigham Young, Heber C. Kimball, Albert Carrington, Seth M. Blair, James Cummings, Jesse Fox, Thomas D. Brown, Joseph A. Young, William H. Kimball, David P. Kimball, James Ferguson, Robert T. Burton, Franklin D. Richards, George D. Grant, Ephraim Hanks, Lott Smith, Milo Andrus, Brigham Young, Jr., John Wakeley, Patrick Lynch, James Cragan, Leonard Rice, Arza Hinckley, John Woolley, Stephen Taylor, James M. Barlow, Lorin Farr, James Brown, Thomas Dunn, Ormus Bates, John M. Higbee, William C. Dunford, Jesse C. Settle, Hopkins Pender, Elias Blackburn, John Houtz, James Snow, Henson Walker, David Evans, Leonard Harrington, Ezra Williams, Andrew Moffatt, Samuel Sprague, Lorenzo Young, John W. Young, John Pack, Howard Spencer, Orris Newell, John Dowdle, Cyrus H. Wheelock, William VanNoy, Bishop Hoagland, Erastus Bingham, Aaron Johnson, Edmond Ellsworth, William Fotheringham, Warren Snow of Sanpete, Daniel B. Funk from Sanpete, George Peacock and Edward Whiting of Sanpete, Nathaniel H. Felt, John Nebeker, Chauncy G. Webb, J. D. T. McAllister, Moses C. Clough, Philemon Merrill, Jacob Gates, Leonard I. Smith, Franklin Woolley, Richard Ballantyne, Enoch^B. Tripp, Martin A. Peck, Chauncey West, Elijah F. Sheets, Joshua K. Whitney, John Young, Christopher Merkeley, Lewis Hardy of Ogden, John Hollman, Dr. William Rust, John Brown, E. P. Thomas, Frederick Kesler, Verulam Dive, Millory of No. Willow Crk, John Cooley, and friend, Dimmick B. Huntington, A. O. Smoot, William C. A. Smoot, Lorenzo Snow from Box Elder, Thomas Rhodes, Orson Hyde, John Neff, Henry Heath, Williams Camp, Joseph Abraham Stewart, Benjamin B. Brown of New Jersey, Rose Ogden, C. W. Wheelock.

(Original list on file.)

Salmon River Mission.

1857

Saturday, May 9. Spent the day visiting friends, amongst whom were Lot Smith, E. Everetts, L. Rice, Horton Haight, and John Leonard.

Sunday, May 10. The ^{PP}president and members of the Twelve all spoke. Pres. Young spoke of Elders marrying the natives.

Wednesday, May 13. Pres. Young and company started for home.

Brother Wm H. Dame of Parowan, who was one of Pres. Young's party journalized as follows during this trip:

Friday, April 24. President Young and company left G.S.I. City at sunrise, I fell into line, next wagon to Pres. Wells. The morning was fine.

Saturday, 25. Stopped at Centerville for breakfast, then passed on through Farmington, Kaysville, Weber Bridge to Ogden City. We tarried all night and during the evening the bands played in turn and colors were flying. Distance 40 miles

Saturday, April 25. All well, passed Ogden Hole, Hot Springs and Willow Creek to Box Elder or Brigham City. Distance 23 miles. Here Bros. Orson Hyde and Franklin D. Richards spoke to the people on consecration, four horse lines or wives.

Sunday, April 26. Cold as sixty. Meeting at 9:30 a.m. Pres. Young spoke on consecration; said if people did not consecrate they would apostatize some time. It was a preparation for Jackson County. He also said if we would do right no mob should drive us and advised the Saints to build houses, set out trees etc. President Heber C. Kimball said: "Mothers, teach your daughters to marry men who have consecrated." At 2 p.m. we started out, crossed the Bear River Ferry and halted. Distance 13 miles.

Monday, April 27. Passed Barnard's Fort, thence to Oregon line; ^{at this} camped at Henderson Creek 6 p.m. He and two sons are making a farm alone. Distance 36 miles.

Tuesday, April 28. Fine morning; all well. Noon on Lone Creek. Night encampment on the Malad at the crossing of the California Road. Distance 24½ miles.

Wednesday, April 29. Crossed over the ^{Snake} mountain camped on Bannock Creek (which flows into the Columbia River. (Distance 20½ miles.

Thursday, April 30. Traveled down Bannock Creek, thence east on the Oregon road; crossed the Portneuf ^{River} on a bridge six

Salmon River Mission.

1857. (April 30, continued)

miles above Fort Hall where he camped. Distance 29 miles.

Friday, May 1. Fort Hall in full view on the bottom on the bank of the Snake or Lewis River; this country is open, large bottoms, low mountains and desert places. We passed over the ridge, crossed Ross Fork and on down to Snake River. Here we launched our boats and ferried across the river. Camped on an island; all well. Distance 16 miles.

Saturday, May 2. Traveled up the river on a rough road; camped on the river again. Distance $22\frac{1}{2}$ miles.

Sunday, May 3. Meeting at 9 a.m. Pres. Hyde and Pres. Young spoke. Camp moved up the river. Distance 24 miles.

Monday, May 4. Fine morning; camp all well. We still passed up the river, thence across the rocky ridge to Bar-mush Creek, 15 miles; thence to Muddy Lake, 5 miles. Here we camped by quite a large lake. Distance during day 28 miles.

Tuesday, May 5. Fine morning; all well. We passed over a sage plain to Spring Creek, thence up said Creek $9\frac{1}{2}$ miles to our place of encampment. Here, for the first time we had to picket our horses as Indians were seen in the distance. Traveled $32\frac{1}{2}$ miles.

Wed. May 6th. All well, still passed up Spring Creek and nooned at Alkali Beds; thence over the ridge, crossed Chicken Creek to Bear Creek and camped for the night. Distance $22\frac{1}{2}$ miles.

Thurs, May 7. The morning was cloudy. We passed up Bear Creek then over the Divide and down to Deer Creek; crossed over this stream and thence down to the Little Muddy over saleratus bottoms, then down Salmon River 14 miles and camped. Some rain and snow fell during the night. Distance 31 miles.

Friday, May 8. The day was stormy and traveling bad but we traveled on to Fort Limhi where we found all well. Distance 23 miles.

Saturday, May 9. At Fort Limhi. We saw the grist mill which has a 12 foot overshot wheel with 18 inch stones. It is run by bands on drums, double gear. We next went down through the field-good land. The wheat is small. We saw a grave being dug for an Indian. His two squaws were present with their hair cut off and blood running down their legs from wounds made by themselves. They were weeping bitterly.

Salmon River Mission.

1857 (May 9, continued)

The fort is 18 rods square with pickets 12 ft high made of cottonwood. There are small log houses inside twenty feet from the pickets. The fort has two gates which slip on rollers at the top. The coral has a mud wall seven feet high. Thomas Smith presides over the settlement and is well liked. The salmon come from the Pacific 12 miles to the head of the Missouri river; many Indians come here to fish.

Sunday May 10. Meeting was held at 10 a.m. All the presidency spoke on the object of this and other missions among the Indians. They felt well toward the brethren in this place and said the settlements must go north instead of south. Young men might take squaws to wife. When the Spirit of the Lord brought words to the Saints they should act. The Presidency thought the families of the brethren might join their husbands. Pe-nun-snaga, a Bannock chief of fifteen lodges came for presents and talk.

Monday, May 11. Sixty of us were called to work on the road.

Tuesday, May 12

The Presidency looked out a site for a new fort. They organized a military company with Thomas Smith as captain and Moore (?) as adjutant.

Wednesday, May 13. We commenced our march homeward after bidding goodbye to the brethren at Fort Limhi. The day was fine.

Thurs., May 14. There was a storm during the night and the day was cold. The brethren sent back some instructions to the Fort to build a wall around it; also to set apart ten men to fish.

Fri. May 15. The morning was cold with ice $\frac{1}{2}$ an inch thick. We crossed Spring Creek and the divide and traveled to Bear Creek.

Sat. May 16. The weather was more pleasant. We drove down Spring Creek to where we leave it.

Sun. May 17. We were on the move by 11 a.m. and camped on Muddy Lake.

Tuesday, May 26. We returned to G.S.L. City at 6 p.m.

Fort Limhi.

LATITUDE OBSERVATIONS, May 1857.

Circumference of Prest. B. Young's carriage wheel 13 ft. $3\frac{1}{2}$ in
 Constant divisor 397,24+
 do multiplier ,002517+

Circumference of Jesse W. Fox's carriage wheel 13 ft. $10\frac{1}{2}$ in
 Constant divisor 380,54+
 do multiplier ,002627+

<u>PLACE</u>	<u>ODM.</u>	<u>MILES.</u>	<u>REMARKS.</u>
Bear River Ferry.	9110	.	General Bearing of Malad Valley, N.20.W.
Bear River Ford	2672	9,095	Compass reading from an island in
1st Spring <i>River</i>	7012	11,400	Muddy Creek, Malad Valley April 28, 1857
Barnarus Fort	8000	2,585	Red Spring point $2\frac{1}{2}$ E. Box Elder Canyon
Oregon & Utah Line	8910	2,390	<i>S.</i> 19 E. Deep Creek crossing <i>S.</i> 75 E.
Henderson Creek	11377	5,588	Lower Creek N.43 W. Pass over mountains
Willow Spring	2764	4,270	N.33 $\frac{1}{2}$ W. Low range of mountains N.32 E.
Deep Creek	4400	4,298	Compass reading from the head of Malad
Muddy Creek	55577	3,040	creek, Apr. 29th. Hudspeth <i>road</i> over the
Lower Creek	8406	7,484	Rim of basin N.20 E. Distance $2\frac{3}{4}$ miles
1st Crossing of Malad	8939	1,401	Pass over summit of rim of Basin,
Malad Fork	7058	4,376	N.35 W. Compass Reading from summit
<i>Malad Head</i> Summit of Basin	1137	<i>6,135</i> 5,820	of Rim of Basin to noon halt <i>on Bannock</i> <i>Creek, April 29, h. 394.</i>
Bannock Creek	4788	3,772	<i>General</i> course of Bannock Valley N.10 W.
1st Crossing of Bannock	5545	1,989	Compass reading from Bannock Branch
Bannock <i>Creek</i> Camp on Bannock <i>Creek</i>	8587	7,992	Aprl. 30. Course of Bannock Creek to its
Crossing of Bannock	1780	8,127	mouth N. 35 65 W. Junction of Oregon
Bannock Creek	5420	9,564	and California Road, N. $10\frac{1}{2}$ W. Compass
Bannock Bench	6712	3,394	readings at junction of Oregon & Califor-
Junction of road	8340	4,277	nia Road Apr. 30. Portneuf Bridge
Portneuf River	2000	4,624	East. Compass readings from right
Ross's Branch	3150	7,750	Bank of Portneuf, May 1st Snake River
Snake River Ferry	6350	8,400	Ferry N.14 E. East Bute N.9 W. West Bute
Snake River Ford	1173	13,474	N.39 $\frac{1}{2}$ W. Fort Hall N.46 W.
Snake River	5135	10,401	Compass Readings at a point about
Cedar Point	7910	7,292	Five miles above Cedar Point. Odm.
Snake River	<i>1000</i> 4340	16,630	Reading 1000 May 3rd. Highest Teton N.75E.
Snake River	7660	8,723	Traveling course N.14 E. Back course
Kamas Creek	3500	15,082	to Ferry S.27 $\frac{1}{2}$ W. East Bute S.86 W.

Fort Limhi

<u>PLACE</u>	<u>ODM.</u>	<u>MILES.</u>	<u>REMARKS</u>
Muddy Lake	5546	5,376	Compass reading from Camp on Snake
Summit Point	7155	4,227	river, May 3rd. Highest teton N.79 E.
Spring Creek	4300	18,511	Point of leaving Snake River N.2 E.
Camp on Spring Creek	7935	9,525	Compass readings for the point of leaving
1st Crossing Spring Creek	9700	4,663	SNAKE RIVER. Kamas Creek N. 46 W.
2nd crossing Spring Creek	590	2,076	From Kamas Creek to Muddy Lake
3rd crossing Spring Creek	2062	3,868	S.88½ W. Compass Readings at Muddy
Noon Halt Spring Creek	2855	2,083	Lake. Highest Teton S. 85 E. East Bute
Bear Creek	6540	9,682	S.25 W. Middle Bute S.30 W. West Bute
Summit of Divide	8525	5,216	S.41¼ W. Compass Readings from Summit
Deer Creek Crossing	782	5,668	Point between Muddy Lake and Spring Creek
Noon halt Deer Creek	2920	5,618	Traveling course to Spring Creek N.73½ W.
2nd crossing Deer Creek	3315	1,038	Back sight to point of leaving Snake River
1st Fork Salmon River	6025	7,121	S.75½ E. Compass readings from Camp
2nd Fort Salmon River.	6155	,341	on Spring Creek May 5th, East Bute S.18E.
Night camp Salmon River	8420	5,951	Middle Bute S.13 E. General bearing of
Foot of divide noon halt.	3550	13,216	Spring Creek Valley N.30 W. Bearing
Spur of mountain	3935	1,011	from head of Spring Creek Valley to noon
2nd Creek crossing.	6510	6,764	halt on Deer Creek <i>N. 34 W. Bearing from</i>
FORT LIMHI	7300	2,076	<i>noon halt on deer creek to summit of</i> Spur of mountain, N.43½ W. Bearing
			from spur of mountain to Fort Limhi
			N.12 W. Distance 8½ miles.

President Brigham Young's Odometer Readings.

<u>PLACE</u>	<u>ODOMETER</u>	<u>REMARKS</u>
Camp on Bear River	6500	Camp on Bear River Ap.26,57.
1st Spring River	4935	Noon halt Apr. 27th.
Henderson Creek	9334	Camp Apr. 27th.
Willow Springs	1256	
Deep Creek	2900	
Lower Creek	7318	Noon halt, Apr. 28th.
1st Crossing Malad	8812	
Camp on head Malad	8175	Camp, Apr. 28th.
Summit of Divide	2487	
Noon halt on Bannock	3760	Noon halt Apr. 29 (wheel
Camp on Bannock		locked)
Crossing of Bannock		
Main Bannock		

Fort Limhi.

PLACE	ODOMETER	REMARKS
Camp on Bannock	7878	Camp Apr. 29th.
Crossing of Bannock	○ 1130	
Main Bannock	4920	Noon halt Apr. 30th.
Junction Oregon and California roads	8000	
Portneuf river	○ 50	Camp Apr. 30th.
Snake River	6400	Snake River Ferry May 1st.
Snake River Ford	○ 1575	Noon halt S.R.Ford May 2nd.
Snake River	5615	Camp May 2nd.
Snake River	○ 5356	Camp May 3rd.
Snake River	8739	Leave Snake River.
Kamas Creek	○ 4817	Noon halt May 4th.
Muddy Lake	7092	Camp May 4th.
Spring Creek	○ 6240	Noon halt May 5th.
Camp Spring Creek	○ 80	Camp May 5th.
Spring Creek	5254	Noon halt May 6th.
Bear Creek	9038	Camp May 6th.
Deer Creek	○ 5862	Noon halt May 7th.
Salmon River	○ 1585	Camp May 7th.
FORT LIMHI	○ 970	Camp May 8th.

PLACE	BEARINGS	DISTANCE <i>in miles</i>	NORTH	SOUTH	EAST	WEST
Bear River to Summit of Basin.	N.20.W.	62,882	59,10			31,52
Summit of Basin to Bannock Branch.	N.10 W.	34,838	34,27			6,05
Bannock Branch to Snake River Ferry.	N.10½ W.	35,051	34,50			6,10
Snake River Ferry to Odometer reading 1000.	N.27½ E.	39,167	34,80		17,75	
Odometer reading 1000 to leaving point Snake river.	N.14 E.	17,363	16,83		4,17	
Leaving point S.River to Kamas Creek.	N.46 W.	15,082	10,43			10,80
Kamas Creek to Muddy Lake.	S.88½ W.	5,376	10,11	0,14		5,36
Muddy Lake To Spring Creek.	N.73½ W.	22,738	6.43			21,76
Spring Creek to summit of Divide.	N. ³⁰ 29 W.	37,113	32,12			18,55

Fort Limhi

PLACE	BEARINGS	DISTANCE <i>in Miles</i>	NORTH	SOUTH	EAST	WEST.
Summit of Divide to noon halt on Deer Creek.	N.34 W.	11,286	9.33			6.31
Noon halt on Deer Creek to Canyon Hill.	N.43½ W.	28,678	20,80			19,52
Canyon Hill to FORT LIMHI.	N.12 W.	8,840	8,61			1,84
			267,08 ²²	,14	21,92	117,81
			14			21,92
Amt. Northing 267,08. Amount			Amt. Northing	267,08	Amt. Westing	95,89

OBSERVATIONS TAKEN AT FORT LIMHI

Time by Prest. Daniel H. Wells' watch.

Hour	Minute	Beats		Angle		
12	45	28	123°	00'	10''	
12	47	60	125°	48'	50''	
12	51	105	125°	22'	40''	
3	42	49	80°	56'	00''	
3	46	118	79°	22'	50''	
3	48	20	78°	38'	00''	

Bro. Carrington's watch, eighteen minutes and twenty-one seconds slower than Prest. Daniel H. Wells' watch.

Afternoon observation May 12, 1857.

Hour	Minute	beats		Angle		
5	12	64	49°	24'	40''	
5	14	25	48°	50'	00''	

Fort Limhi

Hour	Minute	Beats	Angle		
5	15	19	48°	30'	00''
5	16	14	48°	10'	00''

Morning observation, May 13, 1857.

Hour	Minute	Beats	Angle		
7	26	20	48°	10'	
7	27	4	48°	30'	
7	28	11	48°	50'	

LATITUDE OBSERVATIONS AT FORT LIMHI, May 13th 1857.

Time by Prest. Daniel H. Wells' watch,

Hour	Minute	Beats	Degree	Minute	Second
11	1	50	126	18	00
11	3	34	"	22	10
11	4	70	"	24	50
11	6	50	"	27	20
11	8	20	"	29	40
11	10	105	"	27	50
11	11	68	"	31	40
11	13	40	"	31	40
11	14	80	"	31	40
11	18	78	"	31	00
11	19	07	"	29	40
11	21	07	"	27	40
11	23	38	"	24	50
11	24	12	"	21	30
11	26	58	"	18	30

RETURNING FROM FORT LIMHI.

DATE	PLACE	ODMETER	MILES	REMARKS
May 13th	FORT LIMHI	7300		Bearing from Fort Limhi. To summit of spur of mountain S. 12 E. distance 8 miles. In afternoon halt on summit.
14th	Salmon River Camp	100	7,017	From Summit of spur to Deer Creek S. 43 E. 28 68 miles.
"	Deer Creek	1810	14,743	From Deer Creek to summit of divide S. 34 E. 11 28 100 miles.
15th	Bear Creek, noon and night camp	8223	16,854	From Summit of divide to place of leaving Spring Creek S. 30 E. 37 11 miles.
16th	Noon halt Spring Creek	3960		100

Fort Limhi

DATE	PLACE	ODOMETER	MILES	REMARKS
May 16th	Night camp Spring Creek	650		
17th	Noon halt, Muddy Lake	9280		From leaving of Spring camp to a point of mountain east of camp at the head of Bannock Creek, S. 12 E.
"	Night camp, Kamas Creek	1600		
18th	Noon halt, Snake river	523		
"	Night camp, Snake river	3040		From said point of mountain to Red Spring Point, S. 21 $\frac{1}{2}$ E.
19th	Noon halt, Snake river	9665		From Red Spring Point to G.S.L. City, S. 6 $\frac{1}{2}$ E.
"	Camp on Snake river	3850		The three last distances are very circuitive, especially the first of the three, perhaps two thirds of traveling distance on Bearings.
20th	Snake River Ferry	9060		Drove below the ferry near $\frac{1}{2}$ mile.
21st	Noon halt on Portneuf.	5637		
"	Camp on Bannock	1523	BEAR.	
22nd	Noon halt on Bannock	7350	Red Spring Point	Compass readings at Kamas Camp May 18, 1857. Highest Teton S.83 E. The travel ^{course} to Snake River, S.46 E. East Bute, S. 32 $\frac{1}{2}$ W. Middle Bute, S. 36 $\frac{1}{2}$ W. West Bute S.45 W. Snake River Pass, N.35 W.
"	Camp on Bannock	10177		
23rd	Noon halt on lower creek, Malad River	7020	Compass reading from Rest Spring Point	Compass readings from Black-foot Bute, near Snake River to G.S.L. Ferry, May 21st. Course to big bend of Snake River between Cedar Point and Sunday night camp, going out N. 42 E.
"	Camp on Henderson Creek	4465		
24th	Noon halt, Bear River Ford.	3050		
"	Camp, Bear River Ferry	6595		
25th	Box Elder	11755	11,773	Bearings of river to the place of leaving it is about north. General course of Snake River from ferry to point of leaving it, N.24 E.
"	Box Elder	11755	11,773	Spring Creek Valley N. 18 W. Crossing of Ross's Fork S.28 $\frac{1}{2}$ E. Bannock Pass, S. 10 $\frac{1}{2}$ E.
"	Cold Water Springs	5477	11,306	Compass readings at Portneuf Bridge to Snake River Ferry, N.14 E.
"	Noon halt	5935	1,203	Compass readings from Summit Point, two miles east of camp on the head of Bannock Creek, May 28th: East bute N.7 $\frac{1}{2}$ W., Middle bute, N. 10 $\frac{1}{2}$ W., Spring Creek Pass, N.12 W., West bute N.24 W. Red Spring Point, S.21 $\frac{1}{2}$ E.
"	Ogden City	9565	9,540	Compass reading from Red Spring Point to G.S.L. City, S.6 $\frac{1}{2}$ E.
26th	Farmington	7580	20,801	
"	Prest. Young's residence	3735	15,913	
			70,530	

(Document on file in
Historian's Office)

Thursday, May 14. Plowing.

Friday, May 15. 86 poles for fence arrived.

Sunday, May 17. Meetings forenoon and afternoon.

Friday, May 22. Planted potatoes in the forenoon and in the afternoon turned the creek on ^{the} Meadow.

Saturday, May 23. Commenced hauling house logs.

Thursday, May 28. Hauled house logs and commenced a house.

Friday, May 29. A pleasant day, watered wheat.

Sunday, May 31. Caught 11 fish, they were spring salmon.

Attended meeting in afternoon..

Monday, June 1. Watered wheat.

Thursday, June 4. At fast meeting Indians brought word that Indian Thomas was shot, about 35 miles north of here.

Monday, June 8. There is considerable stir amongst the Indians.

Sunday, June 14. Pres. Smith spoke of starting Thursday for home, appointing Thos. Bingham to preside in his absence.

Thursday, June 18. A company consisting of 16 men, 14 wagons, 22 yoke of oxen, 1 cow, and 15 horses started for home. Traveled 20 miles, camped on the river above Durfey's creek.

Friday, June 19. Four head of oxen went back, E. J. Barnard and B. H. Watts went back after them. The company traveled 22 miles camped one mile below the Quakenasp Grove. Shortly after the boys came back in the cabin.

Saturday, June 20. Traveled 24 miles. Camped one mile above the second crossing of Spring Creek.

Sunday, June 21.. Traveled 17 miles, camped where the road leaves Spring Creek.

Monday, June 22. Started about 2 o'clock a.m. arriving at Muddy Lake at 10 a.m. Laid by four hours ^{and then traveled on the} south side of lake to Carmast Creek; traveled 25 miles.

Tuesday, June 23. Traveled 26 miles on new road to Snake River

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Salmon River Mission.

Wednesday, June 24. Traveled 22 miles.

Thursday, June 25. Traveled 8 miles and picked out a place to ferry. Built a raft, and repaired an old boat.

Friday, June 26. Tried our raft, but could not make it work, the current being too swift. Commenced taking our wagons to pieces and taking the load and the running gears in ~~our~~ ^{the} boat we floated the boxes on the water.

Saturday, June 27. Got through ferrying about 4 o'clock without accident and traveled 16 miles to ~~the~~ ^{Ross' fork} fork. Thomas S. Smith, Pheasant G. Taylor, D. Moore, G. Shurtliffe and Palawin G. Watts left with the horses and went on. We traveled 25 miles, and made a new road from the Portneuf to the Bannock..

Monday, June 29. Traveled 25 miles, camped at head springs of the Bannock.

Tuesday, June 30. Traveled 30 miles, camped at the first creek south of Deep Creek, in Malad Valley.

Wednesday, July 1. Traveled 25 miles, camped on Bear River.

Thursday, July 2. Went down Bear River to ferry, ferried ^{across} the river and went to S. Bartdolls, 2 miles south of Box Elder.

Friday, July 3. Traveled to Ogden City, then drove home ^{to} Farmington (~~Farmington~~) about 40 miles,

Saturday, July 4. Independence Day was celebrated at Farmington

Sunday, July 5. The Salmon River missionaries were called upon to speak at the meeting ^{at} in Farmington.

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that they were not dogs, nor were hungry enough to sit down and eat off the ground. They accordingly stood off and looked on acting quite mumpy.

Thursday, Dec. 31. The weather was pleasant and there was but little snow on the ground except drifts, not many Indians were seen about the fort. About midnight the choir passed around the fort singing a few verses of a hymn at each door in honor of the new year.

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Milton S. Hammond Salmon River Mission.

Thursday, Oct. 1, ¹⁸⁵⁷ The company with ox teams started for Salmon River.

Sunday, Oct. 4. Pres. ~~Thos.~~ S. Smith, R. Margaretts and myself started to follow ^{I left my wife and youngest child sick.} the company. Stayed at Ogden all night at Nathaniel Leavitt's.

Monday, Oct. 5. Stayed in Ogden while Pres. Smith, traded wagons. Went to Willow Creek and spent the night at Bro. Zundell's.

Tuesday, Oct. 6. Came up with the company 3 miles south of J. B. Barnard's.

Wednesday, Oct. 7. The company, consisting of 34 men, 14 women, 26 wagons, 7 horses, and 150 head of cattle, was organized with Capt. *Milton D. Hammond*, sergeant of the guard. *David Moore*, clerk. J. H. J. Clark, Chas. Dalton, Richard Margaretts, chaplains, and J. Walker, chorister.

Tuesday, Oct. 8. Drove to the Muddy.

Wednesday, Oct. 9. Drove to the head of Malad river and camped.

Saturday, Oct. 10. Went over Ft. Hall divide, camped on the Bannock about 5 miles from foot of divide.

Sunday, Oct. 11. Rained all day, went to within a mile of the forks of the Bannock.

Monday, Oct. 12. Drove to the Portneuf.

Tuesday, Oct. 13. Crossed the Portneuf and drove to Fort Dorin. Someone set the buildings on fire in the night; most of them were burned.

Wednesday, Oct. 14. Spent the day at fort looking for iron, found 7 or 8 tires and other old iron.

Thursday, Oct. 15. Drove to the fort on Snake River, met Bro. Mc Gary and Bro. C. Dunn going home. They reported everything at Fort Limhi in a prosperous condition, except that the Blackfoot Indians had stolen some of their cattle. We passed a location selected by Pres. Cunningham known as the Blackfoot Mission.

Friday, Oct. 16. Crossed Snake River and found the ford not very good. We camped 12 miles above the ford.

Saturday, Oct. 17. Drove 16 miles, in a violent storm.

Sunday, Oct. 18. Drove to the slough, 2 miles north of where the road leaves Snake River. Bros. S. Collett and A. Zundell came into camp at 10 o'clock at night, from Ft. Limhi. They reported that Indians would not allow any company to come out there that fall.

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Monday, Oct. 19. ~~U.~~ S. Smith, Wm. Marlow, and myself started with horses for Ft. Limhi, camped on Spring Creek.

Tuesday, Oct. 20. Drove to Chicken Creek.

Wednesday, Oct. 21. Crossed the Salmon River divide, ^{and} camped 22 miles from the fort.

Thursday, Oct. 22. Arrived at Ft. Limhi about noon, found all well. The Indians did not seem possessed of a very good spirit.

Tuesday, Oct. 27. The company got in all safe.

Wednesday, Oct. 28. 11 of the brethren started for home.

Thursday, Oct. 29. Made arrangements to build a new fort.

Friday, Oct. 30. ~~Eleven~~ of the brethren moved to a new location ^{for a} ~~off~~ ~~fort~~ and commenced work, by hauling logs

Thursday, Nov. 5. Went to fast meeting, E. J. Bannard and W. Turpin got in and reported that Lot Smith and his men had burned 76 of the government wagons, with ~~everything~~ on board.

Sunday, Nov. 8. Went up to the fort to meeting and found Andrew Quigley, Fountain Welch and James Mc Bride who had got in the day before.

Sunday, Nov. 15. Held meeting at the new fort the first at this place. I was appointed president. ^{new} The fort was now so far completed that meetings could be held in it.

Wednesday, Nov. 25. At meeting the question of sending ^a mail to Salt Lake City was discussed and Pres. Smith decided to go.

Saturday, Nov. 29. Pres. ~~Thos.~~ S. Smith, and Lewis W. Shurtliffe, started for Great Salt Lake City.

Tuesday, Dec. 22. Geo. Mc Bride and John ~~Barnard~~ came in with good news from the Valley. The soldiers were at Fort Bridger and they had not accomplished anything. Pres. Young expected to keep 50 men in the mountains all winter to watch the soldiers who still had one of our men prisoner.

Tuesday, Dec. 29. Went down the creek to ^{pile poles} ~~pile~~ ~~goals~~ and found that the Nez Perces Indians had stolen ten head of horses from the Shoshones, and the Shoshones went up to Upper Fort and took all of Snags fish and drove off his cattle. (Snag was ^a ~~an~~ ^{Shoshone} Indian chief)

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Elder Milton D. Hammond continues his narrative as follows:

Friday, Jan. 1, 1858. Pres. *Thomas* S. Smith with some other brethren came down to the new fort; a dance was held in the evening.

Sunday, Jan. 3. Pres. *Thomas* S. Smith and Geo. Mc Bride ~~came and~~ held meeting at the new fort. *T*

Tuesday, Jan. 5. John Barnard and Wm. Perkins started for home.

Wednesday, Jan. 13. Some of the boys followed the Indians, and took a horse ~~a horse~~ from one who had stolen an ~~at~~ ^{ox} some time previous.

Sunday, Jan. 17. A pleasant day, held meeting at the fort. The Indians are stealing wherever possible and are moving down the river.

Wednesday, Feb. 3. Worked around home part of the day. The Indians seem to be very uneasy. Pres. Smith gave them some wheat.

Sunday, Feb. 7. Cold windy day, the Indians to the number of 45 started to fight the Nez Perces.

Thursday, Feb. 9. An Indian came in from Beaver and reported that there were ~~some~~ soldiers stationed there; also that they had two prisoners.

Wednesday, Feb. 10. Wm. Stowel came down from the other fort early in the morning and reported that one of Bro. Smith's horses was taken out of the yard last night by the Indians. Seven of us started to find which way the Indians had gone. Went to the fort and stayed all night. Ten of us namely Pleasant *Green Taylor*, *Joyless*, *David* Moore, Geo. Mc Bride, *Lewis* W. Shurtliffe, *W. Baldwin* Marler, B. H. Watt, Jesse Smith, Thos. Carlos, *E. A. B. Barnard*, and myself started in pursuit of the Indians. We went to the Toarcan and stayed all night.

Friday, Feb. 12. Started early in the morning and followed the Indians trail about 40 miles.

Saturday, Feb. 13. Traveled on to the Old Creek where Dempsey, the mountaineer, camps, and found the Indians and horses ~~about~~ ^{just} three miles above Dempsey's camp, about 12 miles from Beaver Head Valley. Came back to camp.

Monday, Feb. 15. Got home all safe.

Saturday, Feb. 20. The cattle and horses were brought in. Pres. Smith has concluded to break up the lower fort on account of Indian difficulties.

Monday, Feb. 23. Commenced hauling up our houses. The herd was taken to the upper fort.

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Tuesday, Feb. 23. 1858. Continued to haul our houses and things to the upper fort, having abandoned the lower fort on account of Indian difficulties.

Thursday, Feb. 25. Started very early with a load of wood for the upper fort. On my return I noticed that the Indians were traveling towards the upper fort in small bodies. They seemed to be friendly, but we feared they did not mean any good. So we loaded up our goods, there being five of us (namely J. A. Wilkin, *Oliver* T. Robinson, J. T. Willis, *Haskell* V. Shurtliff, and myself). We left the lower fort about 1 o'clock. Soon after we started we could see that the Indians had taken our herd and were guarding them on the bench about half way between the two forks. We concluded to go by the bottom road, and had not proceeded far when the Indians saw us, and commenced yelling. Before we reached the crossing of the cliff they surrounded us ~~and~~ started to shoot. We drove on till some of the teams had crossed the creek. They kept firing at us, riding in circles close to us. Cartos shot *Haskell* V. Shurtliff in the arm and the same ball entered the hand of *Oliver* T. Robinson. *James* T. Wilcox tried to get his gun which was on the hay, but could not find it. We left our teams and started for the brush on the river. Before we got far a ball hit *James* T. Miller in the body, but he continued to run. He spoke to *J. T. Wilcox* soon after he was shot, saying that he was shot and could not run any more, at the same time telling him to take his pistol. The Indians continued to rush on. I called to the boys to stop and shoot. We stopped and turned on them, when the Indians whirled their horses and ran. We continued on and got separated in the brush. *James* T. Wilcox and I crossed the river. We could hear the Indians hooting and also heard three guns fired. We could also see that they had set our loads on fire. We had only two Colts revolvers, our guns not being loaded. We went down the river, nearly opposite the lower falls, ^{or rapids,} and laid in the brush till it began to get dark. We could hear the Indians driving off our cattle. Under cover of the darkness we started up the river, keeping close to the brush, until we got to the place where they had burned our wagons, when we took to the road and went to the upper fort. Here we learned that *Geo. Mc Bride* had been killed that *Fauntleroy* ^{Welch} and *Andrew* ^{Cumley} ~~Ceep~~ were badly wounded and that *Pres. Smith* was slightly wounded. We also found that *Haskell* ^V ~~A.~~ Shurtliff and *Oliver* F. Robinson had got in ahead of us. The Indians had got all of the horses but five, and all of the cattle but about 45, being about 20 head of horses and 200 head of cattle. *James* T. Miller had not got in

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and we wanted to go after him, but Pres. Smith did not think it would be wisdom until morning. ~~Fountain~~ Welch had been shot in the small of the back. ~~Andrew~~ Quigley was hit in the right shoulder, the ball ranging towards his neck, ~~Thomas~~ S. Smith was shot in the right arm below the elbow. Another shot had hit his suspender, and taken a button off his pants. Another ball ^{had} passed through his hat, and another hit the horse he was riding. ^{He lost his Colt's revolver} The Indians got three Colt revolvers and one fife. ~~Waskill~~ V. Shurtliff was shot through the left arm, and above the elbow and ~~Oliver~~ J. Robinson in the right hand. We estimated the number of Indians at about 200.

Friday, Feb. 26. Eleven of us started in the morning to hunt for James T. ~~Meyers~~ ^{Miller}. We found him about ^{thirty rods} 30 miles from where ~~the~~ ^{our} wagons were burned. To all appearances he had fallen dead when shot. The Indians had stripped him of his clothing. He had been shot through the left arm, the ball entering ^{my} the left side ^{and} passing through his body. Another shot ^{had passed} through the right side. We brought his body home for burial. Both men ^(Geo. McBride and James T. Miller) were buried in the evening, dressed in a full set of ~~the~~ ^{of} temple cloths. They were buried in separate ^{and} coffins, laid side by side. We spent the rest of the day ~~arranging~~ ^{arranging} to cache our wheat. Two Indians came onto the hills above the fort and ^{rods} read the war circle. They did not seem very friendly.

Sunday, Feb. 28. The brethren met together in the morning and concluded to stay until news could go and come from ^{the Valley} Nevada. We went to work making bastions and fixing up to defend ourselves. I was appointed to take charge of one ten, ~~Egra~~ ^{Egra} J. Barnard and Baldwin H. Watts started in the evening for the Valley. ~~The first of~~ February

Monday, ~~March~~ 1. Continued fixing up the fort. One Indian came upon the hill above and seemed to defy us. He fired his gun and went off. The boys wounded on Thursday ^{were} ~~are~~ doing well.

Tuesday, ~~March~~ 2. We continued to work ~~upon~~ the fort; the weather was very cold. ~~The~~ Wounded boys still improving.

Thursday, ~~March~~ 4. Weather very cold. This was fast day. I helped take care of ~~Andrew~~ Quigley and ~~Fountain~~ Welch.

Friday, ~~March~~ 5. Three Indians came in and wanted to make friends. They ^{said} ~~held~~ they would bring in 30 head of cattle tomorrow.

Saturday, ~~March~~ 6. Worked on the fort all day. Indians did not come according to agreement.

Sunday, ~~March~~ 7. Went to meeting. ~~Isaac~~ J. Clark and myself

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were the speakers. The Indians brought in 28 head of cattle. They seemed friendly. *W*

Wednesday, March 10. Indians continued coming in and appeared to be friendly. *The wounded boys were* The Boys, all getting better.

Thursday, March 11. All hands continued to work about the fort. The Indians brought in 8 head of cattle.

Friday, March 12. Rainy day, wounded boys are getting along as fast as can be expected. An Indian brought in one horse and three calves.

Monday, March 15. Indians continued coming in, yet they do not seem to be friendly.

Saturday, March 20. Eleven boys in from Salt Lake Valley, bringing word for us to go home. They *said that the* ~~say~~ soldiers are *were* still at Ft. Bridger. Got word that my folks are all well.

Tuesday, March 23. About a hundred men came in from the Valley to help us home. There are fifty men from Farmington behind them.

Wednesday, March 24. Twenty-five Indians came up from camp to make friends. Pres. Smith concluded to keep some of them until the cattle were brought in.

Thursday, March 25. About a hundred men, included myself went down to the Indian camp, ~~twelve miles below~~ *twelve miles below* the fort, ~~and took~~ *taking with us* the Indians whom we had kept prisoners during the night. They voluntarily gave up ten horses and three cows. We came back to the fort and found that 50 men from Farmington had just got in, all safe.

Friday, March 26. Ten men started home to carry the word how we were getting on. Pres. Smith concluded that the team should start tomorrow.

Saturday, March 27. Started about two o'clock p.m. for home camped at the foot of Little Mountain. I stood guard all night, 30 horsemen came up in the evening.

Sunday, March 28. Traveled 12 miles, snowing. H. Harman's wife gave birth to a little girl and got along well.

Monday, March 29. Considerable snow, which made traveling disagreeable, camped at the Meadow.

Tuesday, March 30. Still snowing. We crossed the divide and camped on *Bear* ~~Barr~~ Creek.

Wednesday, March 31. Traveled down to Spring Creek and camped.

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Thursday, April 1. Traveled to the mouth of Spring Creek, most of the horsemen ~~w~~ left and went on ahead. ~~There were~~ There were about 70 of us left with the ^{or} team.

Friday, April 2. Went to the mouth of the ~~Sarman~~ ^{Kamas}, ~~weather~~ ^{The weather was} getting more pleasant. Camped on Snake River, 5 miles below where we first came to it.

Sunday, April 4. Crossed the ten-mile stretch and forded Snake River at Windy Point. The roads were good and ^{the} weather pleasant.

Monday, April 5. Passed the Black Foot missionary station, and got some flour that had been left for us. Crossed Ross's Fork and the Portneuf. Camped at a small stream between the Portneuf and Bannock in the upper road. Considerable snow fell.

Wednesday, April 7. Traveled up the Bannock until we came to Cedar Point, at which place we found a note, stating that ^{who were traveling ahead of us} the boys had had some difficulty with the Indians, and that Bailey Lake had been shot and scaled ~~had~~. We went two miles further up and camped.

Thursday, April 8. Crossed the Fort Hall divide, snowing hard all day with heavy wind. Camped on Cold Creek.

Friday, April 9. Wind blowing very hard. We hitched up about 10 a.m. and drove to Henderson Creek. Weather ^{cleared} ~~filled~~ off. There was considerable mud.

Saturday, April 10. The day was pleasant, drove to Cold Springs east of ^{Bear} ~~the~~ river. We found ^{the} river freezing ^{over,} yet we had no trouble in fording.

Sunday, April 11. / Passed through Box Elder, ~~and~~ found the folks all moving south, agreeable to Pres. Young's instructions. We camped at the ^{point} ~~foot~~ of the mountain, ten miles north of Ogden City.

Monday, April 12. I got home ^{to Farmington} and found my family all well.

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Baldwin Harvey Watts, who took an active part in the Salmon River Mission, being one of the first missionaries ^{there} gives the following:

Salt Lake City, Utah, Oct. 9, 1917

"I, together with Ezra Barnard, left Ft. Limhi ~~on the night of~~ on the 28th of February, 1858, about 8 o'clock at night, headed for Salt Lake City with the express for Pres. Brigham Young. *This was three days after the battle with the Indians.* The next morning, we were 56 miles from Ft. Limhi, traveling on good horses, and we stopped ~~and ate~~ ^{to eat} breakfast, letting our horses graze, and we then started across the Salmon River Divide. It took us from early morning till 2 o'clock in the night to make the 7 miles, the snow being so deep that we had to break the trail for our horses. The second day we traveled about 60 miles ^{and} ~~struck~~ ^{made} camp on the Snake River, ~~opposite~~ ^{near} Market Lake. The third day we made our way down the Snake River and crossed a stretch of 10 miles, ~~where we had to~~ ^{had to} again travel on top of the snow, it being about 2 ft. deep; it would bear us up but not our horses. We arrived at what is now known as the Idaho Falls and camped. The fourth day we came on down and ~~struck~~ ^{near} camp on the Portneff river where it enters into Snake River. From there we traveled up Bannock Creek and about noon we came across a little band of Indians that had not heard of the breaking ^{up} of the Mission caused through trouble with the Indians. Bro. Bernard's horse being lame, we hired a horse from the Indians for him to ride on. We crossed over the Bannock Divide and camped on Deep Creek at the head of the Malad Valley. We made our way on down that day to Box Elder (now Brigham City) and here we were taken in carriages and buggies, getting us through as fast as they could day and night, and we arrived in Salt Lake City on the morning of the ^{5th} ~~7th~~ day just at day break. We called up Daniel H. Wells and he got up and told Pres. Brigham Young. ^{of our arrival} We went to him and I gave him the letter and he immediately sent out orders for Col. Cunningham to come to his office. He came and was instructed by Pres. Young to gather up a company of 150 men and go at once to the rescue of the missionaries on Salmon River. All this was done. I returned back with the express (which was composed of 11 men; B.F. Cummings being captain) to Salmon river Bro. Bernard remaining and coming back with the company, he having a lame foot. We found the brethren all well ^{at Fort Limhi} and glad to see us, as we had entertained great fears of their all being murdered by the Indians, they having no chance to hear from us

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Or we from them. Col. Cunningham and his company arrived in a few days, and after making preparations to return with the missionaries they dispatched a company of ten men with the express to Pres. Young again and I was one of the ten. When we arrived on Bannock Creek on our return home at the Narrows the Indians attacked us and Bailey Lake was killed, we had about 17 head of horses and mules stolen which left some of us on foot. It made it necessary for us ^{to} exchange from time to time some traveling afoot ^{for a time} and others on horseback. We hurried on to let Pres. Young ^{that} know the missionaries were safe as well as the company. In all I traveled 1200 miles through snow and ice in 19 days, in carrying the express on ~~three~~ trips to and from Salt Lake City.

W. Baldwin of W. W. W. W.

1858

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William Van Norden Carbine, a resident of La Grande, Oregon, and Edwin N. Austin of Salt Lake City, who passed through all the early experiences connected with the Salmon

River Mission, ^{gave} gives the following account of the same, ^{at the Mission's} Office, Salt Lake City, June 7, 1918.

"About the ^{had taken} middle of March, 1858, Ezra T. Barnard and Baldwin Watts brought an express from Fort Limhi, giving an account of the Indian massacre which took place there. Pres. Brigham Young called Col. Cunningham, Capt. Horton D. Haight (who led a company from Farmington) Capt. Layton (led another company from Kaysville), and another company or two from Ogden, and a number of men from Salt Lake and Lehi. These ~~captains~~ were divided up into companies of tens, in Capt. Haight's company there were Thos. E. Ricks, Wells Smith, and John Bennett, and two other captains of ten. Capt. Layton also had five captains of ten, with 50 in the company and adjutant and captain. Capt. Layton had the same.

In Capt. Ricks ten (the first ten) there were the following privates: Edwin H. Austin, Hyrum Judd, (adjutant of the company); Jetson Shepherd, Elisha Manning, De Tyler, Henry Busenbark, Peter Barkdall, Henry Hinman and John Blanchard, Oscar Rice, and Luther Fuller. ^{& Newton G. Austin}

In Capt. ^{John} Bennett's ten, there were Nathaniel Booth, Thos. ^{or an} Blacker, John Bloxam, John Hill, Joseph Hill, Wm. Galbraith, William V. N. Carbine

The names of the men in the other tens we cannot remember.

Each man was ^{to himself} equipped with two horses, with saddle and bridle, horse blanket, and his bedding, and food, a gun, two pistols and ammunition, but many of them did not have the full supply. There were two wagons for each ten.

Our company did not leave until after the first company, but the first day Capt. Haight's company, of which we were members, traveled to Ogden City and camped there. The second night we camped at Brigham City where we laid over Sunday, some of us attending meetings there, and letting our horses feed on the tithing office hay. The third day we camped on Bear River, this day's journey being slow on account of mud. The fourth day we went to Bear River we passed Barnard's. The fifth day we went to Malad City and camped on a bench east of Malad, that night we had a heavy snow storm. The sixth day we passed down the canyon, the snow being so deep we had to hitch ropes to the wagon tongues and pull with our hands, to help the horses, especially when they fell down.

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The seventh day we passed on to the Portneuf river, camping at Black Foot, The eighth day we went to Market Lake, having crossed Snake

River, and that night found us camping on Kamas Creek. The ninth day we traveled to Birch Creek and about the tenth day found us at Ft. Limhi, where we were received by the missionaries there with open arms, we had also overtaken the Lehi boys on the road.

Our camp line and routine of the day was something as follows: Had reville at daylight, morning mess, each mess, ^{of ten taking turns in} taken ~~a turn~~ ^{at} at cooking, and sharing guard duty at night. Traveled about 15 ^{miles} or so until noon, where we generally stopped and had dinner and in the afternoon traveled about 15 miles, at night we had our camp fires, with wrestling, jumping and running, singing and story telling for amusements, and each night usually found us drenched owing to snow, rain and mud, and our clothes were none too warm and of very primitive style, in fact on our return journey many of us were in rags and suffered severely with the cold. One incident particularly occurred when Bocey-watt, a Shoshone chief, of a small renegade band, rode in the war circle on top of a little hill, which is an Indian custom meaning for all to gather there and gather their forces. This occurred just before we got to Ft. Limhi, and when the Indians saw that we were well armed they said they were friendly.

At Fort Limhi we stayed several days, helping them ^{to} gather up their effects, preparing them for abandoning the fort. The brethren who had been massacred by the Indians had been buried ^{or buried} on the north east corner in the fort. An express consisting of Ezra Barnard, Baldwin Watts, Bailey Lake, ^{George W. Hill, Amos R. Wright} John Blanchard, Tom Workman, Thos. Bloxam, John Bloxam, and ^{one or two} ~~three~~ others were sent ahead to Salt Lake City to let them know we were coming with the missionaries. The Indians attached this party near the head of Bannock Creek and killed Bailey Lake at Bannock Springs, and killed several horses. Our company afterwards found his body riddled with Indian arrows, stripped of cloths and scalped, and we put in a wagon packed in snow to bring him home.

Our return journey was similar to the first journey, and some were detailed to stay with the missionaries and settlers who couldn't keep up with the main company, as the company was hurrying back to be on hand should anything occur with Johnston's army in the Valley.

Our return journey was on a different route, ^{from Blackfoot} from Fort Hall We changed the route ^{across the ar} ~~down~~ to Portneuf, having first come to Ft. Hall ^{and then down Snake River to Fort Hall}

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from Black Foot ~~crossed~~ ^{We} Portneuf, and followed up Bannock Creek ^{or divide} to its head and thence over the Hannock mountain into Malad Valley. Then to Bear River, on to Brigham City and the settlement which were mostly vacated owing to the move south.

Among incidents related on the return journey, was the baking of crude cakes ~~akes~~ ^{Made} from flour, which had been stamped out by horses, and the composition was of chaff, sand, smutt and horse maneure. This we had taken from Ft. Lemhi, which had been ground in a little ~~grist~~ mill there (which Bro. Austin says was the first flour ~~mill~~ in the state of Idaho, Bro. Carbine bearing him out in this statement). The brethren were so hungry, ~~They took a willow or stick~~ ^{that} and after finding a cache of Flour at Black Foot, which had been left there by Cunningham ~~each~~ man mixed a little of the flour in the sack with his hands and putting ~~on~~ the stick baking ^{ed} it over the fire, Bro. Austin says it was better and sweeter than any morsel of bread stuff he ever ate, and it was mixed without salt or ~~raisin~~ ^{raising} just water. Another incident is related by Bro. Austin who says on his return journey his clothes were so ragged, that he had to sit down and hold his knees so people in the rear should not see his bare skin which was exposed to daylight, calluses were on his feet, from holes in his shoes.

After arrival back in their ^{homes} ~~feet~~ they turned their attention to helping move south, and were very thankful to get good food and good beds, as several nights had been spent with snow as a governing. The main body of the Latter-day Saints had already left for the south and passing through Brigham City ~~Eden~~ etc they found the homes deserted nearly everyone having started. Their own families however were awaiting their return, most of their relatives however had already left.

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Prosecuting Attorney, Idaho Falls, Idaho.

Under date of March 5, 1929, Elder J. T. Evans, wrote as follows:

Historian's Office, L.D.S. Church, Salt Lake City, Utah.

Gentlemen: The old pioneers are fast passing away. We have one here by the name of Robert L. Bybee, and he gives me the following information. Perhaps you already have this, but I placed the same in notes, and thought you would be interested in it, in case there was something of historical value in the same. Bybee will be pleased to make an affidavit, should you desire the same, pertaining to the following facts:

Bybee says he was born May 4, 1838, in Clay County, Indiana; that he will be of the age of ninety-one years his next birthday. He claims further to be the only survivor of the expedition which was sent to Fort Lemhi to give aid to the distressed colonists who had settled in that place. He says that about March, 1858, in answer to a call from Governor Young, that 150 volunteers from the counties of Weber and Davis to go to Fort Lemhi to aid in putting down Indian depredations and attacks, and to give aid to the colonists in that section, ~~and~~ ^{that} he was among the volunteers from Davis County under one Christopher Layton, termed Captain Layton, and this company joined with the Weber County volunteers under Gilbert Belnap, termed Captain Belnap; the two companies were organized into one, under Colonel Cunningham, who assumed complete command.

The company left Utah early in March, 1858, for Fort Lemhi on the Lemhi River, a branch of the Salmon River, in what was then Oregon Territory. The company went as a cavalry and was governed upon strictly military principles, including an hour of arising, bugle calls, roll calls, meals, etc. He speaks of making peace with the Indians by means of interpreters at their several appointed meetings, ^{and} about aiding the colonists in their return to Utah, when the company of volunteers were dismissed at Ogden by Colonel Cunningham.

In returning to Utah, an advance guard was sent to take word to the Governor that all was well and the colonists returning. He, being with the main body of the colonists, came to Bannock Creek, about 15 miles west of Pocatello, and there found one of the advance guard dead, namely, Bailey Lake. He had been shot by Indians, several arrows sticking from his back, and had been stripped of his clothing.

Mr. Bybee relates how they took the man's body, relieved one of the light wagons of its load, placed snow in the wagon, made a place within the snow for the body, placing the body therein, and covered the same

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completely with snow. They presumed that the whole of the advance guard had been killed until they reached the Malad Valley, when one by the name of Bernard, who had moved from Farmington to the Malad Valley, informed this company that the advance guard had passed through the said Malad Valley and were safe. Bailey Lake was taken to Ogden, where he was buried.

Mr. Bybee has tried to get a soldier's pension from the government heretofore, but has failed. You no doubt have all the above facts in your records, but if there is anything more to learn from Mr. Bybee before his time on earth is up, we shall be glad to give the same to you."

(Original on file in Historian's Office)

The data for this report was obtained from the diaries of, and personal interviews with, members of the colony, who were present and were actual participants in the scens above described in this report
Respectfully submitted by the Committee on Pioneer, Ogden, Utah.

ROBT. MC QUARRIE, Chairman,

JOSEPH PARRY,

JOSEPH HALL, Secretary.

NOTE.

The Committee are indebted to Prests. Louis W. Shurtliff and C.F. Middleton for the closing account of this mission.

Salmon River Mission.

The following article was written by Elder Andrew Jenson and published in connection with a pamphlet giving the history of the Bannock Stake of Zion up to 1890.

The Salmon River Mission.

SUPPLEMENT TO THE HISTORY OF THE BANNOCK STAKE OF ZION.

More than thirty-five years ago, or about twenty-four years before the first Latter-day Saint settlement was made in the Snake River Valley, Fort Limhi, on the east fork of Salmon River, was founded as a missionary station among the Bannock Indians. This was done under the direction of President Brigham Young, who, also, about the same time, established frontier settlements on Green River east and in Carson Valley west, with a view to extending the borders of Zion, the intervening valleys and suitable points to be filled subsequently with settlements of the Saints.

It was at the annual conference of the Church, held in Salt Lake City, April 7, 1855, that a number of brethren were called to go and locate a settlement among the buffalo-hunting Bannock and Shoshone Indians in the far off north, in what was then Oregon Territory, and Elder Thos. S. Smith, of Farmington, Davis Co, Utah, a man of considerable experience, was appointed to take charge of the colony. Most of the brethren who were called on this mission, made preparations at once to fill it, and on the 15th of May, 1855, Prest. Smith, together with other brethren, left their homes in Farmington, and other places, and on the 19th they arrived on Bear River, north of Brigham City. On the following day (the 20th), the camp consisting of the following named brethren were organized for traveling: Thos. S. Smith, (President of the mission); Francillo Durfee, (Captain); Wm. Burgess, Jun., (lieutenant); B. F. Cummings, (sergeant); D. Moore, (historian of the camp); Ezra J. Barnard, Thos. Butterfield, Wm. L. Brundage, Nathaniel Leavitt, Pleasant Green Taylor, Israel S. Clark, Charles Dalton, Geo. R. Grant, Isaac Shepherd, D. Moore, Geo. W. Hill, Gilbert Belnap, Wm. Birch, John Galligher, J. W. Browning, David H. Stephens, Baldwin H. Watts, Joseph Parry, Ira Ames, Jun., Abraham Zundel, Charles McGary, Wm. H. Batchelor and Everet Lish.

From the encampment on Bear River the expedition continued the journey through Malad Valley, over the Malad divide, and down Bannock Creek to the Portneuf, which stream they crossed on Mr. McArthur's bridge, paying \$11 for that privilege. On the 29th they arrived at the ferry on Snake

River, immediately below where the Blackfoot River empties into the Snake. It took them three days to cross the river with their wagons and stock, the ferry-boat needing repairs before it could be used. On the 2nd of June the journey was resumed, and a northeasterly course taken for about sixty miles over an almost trackless waste of barren sage brush plain, and along the right bank of the river until Market Lake was reached. Then the camp turned to the left and traveled in a northwesterly direction, over rocks, sage brush and sand, by way of Mud Lake and up Spring Creek (now Birch Creek), until they reached the Salmon River Pass. Through this part of the country they made an entire new road, not having as much as an Indian trail to guide them. Continuing through the Pass over the divide to the upper valley of the Salmon River, the head-waters of the east branch of that river, now known as Lemhi River, was soon reached, and here President Smith called a halt. Selecting five brethren of the camp, he proceeded, on the 14th of June, about thirty miles further down the river to explore for a suitable place to locate a settlement. On the 15th they selected a site for a fort and a tract for farming land, after which Prest. Smith returned to the main camp, which moved upon the site chosen on the 18th.

With that energy and determination characteristic of Mormon pioneers the brethren immediately commenced to make improvements, and they soon

had a black-mith shop in working order and also had coal burned, a plow made and a corral built for their stock. By the 10th of August they had built a fort wall and gates, seven houses and the blacksmith shop, besides breaking and planting several acres of land, and doing a great deal of fencing. They called their location Fort Limhi, after Limhi, a Nephite king mentioned in the Book of Mormon.

Fort Limhi (now spelled Lemhi) consisted of a neat stockade inclosing a space of sixteen rods square, located on the bench land a short distance from the right bank of the east branch of Salmon River, now called Lemhi River, in what is now township 19 north of range 24 east, Boise meridian. It is about twenty miles above the point where that stream unites with the main Salmon River. It is also about 125 miles northwest of Market Lake on the Utah & Northern Ry., or 147 miles northwest of Rexburg. Market Lake is 257 miles by rail from Salt Lake City.

The distance from Salt Lake City to Fort Limhi, the road the missionaries generally traveled in 1855-58, was about 379 miles.

The valley in which Fort Limhi was located is small, but the soil on the river is rich, and the table lands afforded, at that time, good pasturage for stock. Timber was also abundant on the river and on the adjacent mountains.

There is a very good pass through the Rocky Mountains east of Fort Limhi, through which the distance to Horse Prairie, on the headwaters of the Missouri River, is only about fifteen miles.

August 13th and 14th, 1855, twelve of the company were sent to Utah after supplies, in charge of Capt. Durfee; and B. F. Cummings and John Galligher were dispatched to Salt Lake City with the mail, being ordered to return as soon as possible.

On the 14th (August) the fort was honored by a visit from a party of government troops and a topographical engineer from the settlements in Oregon. They were in search of some Indians who had murdered a company of Oregon immigrants the year previous. They seemed very much pleased at finding a few whites in that remote part of the country, and after looking at what the brethren had done, and being informed of the time they commenced, they thought it almost incredible that so much labor could be performed in so short a time by so few hands. Up to that time only a few Indians had been seen around the fort, as they had not yet returned from their hunt, but those who were lingering around showed the warmest tokens of friendship.

Sept. 29th, 1855, B. F. Cummings, accompanied by J. R. Clawson and Lot Smith, arrived at the fort, bringing the mails from Salt Lake City. They had left Ogden on the 18th.

On the 17th of November, Capt. Durfee and company returned to the fort with twelve wagons laden with supplies of wheat, corn and other seeds and several hundred pounds of flour. Five families also accompanied the brethren.

By the beginning of December, 1855, a large amount of hay had been cut, the field enlarged, much more ground broken, and about fifteen acres of land sown with wheat, besides which several more houses had been built in the fort. The weather had been pleasant during the fall, but there was now two or three inches of snow on the ground.

On the 5th of December, Thos. Butterfield, G. W. Hill and seven others left the fort with two ox-wagons to return to the settlements in Utah, where they expected to spend the winter.

In March, 1856, President Smith, accompanied by others, traveled to Utah, with pack animals, and on arriving in Salt Lake City, reported the condition of the Salmon River mission to Presi-

dent Brigham Young, who was much pleased with what the missionaries had done, and concluded to strengthen the settlement by calling more brethren to go and locate there. This was done at the general conference which was held in April, 1856, and among those who responded to the call made on that occasion were Thos. Corless, James Walker, Thos. Day, Richard Margetts and John Preece, of Salt Lake City, George McBride, James Miller and Fountain Welch, of Farmington, Oliver Robinson and many others. These brethren started on their missions soon after conference, some of them taking their families with them. When this new company of missionaries arrived at Fort Limhi, the brethren there were already busily engaged in putting in crops, and an addition was now made to the field on the north side, in order to give the newcomers an equal show for farming with the first settlers.

Prest. Smith returned to Fort Limhi July 8th, 1856, and found the missionaries in good health and spirits, "notwithstanding they had witnessed the almost entire destruction of their crops by grasshoppers, whose unrelenting ravages had blasted all anticipations of an abundant harvest, the prospect of which could not have been more flattering previous to the inroad of the devourers. The grasshoppers left without depositing their eggs." The loss of the crops put the brethren to serious inconvenience, as they thereby were compelled to again (like the previous year) haul their flour and seed grain from the settlements in Utah. A company of brethren started for supplies on the 28th of July and arrived in Salt Lake City about the middle of August. Most of them returned in due course of time with provisions, seed grain and other articles of food and clothing needed by the settlers.

Considerable winter wheat was sown in the fall of 1856, when another small company of settlers arrived to strengthen the colony, having been called on missions to do this like the other brethren who had gone before them. Peace and good health prevailed among the brethren at Fort Limhi during the winter of 1856-57.

In the spring of 1857, President Smith again visited Utah, but returned to Fort Limhi on the 8th of May, 1857, in company with President Brigham Young and a strong escort who came to pay a visit to the Saints in Oregon. The following interesting account of this visit to Fort Limhi was written by a member of the party and published in the DESERET NEWS of June 10, 1857:

"His Excellency Governor Young, Presidents Heber C. Kimball and Daniel H. Wells and Elders Orson Hyde and Franklin D. Richards, with several others, left Salt Lake City, on Friday, the 24th of April, to visit the settlement on Salmon River, to rest their minds, to invigorate their bodies, and to examine the intermediate country. The company reached Brigham City on the afternoon of the 25th, attended meeting there in the forenoon of Sunday, the 26th, were joined by Elder Lorenzo Snow and others of that city and several from Ogden City, North Ogden and Willow Creek, and in the afternoon passed on to Bear River ferry, crossed over and camped on the right bank and organized by unanimously electing Presidents Brigham Young, Heber C. Kimball and Daniel H. Wells, presidents of the company; Elders Orson Hyde, Franklin D. Richards and Lorenzo Snow, chaplains; Robert T. Burton, captain; Jesse C. Little, marshal; Warren S. Snow, sergeant of the guard; Albert Carrington, Jesse W. Fox, and T. D. Brown, engineers; James W. Cummings and T. D. Brown, clerks; with a captain to each of the five tens. The organized company comprised 115 men, 22 women and 5 boys, with 168 horses and mules, 54 wagons and carriages, and two light boats, with decking planks for ferrying.

"On the 27th and 28th the general course was a little west of north, up Bear River to the ford, then deflecting westerly into Malad Valley, which opens onto Bear River, and up that valley, crossing several small tributaries to the Malad, also its left hand fork, and camping on the 28th near the head spring of the right hand branch of the right fork of the Malad, where the Hudspeth Cut-off on the California road crosses. The Malad Valley, from its southern extremity to the cross range of mountains between the main right and left forks, has a varying width of from four to ten miles, has a generally fertile soil, a surface peculiarly well adapted to irrigation, is well grassed,

tolerably well watered, rather scantily supplied with fuel and timber, and is bounded on the east and west by ranges of low mountains, the points and peaks of the western range being smoothly rounded and covered with grass nearly to their summits. Taken altogether it is ^{now} the best locality for settlement of any observed on the route beyond Bear River.

"From the junction with the Hudspeth Cut-off the new track made by the settlers in going to Limhi leads northwesterly, and by a smooth, somewhat winding and gradual ascent, in about six miles reaches the summit of the northern rim of the Basin, 133 miles from Salt Lake City. From this point the descent is rather rapid down the crest of a narrow and rocky spur ridge into Bannock Valley, which has a general course north, ten degrees west, averages about four miles wide, is tolerably well grassed in some portions, very sparsely timbered, opens onto Shanghi Plain (the greatest desert region surrounding the Three Buttes), and is bounded on the east by the Basin rim and its spur ranges, and on the west by a rugged range which blends with the Goose Creek Mountains. The Bannock is a small stream with a sluggish current until it is joined by its right-hand fork, which considerably increases the volume and speed, after which it soon enters the Plain and runs a more westerly course in a narrow, steep-banked channel to its outlet into the Snake River, some three miles below the mouth of the Portneuf. A few small willows, birch and alder fringe the Bannock.

"From the mouth of Bannock Valley the road enters upon the southern border of Shanghi Plain, and, keeping a general course a few degrees east of north, intersects the emigrant road from the States to Oregon some six miles south by east from Fort Hall, and follows that road across the bridges over the Portneuf and Ross Creek, when it leaves the old road to the right and strikes Snake River from one-fourth to one-half a mile below the mouth of Blackfoot Fork, and 193 miles from Salt Lake City. The Portneuf issues from the hills a few miles above the bridge, which is some six miles southeast of Fort Hall, and at the bridge runs with a rapid current five feet deep by forty feet wide, being swollen by the melting of the snow. The narrow strip of bottom land upon this stream is rendered nearly useless by alkaline patches, sloughs, and the numerous spring runs that burst forth along the base of the upland banks. There is a narrow margin of good land along Ross Creek, and the first low hills east of the road are well clothed with grass, but timber would have to be obtained from the rugged mountains some twenty or more miles further east.

"We reached Snake River by noon of May 1st, when a wharf was built on the left bank and the boats at once prepared for ferrying, and by 10 p.m. the company and their vehicles were all safely crossed over, at an average of nine minutes to a wagon, including a rest of about half an hour. The animals were all safely swam on the morning of the 2nd. This river, though very low for the time of year, is at the ferry about 130 yards wide and eight feet deep in the center of the channel with a strong current, has but little bottom land so far as we traveled upon its bank above the ferry, a distance of 56½ miles in a northeasterly direction, is plentifully supplied with islands, has the customary willow fringe with a few small, scattering cottonwoods, a few current bushes just blossoming, still fewer dwarf cedar, and is crossed by several belts of black volcanic rock.

"Among the pebbles and boulders thickly strewn on the banks of Snake River, sand stones and lime stones of various qualities are the characteristic kinds, interspersed with numerous specimens of granite and a few of porphyry.

"The ford on Snake River is 13½ miles above the ferry, at a point where three islands divide the river into four channels, but the water, though low for the season, was too high for crossing with wagons, as was also the Blackfoot Fork.

"Should travel ever warrant the alteration, the ferrying point should be near the ford and a bridge be made across Blackfoot, thus shortening and otherwise bettering the route.

"Meeting was held in the forenoon of Sunday, May 3rd, during which Elders Lorenzo Snow, Franklin D. Richards and Orson Hyde, and Presidents Brigham Young and Heber C. Kimball made instructive and appropriate remarks upon union, conduct in traveling, etc.

"The general course from leaving Snake River to where the road strikes Spring Creek is west by south for 43½ miles, crossing a small sluggish stream called Kamas, and passing by a small pond named Muddy Lake, into which the Kamas empties.

"The circuitous route from near Fort Hall to Spring Creek is caused by the want of grass and water in the region of

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the Three Buttes, there being no other apparent hindrance to traveling across that portion of Shanghi Plain, except breaking a track through the sage which almost everywhere densely clothes it.

"Spring Creek, where the road strikes it, was about ten feet wide by one and a half deep, with a gravelly bed and rapid current; is fringed with small willows, birch, and alders, interspersed with a few small cottonwoods, and either sinks or forms a pond a few miles below. The valley here opens into Shanghi Plain, has an average width of about five miles, a general course north, by 30 degrees west, is rather poorly grassed and is bounded on the east by a long, lime stone spur range from the Rocky Mountains and on the west by the high, rugged, east flanking range of the Salmon River Mountains.

"The ascent to the summit of Spring Creek Pass, a distance of 37 miles and 330 miles from Salt Lake City, is very smooth and gradual, as is also the descent, with the exception of a few smooth ascents and descent in the pass, caused by table

land cross ranges connecting the Rocky and Salmon River Mountains.

"From this pass the course is north-westerly down the right hand fork of Salmon River, from near the source of its headwaters in the Rocky Mountains to Fort Limhi, a distance of 49 miles, and northeast from the mouth of the Little Muddy, a small affluent to the right bank of Deer Creek, which is the first branch of Salmon River intersected by the road, is a narrow gorge in the Rocky Mountains (which here are not very lofty and terminate abruptly on the bench land) through which it is said to be only three or four miles from the waters of the Salmon to the waters of the Missouri River. The right hand fork of Salmon River, from its source in the Rocky and Salmon River Mountains to its junction with the left hand fork, about twenty miles below Limhi, has but little bottom land and no valley, and may be said to run in merely an open canyon. It has the usual willow, birch and alder fringe, until within a few miles above Limhi, from which point small cottonwoods thickly cover the narrow bottoms. The left hand fork of Salmon River rises in Kanab Valley in the Salmon River Mountains, at an estimated distance of 120 miles west of Limhi, and pursuing a northeasterly course, joins the right hand fork, and both run in a still narrower canyon for about twenty miles, when the river enters the

mountains. The left fork of Salmon River is stated to be nearly twice the size of the right, which at Fort Limhi was some twenty-five yards wide and two feet deep, with a rapid current and gravelly bed.

"The company reached Fort Limhi at 6 p.m. on Friday May 8th. This fort is a neat stockade inclosing a space sixteen rods square, and has a large and securely fenced yard for animals, and a small grist mill not yet finished, though sufficiently so to be used. * * * There are two good sized fields mostly plowed and sown, in which the crops look promising, considering the coolness and consequent lateness of the season. The big and red sided salmon are said to be very plentiful here in their season, for which we were about a month too soon; but a few red-sided salmon were purchased from the Indians. They are a fine flavored fish, and average about two and a half feet in length. A few Bannock Indians had pitched their lodges adjacent to the fort, among whom Governor Young distributed many presents of blankets, etc., on the 11th of May, which were very gladly received.

"Sunday, May 10th, a meeting was held in the fort, and President Brigham Young Elders Orson Hyde, Franklin D. Richards and Lorenzo Snow, Presidents Heber C. Kimball and Daniel H. Wells, Patriarch and President John Young and President Thomas S. Smith severally addressed the congregation, and gave some excellent instructions. In the afternoon, Snack, the head chief of this tribe of the Bannocks, and several other Indians, came into the fort and had a smoke and a long and very friendly talk, in which Snack, head chief of the Utahs and who accompanied the expedition, participated.

"Sand stone of an excellent quality for grind stones and a very superior chalk are found a few miles below the fort, and coal is reported about twenty-five miles below, but no beds have not been examined.

We left Fort Limhi at noon of Wednesday, May 13th, and arrived in Salt Lake City at 6:30 p.m. of May 26th, having had a very pleasant trip out and back, and been absent 33 days.

"In this brief sketch of the journey and country but little allusion has been made to courses and distances, they being given in the accompanying table. The distances include the turnings to and from noon halts and camps."

Courses and distances from Salt Lake City to Fort Limhi on Salmon River.

LOCALITIES.	Distances between Points.	From Salt Lake City.	Courses.		
Farmington	15,913	15,913	} N.		
Ozgen	20,801	36,714			
Box El 97	22,049	58,763			
Bear River Ferry	11,773	70,536			
Bear River Ford	9,995	79,531			
First Spring Creek	11,400	91,031			
Barnard's Fort	2,585	93,616			
Utah and Oregon Line	2,390	96,006			
Henderson Creek	5,588	101,594			
Willow Spring	4,270	105,864		} N 20° W.	
Deep Creek	4,298	110,162			
Muddy Creek	3,040	113,202			
Lower Creek	7,483	120,685			
First Crossing Malad	1,401	122,087			
Malad Fork	4,376	126,463			
Head of Malad	1,135	127,598			
Summit of Basin	5,830	133,428			
Bannock Creek	3,772	137,190			
First Crossing of Bannock	1,084	139,179	} N. 10° W.		
Camp on Bannock	7,992	147,171			
Crossing of Bannock	8,127	155,298			
Right Fork of Bannock	9,564	164,862			
Bannock Bench	3,394	168,256			
Junction with Oregon and California Road	4,277	172,533			
Portneuf River	4,024	177,157		} N. 10½° E.	
Ross' Fork	7,750	184,907			
Snake River Ferry	8,400	193,307			
Snake River Ford	13,474	206,781			
Snake River	10,401	217,182			
Cedar Point	7,292	224,474	} N. 27½° E.		
Snake River	16,630	241,104			
Leave Snake River	8,723	249,827			
Canas Creek	15,092	264,919			
Muddy Lake	5,376	270,295			} N. 46° W. } N. 88½° W.
Summit of Mt	4,227	274,522			
Spring Creek	18,511	293,033			
Camp on Spring Creek	9,525	302,558			
First Crossing of Spring Creek	4,683	307,211			
Second Crossing of Spring Creek	2,076	309,287		} N. 30° W.	
Third Crossing of Spring Creek	3,868	313,155			
Bear Creek	11,765	324,920			
Summit of Divide	5,216	330,136			
First Crossing of Deer Creek	5,568	335,804	} N. 34° W.		
Second Crossing of Deer Creek	6,655	342,460			
First Fork Salmon River	7,121	349,581			
Second Fork Salmon River	0,341	349,922			
Camp on Salmon River	5,951	355,873			} N. 43½° W.
Summit of Mountain Springs	14,227	370,100			
Second Creek Crossing	6,764	376,864			
Fort Limhi	2,076	378,940		} N. 12° W.	

Soon after President Young's party returned to Utah, more farming land was surveyed at Fort Limhi, and an addition made to the fort; and at a meeting held May 27, 1857, it was decided to build another fort on the first creek to the north. This second fort (where a few houses subsequently were built, and several of the brethren spent the following winter) was laid off by

President Smith and others two days later (May 29th).

June 14, 1857, President Smith again left for his home in Utah, leaving Thomas Bingham in charge at Fort Limhi during his absence. He returned Oct. 22nd following, and then remained with the colony until it was broken up the following spring.

A pretty good crop of wheat and

Done Nov 7: 1858

Salmon River Mission.

other grain was raised in the fall of 1857, which in fact was the only crop of any consequence raised by the brethren while on that mission.

On the 25th of February, 1858, while several of the brethren were busily engaged in mowing hay, hauling timber, etc., a large party of Bannock and Shoshone Indians (many of whom lived around the fort, and had previously been very friendly) made a sudden break upon the herd and drove off most of the stock belonging to the fort, at the same killing Geo. McBride and James Miller, and wounding President Thos. S. Smith, Fountain Welch, L. W. Shurtliff, Oliver Robinson and Andrew Quigley. A man named J. H. Powell, who came into the Flat Head country with Geo. Stevens' surveying party, and was afterwards in the employ of persons under Mr. Burr, late U. S. surveyor in Utah, was with the Indians and assisted them in plundering and killing the brethren.

Elder Thomas Corless, one of the Salmon River missionaries, in describing this Indian outrage, says that he and a number of other brethren were at the fort when the alarm was given that the Indians were in the act of stealing the herd, comprising the cows and oxen belonging to the settlers, which were grazing on the low hills a short distance east of the fort. Immediately a party of ten men (nine on foot and one on horseback) started out to assist the herders (Brothers Andrew Quigley and O. Rose), and were endeavoring to head off the stock, when Indians to the number of one hundred and fifty or more surrounded them and commenced shooting with guns and bows and arrows. The brethren, seeing the overwhelming number of the enemy, soon began to retreat towards the fort, but the Indians tried to cut them off, and the brethren were compelled to fight their way through the ranks of the savages, while the bullets and arrows were flying thick and fast all around them. George McBride, who was the only white man on horseback, ventured out some distance ahead of his companions, and was killed at the commencement; and Brother Quigley, one of the herders, and Fountain Welch, were wounded at the same time. One ball passed through Brother Corless' hat, another cut off the knot of his neck-tie and a third grazed his left ear. Elder Corless has always ascribed it to the miraculous interposition of the Almighty that the brethren were not all killed.

President Smith, in his private journal, gives the following account of this sad affair:

"Thursday, February 25th, 1858. As I was returning from the field to the fort I saw a large party of Indians riding at full speed toward the point where our herd was grazing. Quick as possible I unharnessed my horses, and, mounting one of them, proceeded, in company with Ezra Barnard, who was also mounted, toward the herd. After going about a mile we discovered that the Indians had got possession of all our stock, and that they were driving back the brethren who had gone in pursuit ahead of us. As soon as the Indians saw us, six of their warriors took after us, when we changed our course toward the other brethren, but seeing that we could not gain the point where they were, we turned toward the fort, and as we rode down the bench, the Indians, who pursued us, fired upon us, one of the bullets passing through my suspenders and lodged in my horse's right jaw, a little below the joint. The horse jumped, whereby my left stirrup broke, and I, losing my balance, was thrown off the horse. In the fall I lost my pistol. Fortunately Brother Barnard caught my horse, but before I could reach him, a ball passed through the rim of my hat near my right ear, and while I was in the act of mounting, another ball passed through the upper part of my right arm, a little below the elbow, as the Indians continued shooting all the time. We reached the fort without further difficulty, but in running I had to hold my hand over the wound of my animal to prevent him from bleeding to death.

"Soon after we got in, the brethren who had gone out on foot also returned with Brother Welch, whom the Indians had shot in the small of the back. The ball lodging against the back bone, he had also been struck twice on the head with a gun; and after taking his gun and ammunition and stripping him of his shirt the savages left him for dead.

"The Indians who had chased us to the fort now joined their companions who were driving off our herd, and I sent out ten men to hunt for the missing herdsmen. While they were gone Brother O.

Rose, one of the herders, came in unurt. The ten men returned a little before sunset with the dead body of Geo. McBride, who had been shot from his horse and stripped of everything except his socks, pants and garments. He was also scalped. The ball that killed him had entered his body under the left arm and came out under his right arm. The ten men also found Brother Andrew Quigley, who was shot in the shoulder, the ball lodging against the collar bone. He had been struck several blows on the head and left by the savages for dead, but after they had gone, he came to and subsequently recovered.

"There were five of the brethren down where the other fort stood, after hay, and the Indians meeting them there immediately opened fire upon them, and drove them from their teams, killing James Miller and wounding L. W. Shurtliff and Oliver Robinson.

"One ball passed through Brother Shurtliff's right arm below the elbow and then through Oliver Robinson's right hand. James Miller was shot through in the same manner as Geo. McBride; he ran a few steps and fell dead; the Indians stripped him of everything.

"All the brethren came in that night except James Miller, whose dead body was found the next morning by ten men I had dispatched for that purpose."

The following day (Feb. 26th) the remains of Geo. McBride and James Miller were buried by their companions. The other brethren who were wounded subsequently recovered.

On Saturday, the 27th, some of the brethren made preparations to cache their wheat, as they were desirous of returning to Utah, but at a meeting held on the Sunday (the 28th) President Smith asked the missionaries if they were satisfied that they had filled their mission, and would they return without word from President Young? The reply being in the negative, a vote to send an express to Salt Lake City prevailed, and that same evening, after dark, Ezra Barnard and Baldwin Watts started on this dangerous expedition.

On the 1st of March the brethren went to work repairing the fort and building bastions with the timber which had been hauled from the lower fort. This labor was continued for several days and the brethren also threshed their oats, worked on the mill-race, started to make a cannon, etc.

On the 8th some Indians brought back twenty-eight head of the stolen stock and pretended to be very friendly. The following day they brought back seven cows and a yearling.

On the 20th the mail and several brethren arrived from Salt Lake City, bringing the news that 150 men were coming to help the missionaries away. On the 22nd this company, in command of Colonel Andrew Cunningham, arrived, and on the 24th the colonel and President Smith, with sixty other men, visited the camp of the Indians, who delivered to President Smith three cows and calves and six ponies in payment for cattle they had killed.

On the 26th ten men started from the fort for Salt Lake City with the mail and messages for President Young, stating the condition of the camp, as it was feared at the headquarters of the Church in Salt Lake City that all the brethren of the mission had been murdered by the Indians.

On the 27th the ox teams, with a portion of the missionaries and such effects as they could take with them, started

for Utah, and on the 28th Fort Limbi was entirely vacated by the departure of the remaining brethren, who left with horse teams, together with their friends who had come to help them away. President Smith gave the friendly Indians about six hundred bushels of wheat and left about a thousand bushels with them to trade for horses. The two companies arrived in Utah safe and well. But the ten men who had left with the mail on the 26th, in charge of Elder B. F. Cummings, were suddenly and furiously fired upon by a party of Indians in ambush, while traveling up Bannock Creek, on the 31st of March, 1858. On this occasion Bailey Lake, one of the party, was killed by the Indians, who also robbed the company of eleven horses. The rest of the brethren reached the settlements in Utah a few days later.

Thus ended the famous Salmon River mission which proved to be one

Salmon River Mission.

of the most dangerous missions ever performed among the Indians in the North; and no attempt has since been made to establish any settlement of the Saints on Salmon River; most of the lands cultivated by the missionaries are now included in the Lemhi Indian Reservation.

Different theories have been advanced as to the cause of this sudden and unexpected Indian outbreak, but the most correct one is perhaps based upon the fact that the U. S. soldiers, under General A. S. Johnston (who were encamped in the mountains near Fort Bridger, in the winter of 1857-58) were influencing the Indians at that time to commit all manner of depredations upon the "Mormons." It was even asserted by parties who ought to know that the officers of the army were offering the Indians a cer-

tain amount for every "Mormon" scalp they could secure. At any rate, it was generally believed in these early days that the Salmon River outbreak was due to the influence of the soldiers.

The whole Salmon River region remained in undisturbed possession of the aborigines until 1866, when mining discoveries opened up the country, and Salmon City, a mining town was founded in the spring of 1867, at the point where Lemhi River empties into the Salmon, about twenty miles northwest of where Fort Limhi stood.

A county called Lemhi, which in 1880 had a population of 2,230, was created by the Idaho legislature, Jan. 9, 1869. Were there any Saints in this region of country now, they would geographically belong to the Bannock Stake of Zion.

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In the fall of 1897 Elder Charles R. Savage visited this Salmon River country. On his return he wrote the following which was published in the Deseret News (weekly) of 1897.

TRIP TO SALMON CITY, IDAHO.

To reach the city named above, take the Oregon Short Line, Butte division, get off at Red Rock, 338 miles from Salt Lake City. It is not much of a place as to size, but it is the shipping point for places reached only by the old-time conveyances—mule teams and stage coaches, that our Semi-Centennial Jubilee has been reviving and bringing to notice. While I was there a train load of cattle was being made up. The poor brutes were punched and prodded to fill up the cars. Huge wagons heavily laden in pairs, and other conveyances of the old-time pattern, were rolling out.

Next in order was the daily stage line—elegant four-horse coaches. We have exchanged the conductor with his punch for the one with the whip, and proud indeed is the passenger who claims the seat near the driver—the post of honor and the one most sought after.

Salmon City is seventy miles away, yet is within speaking distance. A telephone line costing \$4,000 has been built connecting that distant point with the rest of the world. The road thither, part of the way, is over an undulating country. Cattle ranches are seen on the river bottoms, distant mountains fringe them, the road is a good one, the stage time about six miles an hour. You do not leave Red Rock until nearly noon and reach Midway toward evening, where a comfortable station awaits you, and you stay for the night. Midway enjoys an elevation of 6,800 feet. Early next morning the climb to the summit of the mountain begins.

The summit once reached (elevation 7,500 feet), you are on the great dividing line of the continent. A few miles north, near Horse Prairie, is the tiny streamlet that may be called the birth-place of the mighty Missouri, whose waters finally reach the gulf of Mexico. To the west begins another creek that runs into Lemhi river. This one soon gets into Salmon river; and on towards the setting sun, the Salmon and Snake rivers combine to make the great Columbia river.

The road over this mountain is a safe one. The descent is made by one of the wheels being encased in an iron boot. In winter sleighs are used. The drivers are careful men—very few accidents occur—the most timid need not be afraid of taking chances with them. Down, down we go. The distant Salmon river mountains loom up in the west, a ribbon-like line is seen away in the distance, we are told it is our road, and sure enough it is. We reach Sutherland's and find we have dropped down 1,700 feet in two or three miles.

It is fun to hear stage men talk horse. Each one has his name; each horse possesses an individuality, peculiar to himself. They enjoy pet names—Jerry, Jeff, Dan, Bruiser, and so forth. But one thing I am proud to say is that no more humane drivers can be found than good stage drivers. Seldom or never have I seen them whip their horses. In blinding snowstorms and pelting rains, the stage driver has to forge ahead and take such chances that few envy him.

Railroad men also have their talks, but in other channels. Among the bravest men of the present day are railroad engineers running fast trains. They can tell all the merits and demerits of their "kettles" as they call them, as do our stage drivers the faults and failings of their equine pets. Some of the greybeards remember the swagger of the old time overland stage drivers who used to strut around with a silver race horse on their watch chains. When they reached a stopping place, they put on more airs than the captain of an ocean greyhound. But their race is nearly run. One of these days electricity and compressed air will replace them all; fire wagons will be a thing of the past.

You leave Montana on the divide and enter Idaho. The road to Lemhi river is through a long canyon. Here and there are boxes on posts into which our drivers put packages. They are for some lonely prospector, settler, or miner, leading lives of hermits in the search for golden treasures.

The last change of horses in the Lemhi valley is near Sharkey's and on his farm the famous old fort built by the Mormons in 1855 is seen. It looks like the old dirt wall now seen on the bench north of Salt Lake City. Shocks

of grain now fill the center of it. It is close to the stage road, on the left hand side going towards Salmon City.

There is a long story connected with these dirt walls. The blood of the brave Pioneers stains them. The bones of noble men who sought to carry the olive branch of peace and help to the Indians lie near them. Thus it is that the early Pioneers in many cases who sought to benefit the Indian tribes were made to suffer for their magnanimity.

It was in the spring conference, 1855, that a number of missionaries under the direction of Thomas S. Smith of Farmington, numbering 23 in all, were called to go and make a settlement in this unknown region, and on the 15th of June the fort was located. A settlement was started, crops were raised, and great progress was made in reclaiming the country. But the grasshoppers visited them in 1856 and destroyed their crops. President Brigham Young, and a large escort, visited the valley in 1857. In February, 1858, the Indians attacked the settlers, killing George McBride and James Miller, and wounding the president of the colony, Thomas S. Smith, also Fountain Welch, L. W. Shurtliff, Andrew Robinson and Andrew Ougley. The fort was finally abandoned March 8, 1858.

In 1866 the mining excitement brought in the ubiquitous prospector, and Salmon City was founded. It is located near the junction of the Lemhi and Salmon rivers. The distance is twenty miles from the fort to the city. The road runs on the west side of the valley. The mountains are lofty and well timbered, and the soil is fertile and produces good crops. The elevation of Salmon City is 100 feet lower than Salt Lake City. Beautiful crops of grain give a golden tinge of plenty to the farms.

Idaho is a well watered state. Plenty of water fills the soul of the irrigator with joy. Some fresh farms are seen near the location of the fort, but as the elevation is 5,000 feet, fruit is not a certain crop. Gold mining is the industry that gives life to the country.

The fluctuations in the price of silver do not worry the Salmonians. Nearly every one you meet in this fishy city looks to be well fixed. No signs of poverty are in sight. There are some fine stores and neat residences, and the usual number of shanties that go to make up a mining town. The location is an admirable one. The climate, with the exception of a few extreme cold snaps, is very pleasant. If you have any money to "blow in" for mining purposes, you will be made welcome. If you are after land to settle upon, do not go there. It is all taken up.

There are some good mines near by. The Monolith—of which Junius F. Wells is president and superintendent, is located forty-five miles down the river. Supplies are floated to it on rafts and boats. The sides of the river below are precipitous. Getting out gold bars in such a place is no kindergarten work. Still I saw some of them that ran up into the thousands. Floating goods is a risky job on the Salmon river—almost as difficult as floating the bonds of a railroad scheme. But where is it that men will not go, to get out the king of metals?

I was proud to see one of our foremost Utah boys making a success in a vocation requiring so much tact and energy, in such an unlooked for location.

It will be a long time before the iron horse gets into the Salmon river valley, but one of these days there will be a big population there.

C. R. SAVAGE.

Des. News 53:581

The following article on the Salmon River Mission was published in the Deseret Evening News of July 18, 1914:

REMINISCENCES OF IDAHO PIONEER LIFE

Ogden, July 19.—Prest. L. W. Shurtliff has received from N. I. Andrews a complimentary copy of the Idaho Recorder, printed at Salmon, which gives an extensive account of the celebration there of Independence day, at which Prest. Shurtliff made an address. Excerpts from the copy of The Recorder follow:

Mr. Andrews very fittingly paid a high tribute to the distinguished guest and said that Judge Shurtliff was to Utah what Col. Shoup was to Idaho. Judge L. W. Shurtliff, of Ogden, Utah, spoke for a few minutes of the pleasure he experienced in again visiting this county and witnessing the marvelous growth and improvements which had taken place since his first trip to this valley in 1855. He paid a glowing tribute to the early pioneers of the valley, the fruits of whose labors we are now enjoying. Judge Shurtliff is a well preserved gentleman for his age and the useful and active life he has led, but his voice was not very strong and it would tax his strength too much to say all that he wanted to, that he had prepared a short history of the founding of the first settlement in this valley. This article was read by Prof. Henderson, who accompanied Judge Shurtliff.

Prof. Henderson in responding to the introduction of Mr. Andrews, said that he was a native of Utah but by adoption a son of Idaho. He read the article prepared by Judge Shurtliff.

HISTORY OF LEMHI.

Some years ago Mr. Frost started to gather material for the writing of the history of Lemhi county. He secured from Judge Shurtliff a copy of a report given from the Eleventh Irrigation congress of Ogden City. Finding the task of writing the history beyond his means, Mr. Frost gave up the work. Among his papers the writer found this manuscript and knowing that it would be of general interest at this time put it into type. The article is made up of this report combined with parts of the address of Judge Shurtliff, not contained in the report.

It was 59 years ago that I first visited this beautiful valley.

To the south the nearest white settlers were in Utah, 350 miles distant. To the east the western frontier was in the state of Minnesota and Iowa. Only a few scattered settlers could then be found along the Pacific coast, and to the north there was no limit to the endless stretch of barbarism. If at that time I had tried to estimate the change which this country has actually undergone, my imagination could not have proved fruitful enough.

I did not land in this country at that time by accident. Neither was I lost, nor alone. I was not here on a fishing trip, or hunting game or gold. Nor was I merely passing through and stopped to camp. But I was here with a company of friends with ox teams, and wagons loaded with provisions and implements of industry. We were prepared and intended to remain right here and build a commonwealth just as you have done.

Our company was selected from Ogden and Salt Lake City. We had 13 wagons and 26 yoke of oxen. Our wagons were loaded with implements of industry and provisions to last us a year. We were well organized to keep ourselves orderly, and well armed to protect ourselves from savage Indians.

Thomas S. Smith, Ezra J. Barnard and Isaac Shepherd, of Farmington, Davis county, Utah; Baldwin H. Watts of South Weber, Utah; George R. Grant, Kaysville; Charles Dalton, Israel J. Clark, of Centerville; William H. Batchelor, Ira Ames, William Bundridge of Salt Lake; Thomas Butterfield, West Jordan; William Burgess, Provo; Abraham Zundel, and Everett Lish, Willard; Francello Durfee, David Moore, Benjamin F. Cummings, Gilbert R. Belknap, Joseph Parry, Nathaniel Leavitt, Pleasant Green Taylor, Charles McGear, John Gallagher, John W. Browning, David H. Stevens, William Burch, George Hill of Ogden, Utah.

The following officers were elected: President, Thomas S. Smith; captain, Francello Durfee; secretary, David Moore; captain of the guard, B. F. Cummings.

JOURNEY COMMENCED.

Thus organized, on the 20th day of May, the company commenced their journey.

The country through which we traveled was a dreary waste, very unforbearing, and covered thickly with wild sage, and at that time was but little known to white people. It was eastern Oregon, now Idaho.

You may wonder what the purpose of the colony could have been. There were three purposes: The first was to acquire more territory and provide homes for the thousands of emigrants coming into Salt Lake City every year. Second, to civilize and Christianize the natives. Third, our purpose was to establish peace with all the Indians of the intermountain west.

They arrived at this point June 15. Here they built a fort and named it Fort Lemhi.

FIRST IRRIGATION.

About the 22nd of June the colony planted peas, potatoes, turnips, etc. This was the first irrigation that was done in the Great Northwest. Bancroft gives this credit to these first settlers. The crops of the first year were a failure, being destroyed by a

heavy frost on the night of the 4th of September. The same year the grasshoppers appeared in countless numbers and deposited their eggs.

Prior to the loss of the crops it was discovered the supplies on hand would run short and the seed remaining would be insufficient for next year's sowing. So early in August, about one-half of the colony returned to Utah for supplies and to carry the mail. In July, 1855, Louis W. Shurtliff and John Leavitt started from Ogden, Utah, with four yoke of oxen hitched to a wagon loaded with supplies and mail and arrived at the Salmon river country, August 18, 1855.

They returned on the 19th of November, 1855, bringing the mail from Utah. Some of them also brought their families.

By the first of December, 1855, Prest. Smith ascertained that their food supplies would be exhausted before the first of March, 1856. He called for volunteers to go to Utah for more supplies and also to carry mail. The following night eight men responded: viz: George W. Hill, Joseph Parry, Abraham Zundel, William Burch, Isaac Shepherd, Thomas Butterfield and William Batchler.

They left Fort Lemhi on the 4th of December, with an outfit consisting of eight men, six yoke of oxen and three wagons. They arrived in Ogden on December 26. On March 28th, they left Ogden on their return trip to Lemhi with the mail from Utah and their supplies, bringing with them the following new colonists:

NEW COLONISTS.

Alexander Hill, John Preece, Sylvanus Collet, Thomas Abbott, Wal. McIntyre, William Perkins, Thomas Carles, Thomas Day, Clifton S. Browning, Joseph Harker, Jacob Miller, George McBride, Henry A. Cleveland, Thos. Bingham, William Shaw, John Murdock, Parson Webb, James Walker, R. B. Margetts, Henry Nebeker, William B. Lake, Hathron C. Hadlock. The party reached Fort Lemhi May 15th, 1856. They were in charge of Joseph Parry.

An addition was made to the colony by the arrival of M. D. Hammond, H. V. Shurtliff, E. Robinson and Owen Dix, who brought the mail from Utah. They came in during the summer of 1856.

In July, L. W. Shurtliff and Nathaniel Leavitt carried the mail from Lemhi to Utah, and had a narrow escape from death by the Indians, near where W. B. Lake was subsequently shot and killed. During this summer Lot Smith and Clawson arrived from Utah with the mail and returned with the mail for Utah.

David Moore, Pleasant G. Taylor and others were sent with the mail to Utah and to bring back supplies. Jan. 22, 1857, Thomas Smith, P. G. Taylor, Lachonius Barnard and Louis W. Shurtliff started with the mail for Salt Lake City and arrived safely.

Salmon River Mission.

WITH PREST. YOUNG.

The next trip to be undertaken by Louis W. Shurtliff was begun April 25th, 1857 in company with President Brigham Young and others, whose party arrived at Fort Lemhi May 8, 1857. On the arrival at Snake River, after a consultation it was decided to send P. G. Taylor and Louis W. Shurtliff ahead. They made the trip by riding day and night with only one camp along the way after leaving President Young's party.

In May, 1857, the colony had a pleasant visit from President Brigham Young and a large company of others. This same year they raised about 2,000 bushels of wheat, besides other grain and vegetables. This was the first grain raised in Idaho by irrigation.

HOSTILE INDIANS.

It was in the spring or late winter of 1858 that the hostile Indians began to

gather from the north. There were several hundred of them. They whooped and yelled, and encircled us in their characteristic warlike fashion.

Col. Smith saddled his horse and called the men to follow him, and then started to head off the cattle which the redskins were stealing. Many of the men started to follow him, but Col. Moore organized a company of 10 to follow Col. Smith and detained the rest to defend the fort. The Indians fired on the colonists. George McBride and James Miller were killed, and Col. Smith and four others were wounded.

The fort was vacated March 28, 1858. On April 11, 1858, at 3 o'clock p.m., they arrived in Ogden. Before leaving Lemhi the colony cached their wheat in different places. There were about 2,000 bushels.

This ended the first mission to colonize the Great Northwest, to introduce the system of irrigation and endeavor to civilize the aborigines.

Salmon River Mission.

The following was published in the Idaho Recorder, published in
Salmon City Dec. 29, 1916:

**PIONEER DEPARTMENT
FOR RECORDER READERS**

The Idaho Recorder has arranged to include among its regular features for the ensuing year a pioneer department to be conducted by the Hon. John E. Rees. Mr. Rees is probably the best informed historian in these parts and one of the officers of the Lemhi Historical society.

He is filling also the office of county attorney. But aside from this Mr. Rees is a thorough investigator of the facts of the development of this state and indeed of the whole northwest.

The readers of The Recorder will be delighted with the new pioneer department thus to be conducted. We

feel sure it will stimulate a better appreciation of the splendid types of men and women who were our first settlers and who blazed the trails that are followed by the present generation to make our county what it is today, the best locality in the intermountain country.

The first installment of this feature will appear in the next issue, being a brief memorandum of early times in this locality as left by the late Senator George L. Shoup and carefully edited by Mr. Rees.

The range and the variety of the reading matter carried in this newspaper make it more and more a welcome guest in the homes it serves. The publisher hopes it may continue to please its readers.

1928

Salmon River Mission

The following concerning the Salmon River Mission is from the dictation of Robert L. Bybee:

EARLY INDIAN WARS IN UTAH.

I think it was in the year 1855. Prest. Brigham Young sent a colony of L.D.S. to settle in the Salmon River County. They located on Lemhi Creek. Possibly on what is now the Lemhi Reservation. They were quite prosperous in farming and other pursuits, lived in peace and good will with the Indians until about 1858.

There was a Mountaineer living there at that time by the name of Powel (I think) who was living with an Indian woman. He told the Indians the Mormons were there to take their land from them and kill off their game. This of course stirred the Indians to such a pitch of anger that they made a raid on the little fort and killed two of the settlers and wounded three or four others, and ran off all their stock or nearly all. I think an old Indian Chief whose name was Arimo, a friend to Prest. Young, made his way to Salt Lake City sometime in the winter of 1857-8 informed Prest. Young what had happened. Prest. Young at the time was Governor of Utah. Gov. Young called for volunteers to go immediately to the rescue of those Salmon River Settlers. One hundred and fifty men well armed and equipped, for those days, were soon ready to march. The men were mainly from Weber and Davis Counties, a few from Salt Lake City. Our officers were Col. Andrew Cunningham from Salt Lake City, Captain Christopher Layton, from Kaysville and Gilbert Belknap of Ogden, with other minor officers.

Early in the month of March we left Ogden City for Fort Lemhi. We went up through Malad Valley, crossed the divide into Marsh Valley. Down Marsh Creek to the Port Neuf River, entered Snake River Valley near where Pocatello now stands, crossed the Snake River on the ice near where the Blackfoot River enters into the Snake River. Passed up the west side of Snake River Valley, up Birch Creek over the divide on to the Lemhi. Arrived at the Fort Lemhi in the latter part of March, possibly about two weeks or a little more on the road out.

The settlers were sure glad to see us, Thos. S. Smith of Farmington, Davis Co. Utah, had command of the Fort. The Fort was in the form of a hollow square fortified by setting logs in to ground two or three feet and forming a palisade nine or ten feet high. The houses were built with the back part of the house against the wall around the inside of the Fort, one large gate on the east side.

The Indians were camped below the Fort on the Lemhi about eight or ten miles. There were a few friendly Indians hanging around the Fort. The next day after our arrival the officers held a council. They decided to send one of the friendly Indians down to the main camp and invite some of the head men to come up to the Fort, as Captain Smith wished to talk with them. We had two interpreters with us, Geo. Hill of Ogden and Amos Wright, who in after years lived in the Bear Lake country. They told the friendly Indians not to say anything about more white men having arrived at the Fort. In due time ten Indians came up through the bottoms below the Fort whooping, yelling and firing their guns, when they came to the Fort

the gate was thrown open. They all rode in and the gate was shut. We kept them inside until morning. Then leaving a part of our company to guard the Fort and the women and children the rest of us went down to the main camp. They appeared friendly. One of our interpreters talked with them. They said the Indians who made the raid were away in the mountains with most of the best of the settlers horses, we got what was left and what cattle they had not killed, and went back to the Fort. We then set about making arrangements for the homeward start. The settlers had built a little Burr mill for grinding their grain. We were now pretty short of flour, we ground up all the wheat and we ate it, bran and all, and glad to get it.

All things being ready for a start home, ten men were chosen as an express to go ahead and inform Gov. Young of our success, so far I remember the names of a few of them, Bailey Lake, Balda Watts, Geo. Barber, Geo. Hill, Jno. Blanchard.

The day after the express started for home we broke camp and bid good-bye to Fort Lemhi. We traveled slowly, but everything went allright until we crossed Snake River, and started up a small creek called Bannock Creek, some distance west of where Pocatello now stands. About the middle of the afternoon one day we saw one of the advance guard riding back in a great hurry, when he came up he said they had found a dead man on the opposite side of the creek. We formed camp soon as possible and placed out guards looking to safety of the women and children. We then went to see who the dead man was. It proved to be Bailey Lake, one of the ten men sent on with the express.

Salmon River Mission.

At a point of the mountain covered with cedars, just ahead some of the Indians ambushed the boys and when in firing distance, they began shooting. Our boys left the road and turned to the right and attempted to cross the creek. The crossing was quite muddy, Lake's horse mired, a ball from one of the Indians guns hit him and he fell dead. The Indians took all his clothes, his horse saddle and bridle and gun. We expected of course the other nine men had suffered the same fate. But no, thanks to a kind Providence they all reached home alright. We now made arrangements for taking Lakes body home with us. Father Collett was the Colony Balcksmith, he had a light wagon in which he hauled his tools, we unloaded the tools into other wagons. We then filled the wagon box with snow, tramped it down solid, then cut a hole in the snow the size of the body, then laid the body into the hole, covered it with snow then moved on. When we arrived at Brigham City the people were all gone., the same with Willard and Ogden, though a few men had been left at each place to guard the property. On making inquiry the cause of all this, we were told Prest. Young had ordered the people to move south. This was the spring of the move, 1858. I should have said Bailey Lake's body was taken home and buried in North Ogden.

I have written the above after a lapse of sixty years. There may be some errors in it, but in the main I believe it to be correct.

Rabt L. Bybee.

Salmon River Mission.

The following are the minutes of a meeting held on the site of old Fort Limhi, Limhi county, Idaho Wednesday, July 17, 1918, commencing at 11 a.m.

The meeting was held on a beautiful lawn, shaded by trees, in front of the residence of Mr. Frank Whitman. On motion of Pres. Lewis W. Shurtliff, Elder Andrew Jenson was chosen as presiding officer. After prayer by Pres. James Duckworth all joined in singing; "When First This Glorious Light of Truth, etc." in honor of the three martyrs of the Salmon River Mission (James Miller, Geo. Mc Bride and Bailey Lake) who were killed by Indians in 1858.

Elder Andrew Jenson read some interesting extracts from the history of the Salmon River Mission, giving an account of the founding of Fort Limhi in 1855 and the vacation through Indian troubles in 1858.

Elder Nofear Davis of the Blackfoot Stake presidency expressed his appreciation of having the privilege of visiting a spot which seemed sacred to him because of the tragic scenes connected with it.

Elder James Laird of Blackfoot took a deep interest in the history of the Latter-day Saints and therefore enjoyed to the fullest extent his visit to this historic spot.

Bishop Christian Anderson expressed his feelings of gratitude to the people who had inhabited the place, since the Saints left because of the care they had taken to preserve the old fort walls and sincerely hoped that the legislators of the state of Idaho would carry out their intentions of turning the site of Fort Limhi into a public park.

Bishop Charles S. Crabtree of Idaho Falls felt pleased that the present owner of the site had made enquiries in regard to the graves of the fallen heroes with a view to extend protection to them.

Mrs. Mayne Laird, president of the Relief Societies in the Bingham stake, and Sister Elizabeth Crabtree, both of Idaho Falls, expressed their gratitude for the privilege of accompanying the party to a place so rich in adventure and pioneer experiences as Fort Limhi.

John E. Rees, the president of the Limhi County Historical Society was next introduced as the man who had taken greater interest in the Fort Limhi site than any other man in this part of the country. Mr. Rees then briefly explained how he first became acquainted with the history of Ft. Limhi and that through the good work of the Historical

Salmon River Mission.

Society arrangements had been made for the state of Idaho to purchase the Fort Limhi site but through some technicality the governor had vetoed the bill. The bill ~~however~~ would be taken up again in the next Legislature and Mr. Rees said that he personally would not rest until the site of the old fort had been purchased and parked by the state of Idaho.

Norman I. Andrews, one of the former owners of the ranch on which Fort Limhi stood, said he enjoyed being present at this occasion, stating he had ^{spent} ~~septn~~ his happy honeymoon days at the place and always looked upon that spot of ground upon which Fort Limhi stood as holy ground. He held the Mormon people in great esteem and anyone who lived among them would always be in good company.

Elder Geo. T. Marshall, a High Councilor in the Blackfoot Stake, said he felt grateful for the privilege of being one of the members privileged to attend this meeting and wished all the sons and daughters of the pioneers of Fort Limhi could have been present to enjoy ~~with~~ ^{the} occasion with us.

Mrs. Eleonore E. J. Reynolds, a daughter of Andrew Jenson, sang "O Ye Mountains High" a very appropriate hymn for the occasion as Fort Limhi Valley is surrounded by lofty mountains.

Pres. Lewis W. Shurtliff, of Ogden, Utah, one of the founders of Fort Limhi, related interesting reminiscences of the settling of the place, the digging of the first ditches, the planting and harvesting of the first grain, etc. / ^{Pres. Shurtliff stated that} ~~The~~ Mormon settlers came to this place to help uplift the Indians and their mission was not in vain, for the majority of the Indians became fast friends of the early ^{white} settlers and much good was accomplished in teaching the Indians the ways of the white men. He also related his marriage to Louisa C. Smith, Jan 4, 1858, it being the first marriage among white people in the State of Idaho.

Pres. Shurtliff then introduced Mrs. Phillimelia Taylor, daughter of Baily Lake, one of the original pioneers of Fort Limhi and one of the three men killed by the Indians, and also Mrs. Elizabeth McIntire a daughter of Pleasant Green Taylor, Bro. Taylor too having been one of the original pioneers of Fort Limhi. Bro and Sister McIntire and Bro. Joseph L. Taylor, (the latter from Rigby Idaho) all three, children of the original Pion^{ers} of Fort Limhi, ^{also} ~~who~~ expressed their gratitude for the noble work of their fathers, and complimented the men who had owned the place, for having preserved the walls of the Fort.

Elder Eli C. McIntire, from Rexburg, also expressed his appreciation

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for being present on the occasion and said that he would do all he ~~pp~~ possibly could to comm^{em}orate the memories of the Pi oneers of Fort Lim ^{hi.}

Elder H. Andrew Benson, from Moreland was the next speaker; he was followed by Mr. Frank Whitman, the present owner of the site of Fort Limhi, who said he was very pleased with our visit and meeting. ^{He} said he had owned the place but a short time, and had planned making several improvements upon ^{it} the place, and not knowing the historic value of the old walls, had intended tearing them down, but now, since hearing the history of the Fort, he would not destroy the walls, but would do all he could to perpetuate the memory of the first settlers of Fort Lim^{hi}, by protecting the walls and the ground which they surrounded.

Pres. James Duckworth, from Blackfoot, said he enjoyed reading about the Pioneers of ^{Idaho} ~~Idaho~~, and that this day would always be a hallowed day to him.

Pres Duckworth was followed by Elder Alvin E. Olson, who made a ~~few~~ few remarks, after which the hymn "We thank thee, O God, for a Prophet" was sung and President Shurtliff ^{offered} ~~offered~~ the benediction.

ALVIN E OLSON, reporter.

THE MUTUAL IMPROVEMENT ERA.

The M. I. A. Era of this date contains the following contents some of which are copied here:

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VOL. III.

THE SALMON RIVER MISSION.

AN ACCOUNT OF ITS ORIGIN, PURPOSE, GROWTH AND
ABANDONMENT.

BY JOHN V. BLUTH, CLERK OF THE WEBER STAKE OF ZION.

I.

[The following account of the origin, purpose, growth and abandonment of the Salmon River Mission has been gathered from the conversation, and the private records, of several of the prominent missionaries who took part in the work. It has been read to, corrected and sanctioned by, Presidents L. W. Shurtliff and Charles F. Middleton, of the Weber Stake of Zion; Colonel David Moore, who was the secretary of the original organization; and also Elders Joseph Parry and F. A. Miller, all of whom were among the leading actors in this thrilling drama of early colonization in the far West. The ERA takes great pleasure in presenting to its readers the first extended narrative of this important mission which, though a seeming failure, was really the successful though remote beginning of the colonization efforts of the Latter-day

Saints which has since made the Snake River country and southern Idaho a veritable Garden of Hesperides. We shall be pleased to receive from other survivors of the Salmon River Mission additional facts or incidents that will prove interesting, or that will add to the true history of the movement.—EDITORS.]

In the settlement of these valleys the maintenance of friendly relations with the original owners of the soil—the Indians—became one of the most important problems for the new settlers. President Young's solution of this problem may be found in one of his expressions, so often quoted: "It is cheaper to feed an Indian than to fight him." This was his policy during the thirty years he presided in the Rocky Mountains. To that end, under his guidance and instruction, attempts were made to establish colonies among the Indians, that in teaching them how to live by tilling the soil they might be won from their roving and depra-datory habits and be taught the arts of industry and thrift. Some of the attempts failed in the establishment of permanent settlements, though each had its influence for good, and proved the wisdom of the policy of President Young.

In the year 1855, some three hundred missionaries were called to various parts of the country. Something over a hundred went west into Nevada, which was then part of Utah territory, under the leadership of Apostle Orson Hyde, settling near Carson City, where they remained until the "Move;" another one hundred, under the guidance of Elder George A. Smith, went southward, intending to settle the country in Iron County, which became a permanent settlement; some forty or fifty went out to the country near Fort Supply, about twelve miles from Fort Bridger, which settlement was broken up at the time of the "Move," and twenty-seven were assigned to take the mission to the Indians in the vicinity of Salmon River, in Idaho, then Oregon Territory. It is this last-named mission of which this article will treat.

The missionaries were called as all missionaries have been called in this Church, the majority of them having some five or six weeks in which to prepare for the trip. The personnel of the party was as follows:

Thos. S. Smith, Ezra J. Barnard, Isaac Shepherd, of Farmington; Baldwin H. Watts, of South Weber; Geo. R. Grant, of Kaysville; Charles Dalton, Israel J. Clark, of Centerville, Davis County; Wm. H. Batchelor, Ira Ames, Wm. Brundridge, of Salt Lake City; Thomas Butterfield, of West Jordan, Salt Lake County; Wm. Burgess, of Provo, Utah County; Abraham Zundel, Everett Lish, of Willard, Box Elder County; Francillo Durfee, David Moore, Benj. F. Cummings, Geo. W. Hill, Gilbert Belnap, Joseph Parry, Nathaniel Leavitt, P. G. Taylor, Charles McGeary, John Galliher, John W. Browning, Wm. Burch, David Stephens, of Ogden, Weber County, Utah.

The instructions received by the missionaries were to settle among the Flathead, Bannock or Shoshone Indians, or anywhere that the tribes would receive them, and there teach the Indians the principles of civilization; teach them to cease their savage customs and to live in peace with each other and with the whites; to cease their roving habits and to settle down; also to teach them how to build houses and homes; in fact to do all that they could to better the condition of these fallen people, and bring them to a better life. They were also instructed to take with them sufficient provisions to last them one year so that they should not be a burden to the people whom they were to civilize and convert, but rather to be able to feed them. They were also instructed to be honest and upright in all their intercourse with the red men. The missionaries were promised that if they would labor in humility for the redemption of these people and always have their welfare at heart that God would bless them and crown their labors with success.

On May 18, 1855, having taken farewell of their families, these twenty-seven men started out into the wilderness to make a home with the savages of the northern hills and valleys. They traveled northward through what is now Brigham City, at that time entirely unsettled, thence along the eastern base of the moun-

tains, crossing Bear River a little northwest of where Collinston is now located. There were no roads in those days, for they were pioneers in settling this northern part of the country. They had to make the roads as they went along, had to build bridges, or ford the rivers and creeks as best they could, their route lying up the Malad Valley. Up to the time of reaching Malad Valley their organization had not been effected, except that Thos. S. Smith had been appointed president of the party. A day's journey after ferrying across Bear River, they met the company of missionaries bound for Nevada, under Orson Hyde. Here they stopped and completed their organization, with Francillo Durfee, captain, and David Moore, secretary. Elder Cummings, who was at that time a captain in the Territorial Militia, was also appointed to assist Elder Durfee as captain of the guard. The outfit consisted of thirteen wagons with two yoke of cattle to each wagon, and a few cows. The party was divided into messes, five or six members to a mess, each member of which had his particular duty to perform. On the journey, their method of camping was that adopted by the Pioneers. Each morning and evening they gathered in prayer meeting, each member taking his turn according to roll call.

After being thus organized, they parted with the company bound for the west, and resumed their journey northeasterly, reaching the Bannock range of mountains in five or six days. Crossing this range, they continued their journey, passing close to the point where Pocatello is now located; crossed Ross' Fork and Blackfoot River, following up the Snake River which they also crossed once, until Idaho Falls, then named Eagle Rock, was reached. Noticing a very large rock in the center of the river at this point, it was suggested by some that here would be an excellent place for a bridge. A bridge now spans the river at this point. Turning northwestward, on leaving Snake River, they reached Market Lake, passing it on the east, and then crossed the lava beds. It was on the 6th or 7th of June that they left Market Lake, camping that evening at what was known as Muddy Lake. This was no more than a shallow depression in the country filled with water from the winter snows. At this time of the year, it was almost dried up and what water remained was thick and of a creamy tint, absolutely unfit for man or beast. In consequence, they had no water that night and left the next morning without breakfast, hoping to reach a creek the willows of which, it was reported by two of the brethren, could be seen about an hour's travel ahead. What they had seen, however, proved to be a mirage. They traveled a distance of twenty-five miles until late in the afternoon; they were almost perishing from thirst. Some of the cattle had already given out and had been left on the road. When almost driven to despair, they reached the foothills of the mountains and came upon a stream of water. Then there was rejoicing. After they had satisfied themselves, water was sent back to the cattle which had been abandoned, and they were saved; thus they narrowly escaped, one of the greatest dangers on their trip. They named this stream Spring Creek. At one time it was also called Birch Creek, and is now known in that section as Little Lost River, as the stream disappears in the desert. Along this stream they traveled for a distance of sixty miles on a gradual ascent until the top of the Salmon range was reached, at the head waters of the east fork of the Salmon River. A day's journey down the valley, they met Rock-i-kae, a noted Indian chief, and his family. They told him the object of their trip and were made welcome by him. They traveled down this river in a narrow valley, and finally stopped at a point about twenty miles above where this river empties into the Salmon River. This point was reached June 15, on the thirtieth day of their journey.

At this point the valley is not over a mile wide, situated at an altitude of about five thousand feet. The hills on the east, where the settlers afterwards secured their fuel and lumber, were well wooded. The settlers had now come a distance of 333 miles from home, that is, from Ogden, as was shown by the odometers they kept on the wheels of their wagons.

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The point picked upon for their fort was directly on the stream which now bears the name of Lemhi River. Here they at once began preparation for the building of a fort between the mountains on the east and the river, which they named Fort Limhi, the name being taken from the Book of Mormon. It is now spelled on the maps Fort Lemhi, or the Lemhi Agency, the country in the vicinity having been made an Indian agency and reservation since the abandonment of the settlement by the Saints. The country through which they had traveled was at that time but little known, and they had to find their way without guides, depending only on the information that they received now and then from straggling mountaineers who lived by their trapping, hunting and trading with the Indians, as to the direction they were to take to find the place where the tribes mostly gathered. The country was then known as Oregon Territory, which included what is now Idaho and Montana. Almost totally, it was inhabited by Indian tribes who were generally hostile and had but little sympathy with the whites, upon whom they looked as intruders who would interfere with their hunting, fishing and trapping grounds.

On their arrival, they found a large gathering of the Indians already there, mostly Bannocks, Shoshones, and Nez Perces, who had come up this way on their annual fishing trip, of which more will be said later. George W. Hill, who had learned their language, acted as interpreter, and through him the missionaries succeeded in making the Indians understand that they had come there to settle, that they were their friends, that they came to bless them by teaching them how to till the ground and how to build houses, so that they could live as the whites, and telling them that if they had no objections they would like to stop there and settle with them. The missionaries were received very kindly and were permitted to occupy the land and to cut the necessary timber for their houses, corrals and forts, but they were not to kill any game nor to catch any fish, of which latter there was a great abundance. That is, they were not to do so for the purpose of sale or profit, but they were allowed to have what they needed for their own use, though the brethren preferred to pay for what they used by the exchange of such articles of trade as they had at their disposal.

After the brethren had determined on the site for the fort, they at once began to get out some water for irrigation. The season was late, but they felt that they must still try and grow something for their winter's supply. The water was easily brought out of a small creek some fifty or sixty rods above Fort Limhi, where a dam was put in; they began plowing and planting, putting in quite a piece of ground in peas, potatoes, etc. This was the first irrigation ever done either in Idaho or Montana, or for that matter in the entire northern part of the country, so far as we now have record. In fact, Bancroft, the historian, gives that credit to these early settlers. The large canal built in 1857 is still in use by private parties who settled there after the mission had been abandoned. The settlers, however, found to their sorrow that not only had the planting been too late, so that, while the crop gave great promise, it could not mature, but the grasshoppers swooped down in countless numbers and ate off the entire crops to the ground.

A strong corral was built for their horses and cattle, and their next labor was to build the fort and put up houses for the winter. A spot, sixteen rods square, was laid out, and on the lines trenches were dug; logs about twelve feet long were placed in these trenches to the depth of three feet, making the palisade about nine feet high. Gates were placed in these walls, one on the east and the other on the west. The houses within this fort were built of logs. There being no mills, all the lumber to be used for doors, windows and floors had to be sawed out by hand. The brethren felt that they were but a mere handful of men in the midst of several strong tribes of Indians, generally hostile to

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the aggressions of the white man, and they were compelled to take every precaution against attack. Every night a strong guard was kept over the fort and the cattle, so as to prevent surprise and attack; and for the first year, the cattle had to be herded every day by a number of the brethren. They never went into the timber to get logs for lumber and fuel unless they were as heavily armed as their stock permitted them to be, always a rifle and a navy revolver. The summer's labor was exceeding arduous and fatiguing. Those now living, and to whom access has been had for this account, say that they never worked so hard in their lives as during this summer in order to prepare themselves for winter, both as to the needed supplies and as to the necessary protection and shelter from the hard winter and the Indians. In addition to their labors in plowing, planting and building, they also aided the Indians in their fishing.

As has already been stated, this was the fishing season, and the gathering of the Indians was very great. Early in the spring, the younger salmon, what is generally known among us as the salmon trout, come up the streams for spawning. These will weigh from eight to fifteen pounds. When they have departed, some time in the latter part of June and early July, the larger salmon come in from the ocean in shoals up the Columbia river, branching out into the various streams that empty into it, coming up the Snake, then the Salmon, and finally up almost to the head-waters of the Lemhi River, or the east fork of the Salmon, in fact, as far up the smaller streams as they can deposit their spawn. Prior to their arrival the Indians prepare for the capture of the salmon, and in this work they were this season helped by the missionaries. They aided them in constructing the dams which are made across the river. A net of peeled willows, woven together with their own bark, is stretched across the river on a framework of poles. In this net or dam, whichever term may best be used, a gateway of willows is made, large at the end facing the ascending salmon, and narrow where the fish pass through into the trap. Some four rods above, is placed another similar network, through which there is no passage. The salmon, on reaching the lower net, swim along until the opening is found, pass through and make the same search at the upper net. Seldom do they make the attempt to pass down the river, and if they did, they would find it difficult to get back. In their anxiety to ascend the stream, they jump the upper net to pass over. Salmon have been known to jump seven feet in the air, in their attempts to cross this barrier. To prevent their escape, a willow basket-work is erected on the upper side of the net, which receives all that succeed in getting over the net proper. As the fish, thus hemmed in, find no escape, the trap is soon perfectly alive with a struggling mass of salmon. Then the work of capture begins, and the fish are thrown out on the ground by the hundreds. As high as three hundred salmon have thus been caught in a few hours, weighing all the way from twenty to sixty pounds each. These fish are then sliced thin and hung up to dry on willow scaffolds, with a small fire underneath to partially smoke the sliced fish, and when thoroughly dry, they are placed inside the skins of the larger salmon, tied up in bales and put away for winter use. Salmon, thus dried, cured and baled, will keep in good condition for an indefinite length of time, and formed one of the chief supplies to the tribes in that vicinity during the winter.

Prior to the loss of their crop through the grasshoppers, it was ascertained that the supplies would run short and that the seed remaining would not be sufficient for next year's planting, so it was found necessary to send some of the brethren back to

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Utah for these things. About half of the brethren took this trip, among them being Elders Moore, Belnap, Durfee, McGeary, Grant, Clark and Taylor. They returned November 19 of that year, bringing with them their families. Francillo Durfee brought his wife and three or four children; David Moore, his wife and daughter, Louisa; Charles McGeary brought his wife, and I. J. Clark his wife and three children. Sisters Durfee, McGeary and Clark, and Sister Moore and her daughter, Louisa, were the first white females to settle in that part of the northern country. The last-named, on January 4, 1858, became the wife of L. W. Shurtliff, now President of the Weber Stake, who was then but a stripling boy. He had come out in August in company with John Leavitt, taking out a load of salt and supplies for the mission.

Winter set in quite early in November, bringing with it a large number of Indians. They had been told that the white settlers at Fort Limhi were their friends, and if that were so, they naturally expected that the settlers would share their food with them. To maintain a friendly feeling, the settlers complied with their wishes, and soon discovered that they would be short of food themselves. By the first of December, President Smith ascertained that their flour supply would be exhausted before March 1, and therefore called the brethren together for a council. The consensus of opinion was that some of them must go to Utah for more supplies, returning as early as possible in the spring.

During the year, though the Elders had been hard pressed with the work necessary to prepare themselves for the winter, they had not forgotten the spiritual part of their mission. They had preached the Gospel to the Indians, and had baptized a number of men and women. While the results in this work were not as far-reaching as they could have wished, the Indians apparently failing to sense the nature of the covenants they were taking upon themselves, it had the effect of making the settlers acquainted with them and gaining their respect and good will. They had been treated with respect and kindness by the Indians, and had dealt so honestly with them that they felt they were in no danger. Though a mere handful among these tribes, they felt as safe as if they were at home among their friends, and therefore had no fears in reducing their numbers by sending a delegation home to Utah during the winter. Volunteers were called for and eight responded. They were G. W. Hill, Joseph Parry, Abram Zundel, Wm. Burch, Ira Ames, Isaac Shepherd, Thomas Butterfield and William Batchelor.

They left December 4 on their dangerous journey of over three hundred miles. The snow was at that time nine inches deep, and they had two ranges of mountains to cross. Their outfit consisted of nine men, six yoke of oxen and three wagons. As one object of their departure was the saving of provisions, they naturally took with them only a scant supply. As they traveled, the altitude increased, the snow became deeper, and the weather grew colder. On the top of the Salmon Mountains particularly, the cold was very severe. Here, one day, they saw a herd of elk covering perhaps ten acres of ground, numbering several hundred, a larger herd than they ever saw afterward. On the 16th, they reached Fort Hall, at a time when all their provisions had been consumed. The snow at this point was fifteen inches deep. They called upon Captain Grant who lived here, engaged in trading with the Indians. The old man was sitting up in bed when they stepped into his cabin. In great astonishment, he threw up his hands exclaiming: "My God, and where do you come from?" Had they dropped from the skies, he could not have been more astonished, for he did not think it possible that any one could travel in such weather and with such an outfit.

They were treated very kindly at this point, Captain Grant giving them all the beef they wanted, a little bacon and groceries and some moccasins, but he could furnish them no flour, the severity of the winter having brought to the fort an unusual number of Indians. Thus supplied with a few provisions, they pro-

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ceeded the same day on their journey, having still one hundred and eighty miles to go. In crossing the Bannock Range, they found the snow so deep that it was a serious question whether they should be able to cross. One day they traveled from early morning to late at night but succeeded in making only three miles, the snow having to be tramped down by the brethren in front of the cattle before they could pass. That night they camped without food or water in a driving snow storm, consequently without fire or supper. They proceeded the next morning on their journey without breakfast or food for the cattle, going down the mountain. At noon, they stopped near a large spring at the head of the Malad Valley where the cattle were given an opportunity to crop the little grass and sage brush on the hillsides where the wind had cleared the ground of snow. Two days afterwards, they camped near Deep Creek, at a point where Malad City now stands, and the next night they reached the Utah line. Here a few families had settled several months prior, but they were exceedingly poor and could give the travelers but little aid. They were the first settlers in Malad Valley and were in charge of James Frodsham, a name well-known in many parts of Utah. The following day, Christmas eve, they left the settlement and forded the Bear River under great difficulties, the cold being intense, and the river frozen on both shores, though open in the center. They arrived in Ogden, December 26, in good health and "mighty hungry," most of the brethren more or less frost-bitten.

As an illustration of the difficulties under which the missionaries had responded to the call made of them, the condition in which Elder Parry had left his family may be cited. On his return this time, he found them in better health and circumstances than when he left, for then their condition was deplorable. They lived in a small log cabin, and for five months prior to his departure, his wife had been confined to the sick bed. On his departure, he left her perfectly helpless, with three children, one of them an infant and the oldest but five years of age, a thirteen-year old girl being all her help. Flour was selling at that time at twenty-five dollars per hundred, and in order to make up his proportion of the necessary year's supply, he was compelled to take with him all the flour they had. Thus was this brave woman left sick and helpless without food or money. She considered it her husband's duty, however, to perform this mission, and was willing to make all necessary sacrifice that good might be accomplished.

All of the brethren had left their families in somewhat similar circumstances, and naturally rejoiced at the temporary reunion. Wm. Batchelor found that his wife, whom he had married shortly before being called on this mission, had died during his absence. Their cattle arrived in Ogden as living skeletons, having dropped to this state from the well-fed and sleek condition they exhibited when the journey began twenty-one or twenty-two days previously. The people in northern Utah were at this time passing through what ever since has been known as the "hard winter." The grasshoppers had destroyed the wheat, and the intense cold was killing the cattle by thousands. Many of the Saints were compelled to live on bran-bread, and on the carcasses of the dead cattle, in order to save themselves from starvation. Owing to the death of their cattle, most of them had to haul their fire wood on hand sleds during the entire winter.

This company of nine left Ogden on their return to Limhi, on March 28, 1856, in charge of Elder Parry. They brought with them additional supplies, and were accompanied by twenty-two new missionaries, as follows: Alexander Hill, John Preece, Sylvanus Collett, Thomas Abbott, Wal. McIntyre, William Perkins, Thomas Carlos, Thomas Day, Clifton S. Browning, Joseph Harker, Jacob Miller, George McBride, Henry A. Cleveland, Thomas Bingham, William Shaw, John Murdock, Pardon Webb, James Walker, R. B. Margetts, Henry Nebeker, William Bailey Lake, H. C. Hadlock.

This party reached Fort Limhi, May 15, 1856, and found the mission in good condition. During this year they planted consid-

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erable grain and vegetables, which gave promise of an abundant harvest; but the grasshoppers hatched their eggs by the millions and devoured all the young crops, cleaning the fields as a floor and leaving them barren. Thus, for the second time, there was a total failure of their crops, nothing being left except here and there a straggling stalk of wheat, sufficient to prove that wheat could readily be raised at this point, contrary to the expressed statement of the mountaineers that the altitude was too high and the summer too short, in that mountain country, for the raising of grain. This summer, the mission suffered greatly for want of bread. For weeks they lived on fish, butter and milk. During this summer Elders Moore, Cunningham and Parry built a small grist mill, Elder Burgess having brought the mill-stones with him from Utah, while Elder Moore brought the mill-irons. Because of the failure of their crops, about one-half of the missionaries left for Utah during the middle of the summer to bring new supplies and seed wheat.

The harmony of the mission was greatly disturbed by the contentions and disputes caused by some of the brethren who had failed to drink in the spirit of the work, and who preferred to go contrary to counsel in their labors and in their trading with the Indians. On June 30, a party of nine brethren left for Utah, among whom were these contentious spirits, and the mission rejoiced when they took their departure. Among the new missionaries who arrived during this summer were M. D. Hammond, H. V. Shurtliff, E. Robinson and Owen Dix. In August, L. W. Shurtliff and Nathaniel Leavitt carried the mail to Utah, and this time had a narrow escape from the Indians near where Bailey Lake was afterwards shot and killed. Late in the fall, Elders Hill, Parry and Lychoneus Barnard were sent to Utah with the mail from the mission. They, as well as other brethren who went home this fall, among whom was David Moore, who took with him his family, were given the privilege of remaining home during the winter, with instructions to return as early as possible in the spring of 1857.

By this time, the brethren had made great progress in learning the Shoshone language, and were therefore better able to instruct the Indians in the principles of the Gospel, in the manner of their living, how to work, and how to better their condition. They met with very little success, however, in civilizing the Indians, and inculcating principles of industry. Their roving habits made them entirely unadapted for work, and they preferred that the brethren of the mission should do what labor was needed. But they entertained an excellent feeling toward the brethren and their families. Several of the missionaries married Indian women; there was no jar, no trouble, everything appeared satisfactory and full of good will. A little over one hundred Indians, men and women, had been baptized.

In May, 1857, President Brigham Young and a large company of the authorities, including Heber C. Kimball, General Daniel H. Wells and several of the apostles and leading men of The Church visited the mission. President Young told the brethren, in meeting, that they had come too far from home, as, in case of trouble, immediate help could not be sent. They should have stopped at a point about Blackfoot and settled there so as to be nearer their brethren. Otherwise he was pleased with the labors of the mission, and the spirit manifested, and now that they had settled here and everything seemed propitious he would see that more aid was given them by increasing the strength of the mission.

In his private conversations as well as in his public discourses, it was evident that he was not satisfied with the location chosen. Instead of a broad, open country, such as the Flathead country further north, there was here only a mountain gorge. The fort stood under the hills from which hostile Indians could easily fire on the inmates. Had it been built further west, they would have been too close to the river with its heavy growth of brushwood furnishing a safe lurking place for the savages. He advised the brethren, for their better protection, to build a blockhouse on a knoll lying east of the fort, build a mud wall around the fort, and put up strong bastions. In fact, the visiting brethren seemed

impressed with a sense of coming trouble, and with the necessity of taking all possible precaution against the treachery or the easily aroused enmity of contending tribes, in the midst of which the settlement had been established. A number of meetings were held, and valuable instructions were given. The brethren were exhorted to be patient and kind, to encourage and instruct the Indians, always set a good example before them, and never to bring reproach upon the cause. The visit proved exceedingly encouraging to the struggling missionaries.

They were troubled with grasshoppers, to some extent, this year, but succeeded in raising a fair crop of potatoes, and other vegetables, and two thousand five hundred bushels of wheat. Thus, after struggling three seasons against poverty, an unfavorable climate and the destructive grass-hoppers, they were at last successful in raising sufficient produce to sustain the mission until another harvest. The mission demonstrated the fact that grain could be raised on the head waters of Salmon River. The mission raised the first grain grown in Idaho and Montana, built the first houses and grist mill, and made the first irrigating ditches in that country, thus introducing this great system which has transformed the vast country now included in these states, from a desert to a fruitful country.

In September of this year Elder Parry, who had returned in the spring with the other brethren, was sent back to Utah in company with Elder Belnap, taking with them the mail and carrying to their home the good news of the success the mission had met with in raising good crops and in having maintained peace with the Indians. They arrived in Utah during the latter part of the month, and found the people very much excited over the news of the approach of Johnston's Army, which had been received a few weeks before their return.

(TO BE CONCLUDED IN OCTOBER NUMBER.)

The IMPROVEMENT ERA for October contains several articles of great interest from which the continuation of the history of the Salmon River Mission is here given. For the other articles see the Era. Following is the table of contents.

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THE SALMON RIVER MISSION.

AN ACCOUNT OF ITS ORIGIN, PURPOSE, GROWTH AND
ABANDONMENT.

BY JOHN V. BLUTH, CLERK OF THE WEBER STAKE OF ZION.

II.

Notwithstanding the danger foreshadowed by the news of the approaching army, brought during the celebration of the tenth anniversary of the entrance of the Pioneers into Salt Lake Valley, President Young was true to his promise to strengthen the Salmon River mission. A number of brethren and sisters were called, in the fall of 1857, to go on a mission to Salmon River. Most of these were called from around Farmington, though some of them had their residence in Ogden.

The company, when organized, consisted of forty-three brethren and fifteen sisters, and a number of children, so far as the number can be ascertained at present writing. Of these, twenty-six had already spent a portion of their time at the mission, and thirty-two were going there for the first time.

The twenty-six who were already acquainted with Salmon River are named as follows:

Thomas Smith, president of the company; David Moore and his wife, Susan and daughter, Lousia; P. G. Taylor and wife, Jane N.; Francillo Durfee and wife; I. J. Clark, wife and son; Charles Dalton and wife; H. V. Shurtliff and wife, Alcemina; Chauncey Hadlock, Richard Margetts, George McBride, Milton D. Hammond, Clifton S. Browning, Ezra Barnard, Baldwin H. Watts, Thomas Day, Thomas Carlos, Amos Wright, interpreter, and William Batchelor.

The new members of the mission who left their homes for Salmon River for the first time are as follows:

J. L. Dalton, son of Charles Dalton named above; James Wilcox; Eliza Jane Hadlock, wife of Chauncey Hadlock; Oliver Robinson, James Miller, Charles F. Middleton, Henry Smith and wife; Jesse Smith and wife; William Smith and wife; William Marler, Frederick A. Miller, Reuben Collett, Fountain Welsh, Orson Rose, Andrew Quigley, William Parry and wife; William Taylor, Levi Taylor, James Allred, Martin H. Harris, Jonathan Bowen and wife; Joseph Bowen, Stephen Ghean and wife; Henry Harmon and wife; and James McBride.

While a large number of brethren were sent to Echo Canyon to aid in stopping the invading army, this company started for the north, in October of 1857. Those who lived in Weber County departed October 3, 1857, and were joined by other contingents until camp was struck some ten miles after crossing the Bear River, where President Smith arrived in camp, and where the party became fully organized for the trip. This company made the journey in several days shorter time than the pioneers of this mission had done, and of course did not suffer the same hardships, having better knowledge of the route, and the best camping places. Fort Hall was reached on the 13th of the month, a number of Shoshones having been fed on the way. Fort Loran was also reached on the evening of this day. In the morning, the camp awoke to find the fort burning, and, although there was strong suspicion as to who was the incendiary, the guilty party was never apprehended.

On the 16th, they crossed Snake River and followed it past Market Lake, where they met Abraham Zundel and S. Collett on their way home. At this point, President Smith and two other brethren left the party to go ahead and apprise the mission of the coming of the new force. In another week, the party reached the headwaters of Salmon River, being met by a number of the "boys" from the fort who had come out to help them in. Fort

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Limhi was reached on the 27th of October, the twenty-fifth day of their journey.

Arrangements were at once entered into for building a new fort some four or five miles below Limhi, thereby increasing the acreage and the strength of the colony, and also giving more room for the new arrivals. A number of log houses were erected somewhat on the plan of those at the upper fort, though more scattered. Milton D. Hammond was appointed president of this little community. Everything went along peacefully and all were taking hold of the needed work to prepare for winter. On November 28, President Smith and L. W. Shurtliff started with the mail for Salt Lake City, but were compelled to return, arriving on the 11th of December and reporting that the snow was too deep and that they had found it impracticable to cross. They got as far as Eagle Rock where the snow was twenty-two inches deep with a hard crust that would bear the men but not their animals. During the night, the Indians sought to secure their horses which were hobbled near by, but failed through the vigilance of a little dog that had insisted on accompanying them from the fort. The next morning Brother Shurtliff tramped seven miles through the snow to get the animals which had wandered that far towards home. That day they returned. In the meantime, on December 3, lots had been drawn for the land at the lower fort, which was thus equitably distributed among the people, while the threshing which had been continued at the upper fort all the fall, was completed by the middle of the month.

The threshing was done by oxen. The ground was cleared in a circle of perhaps twenty to thirty feet in diameter, and the grain laid lengthwise along the edge of this circle, about six sheaves wide. The center of the ring was left bare. Five or six yoke of oxen were then fastened together, one yoke after the other, forming a circle, while the driver occupied the center of this circle; driving them thus in a continuous round, the grain was thoroughly tramped out, after which the straw was pitched away while the chaff and grain was pushed into the center of the ring. The edge was again filled with fresh sheaves and the process repeated again and again until a large stack of chaff and grain occupied the center of the ring. The threshing done, each party had to await his turn with the fanning mill which had been constructed at the mission, and which moved from place to place until all the grain had been cleaned. This cleaning occupied all of the winter, right up to the time of the abandonment of the mission.

Up to the time of completing the threshing, no trouble had occurred with the Indians. Their continual contact with the mountaineers, however, who in their turn drank in hatred and prejudice by visiting the camps of the approaching army, served to lessen the friendship heretofore shown to the missionaries by the red men. Notable among these mountaineers was a man named John W. Powell, who always associated with the unfriendly Indians; in fact, dressed and painted himself as they did, and was one of them in all their deviltry. To him the brethren attributed much of the ill-feeling that arose, and which finally ended in bloodshed and the loss of the mission. This man was not wholly bad, however, for when he saw the evil he had invoked would not cease with the stealing of cattle or burning of stacks, but would end in murder, and that he was powerless to stay the work of destruction he had incited, he sent warning to the mission that they might be prepared to resist. The missionaries were also placed in the delicate position of attempting to maintain friendship with Indian tribes who were at enmity with each other. Their friendship to the Nez Perces was a cause of irritation, if not downright offense, to the Bannocks and Shoshones, although they in turn were receiving the same kind treatment given the first-named.

On the 21st day of December, forty lodges of Shoshones arrived at the Fort, and from that time the relations between the mission and the Indians grew more strained. These Shoshones were treated kindly and were fed by the mission, departing next day. They had evidently made a raid on the Nez Perces prior to their arrival, for, on the 26th, a band of the Nez Perces arrived on a hunt for stolen horses. They were also hunting for one of their chiefs who had been absent from them on some peace-mis-

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sion longer than they thought was necessary, and they feared he had met with foul play. They had sworn that they would neither eat nor drink until they found him, so their joy was great to find him receiving the hospitality of the missionaries at the fort. They were well treated, boiled wheat being served to them, and room was made for them in the various log houses of the fort for the night. The missionaries gave them the privilege of placing their animals in the fort corral. This kindness proved a help to the Nez Perces but an offense to the neighboring Bannocks, who, as was afterwards learned, had planned a raid that same night on the horses of the Nez Perces, but who were balked in their attempt by finding them enclosed in the fort corral. The following day, a contention arose between the Nez Perces and the Bannocks over horses driven away in a former raid, a Shoshone Indian riding into camp with one of the stolen horses. This trouble was smoothed over, and the Indians became quite friendly, smoked the pipe of peace, and the Nez Perces departed next day in apparently good spirits. Their peace smoke, however, was but a cover for treachery, for that night they returned and stole some fifty or sixty Shoshone and Bannock horses, at least so the Shoshones reported, though some of the brethren firmly believed that this was a false report in order to have an excuse for war. These had not been placed in the corral, the privilege not having been asked by the Indians. Thus, to have their attempt on the Nez Perces' horses frustrated through being corralled, and their own horses stolen (so they alleged) by the tribe thus befriended through their not being corralled, roused the ire of the Shoshones and Bannocks. Two days later, the Indians sought to persuade the wife of E. Barnard, an Indian woman whom he had recently married, to depart with them, and on her declining to go, they sought to take her by force. They failed in their attempt at this time, but accomplished it shortly afterwards.

On January 13, 1858, six brethren, in charge of P. G. Taylor, of Ogden, were sent out to the herd which was guarded some miles away, as the Indians had threatened to steal some of the cattle. On their arrival, they found that one or two head were already gone. They started in pursuit, and after a hot chase of twenty miles overtook the Indians and found them in possession of the meat from one of the stolen oxen, the carcass having been found some eight miles back. They demanded and brought away with them a horse as pay for the slaughtered cattle, though this action was censured by those who understood Indian nature. It simply meant that their own horses would be taken whenever opportunity offered.

For nearly a month, nothing of any note occurred, the brethren continuing their wheat cleaning, in their turn, and in the performance of their daily routine of labor, having but little warning of the tragedy approaching the now fairly prosperous mission. That the brethren had made friends by their conduct was evidenced by the action of John Owens, Indian Agent in Bitter Root Valley, in the Flathead country. A man named B. F. Fickland, a volunteer officer in Johnston's army, was seeking recruits among the mountaineers for an onslaught on the fort to carry off the cattle and sell them to the army. When Owens heard of this, he sought out the leaders of some thirty mountaineers who were about to volunteer, and persuaded them to abandon their project by showing the good that the mission was accomplishing among the Indians. This was shown in his correspondence with David Moore, clerk of the mission. On the 7th day of February, a large band of Shoshones arrived at the fort on their way to fight the Nez Perces. They demanded to be fed and housed, which demand was complied with. It was with considerable relief that the mission witnessed their departure the following day. Two days later an Indian stole Colonel Smith's horse and escaped. A company was sent out, and, after considerable danger and labor, recovered the animal, having had to travel some eighty miles eastward in accomplishing this purpose, and using the best of judgment and precaution in order to get safely back. Seeing the necessity of taking more precaution than had been done heretofore, the families in the lower settlement were moved up to the fort on February 11, though the brethren continued their labors in hauling wood and timber and improving their homes. On the 24th, word was hastily brought from John Powell that

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the Indians were talking of burning the stacks and stealing the horses and cattle. President Smith sensed the dangerous position in which the mission was placed; still, there was but little apprehension that the Indians would do more than attempt to carry off some of the cattle, and the necessary precautions were not taken.

February 25, 1858, however, proved that the plans of the Indians were of a more murderous nature, and all hopes of averting the threatened danger were dispelled. At 9 o'clock in the morning, while Clifton S. Browning and C. F. Middleton were cleaning wheat, the latter saw the Indians moving at a gallop towards the herd, grazing some two miles off, guarded by three brethren, Andrew Quigley, Orson Rose and Fountain Welsh. The Indians were first observed by David Moore and Charles Dalton, who were at work cleaning the mill race from ice, in order to start the grist mill running. The alarm was at once given by Elder Moore; and ten men were immediately dispatched in charge of William Taylor to aid the herders in keeping the cattle from stampeding. George McBride came tearing into the fort in great excitement, armed himself, jumped on his horse, and was riding out, loudly declaring what he would do to the Indians, when David Moore hailed him, and ordered him to proceed with the party of ten who had been sent out. It should be stated in passing that a military organization had been effected at the fort, by General Wells, during the visit of President Young and party, of which Thomas Smith was colonel and David Moore, first lieutenant. As Colonel Smith had ridden off that morning in company with E. Barnard, the command devolved on Lieutenant Moore, and McBride therefore obeyed the order and joined the party.

The Indians reached the herd first, and began driving off the cattle. Fountain Welsh was rounding them up and trying to keep them together, never for a moment thinking the Indians would resort to murder. He was completely taken by surprise when they began shooting; and before he could escape, he was shot in the small of the back and fell while running away. When the Indians came up to him and lifted his head by the hair, he thought his scalp was gone, and it was all he could do to prevent betraying himself. He feigned death so well, even when the Indians stripped him and applied a whip to his body to see if life remained, that they rode off thinking him dead, and without scalping him, as they considered him a coward who was fleeing at the time of his death. When Andrew Quigley saw Welsh fall, he ran up a little mountain but was shot through the shoulder as he reached the top, and fell. One of the Indians broke a hole in his skull with a gun barrel, and left him for dead. Orson Rose, the third herder, dropped into the heavy sagebrush, at the sound of firing. Here the Indians could not pass with their horses, and, while they riddled the brush with a hail of bullets Rose escaped unhurt. He lay close until evening when he made his way to the fort.

When the party of ten reached the knoll, George McBride was sent ahead to ascertain the state of affairs, so the party would know how to act. On reaching the top, he waved his hat around his head a few times, a veritable challenge, uttered a yell, and rode down among the Indians where he immediately met his death, being shot through the arms and body. The party followed him, but on finding Welsh, who in a weak voice called to them as they were passing, they stopped, picked him up and with him returned to the fort.

Colonel Smith and E. Barnard had gotten about eight miles away from the fort when they noticed the actions of the Indians, and immediately set out on their return, their fears that something was amiss being verified when they heard the shooting. They were met by the Indians who were driving off the herd down the river, and were shot at. One ball passed through the colonel's hat, another grazed his arm, and a third cut his suspender, and struck his horse in the head. The animal reared and threw off Colonel Smith, who lost his revolver and hat in the fall, but the horse was caught by E. Barnard who aided the colonel in remounting, and both made good their escape. Upon arrival at the fort, the wounded horse, it was learned, had splashed blood all over the

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colonel, and it was feared that he was badly injured, but examination showed but a slight wound in the arm. The Indians drove off the entire herd, consisting of two hundred and thirty-five cattle and thirty-one ponies.

As the Indians passed down the river with the cattle, the brethren who were at the lower settlement, moving and working, encountered them, and several narrow escapes were the result, while one of the brethren was killed. H. V. Shurtliff, Oliver Robinson, James Miller and Reuben Collett were working together when the Indians came upon them and began firing. Miller was shot through the body from side to side, as had been McBride, and was killed. Shurtliff and Robinson were directly in range of a bullet which passed through the former's arm, struck the latter in the hand, went through and hit him in the leg, the bullet lodging in his clothing. They at once made a run for the brush near the river where they separated. Shurtliff stole along in the water under the edge of a bank, step by step towards the fort, suffering keenly from his wounded arm. He had a dog with him who followed his course up the river. At times, when the brush was thick and the dog found difficulty in following his master, he gave vent to a snappy bark or yelp. Time and again Shurtliff was on the point of calling the dog to him and put an end to his life lest the noise should betray him, but each time he was spared. He passed two Indians stationed on a cliff above, but succeeded in eluding their vigilance and in reaching the fort in safety. Collett, who was loading wood at the time of the attack, whipped up his cattle, throwing the wood off as they went at a stampede speed, and made good his escape.

Not knowing the fate that had befallen McBride, Quigley, Miller and two or three other brethren who were missing, a company started out to search for them. They found McBride killed where he had been shot off his horse on the other side of the knoll. He had been scalped and stripped. They at once returned to the fort with the body. Another party, among whom were F. A. Miller, Amos Wright and P. G. Taylor, were sent out to hunt for Quigley. Miller and Wright, having found seventeen head of cattle, started with them for the fort while the others continued their search for Quigley. He was found a mile from where McBride's body was discovered, shot, and his head badly crushed in by the blow from the gun barrel. He was carefully placed on a litter improvised from the shirts which the searchers doffed, and was taken to the fort where the wounded were given such attention as the primitive condition of the mission could afford. At dark, another company started down the river to hunt for three of the brethren who were still missing. They failed to find them, but Henry Harmon and James Wilcox returned during the night unhurt. That night six men were stationed as guards, though it was held that there was but little danger of the fort being attacked. Fourteen head of cows and young cattle, which had gotten away from the Indians, returned during the night.

After a night of anxiety and watching, a third attempt was made to secure a report of the missing brother, James Miller. A company went down the river on the morning of the 26th, and finally found Miller's body, which had been completely stripped.

For the next two weeks, the brethren spent almost all their time in building bastions, strengthening the fort, digging holes in which to cache their wheat and other provisions, and in standing guard, relieving each other every four hours; those called to this duty devoted eight out of every twenty-four hours to this work.

The labor of superintending the guard and seeing to the wounded, was placed on D. Moore, first lieutenant, in fact all the military work and the protection of the fort. On the 27th, a couple of Indians were seen circling around as if reconnoitering, but otherwise nothing occurred.

On the 28th of February, President Smith called the brethren together and laid the situation before them, asking them for their counsel as to what was the wisest thing to do. Many were discouraged and desirous of abandoning the mission and going home. Others felt that it was their duty to remain until released by President Young. After considerable discussion, it was finally decided to remain, but to send a dispatch to President Young and apprise him of the situation. It was thought to be a very hazardous mission, but all promised that if chosen they would perform the duty.

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and notify the president, should they be able to push their way through. E. Barnard and B. H. Watts were chosen to carry this dispatch. The greatest secrecy had to be maintained in order to get them safely from the fort, two squaws, friendly to the Indians, being present through whom their intentions might easily be divulged; this was particularly feared, as these squaws had made several attempts to get away. The horses were taken to the corral and shod, provisions were made up, and the dispatch was sewn in the lining of the coat of one of the messengers. When they departed in the night, they followed the east bank of the river a short way from the fort, and then crossed to the west where there was less likelihood of meeting the Indians. To the anxious listeners at the fort, it seemed as if the footfalls of the horses on the stones must surely be heard by the hostile Indians, whose keen hearing was proverbial, and thus bring disaster and perhaps death to the two brave men who were risking their lives to save the mission. The noise, however, died away in the distance without the messengers having been disturbed, and the inmates of the fort settled down to await the results, hoping for their success, and in the meantime taking all precaution and increasing their defensive strength.

Thus two weeks passed away awaiting news. On March 1, Margetts, the blacksmith, with the assistance of D. Moore, began the construction of a howitzer. It was made of iron staves bound together by wagon-tire bands. This was to be used in defense of the fort. The friendly Indians, who since the tragedy had settled near the fort, showed much curiosity as to its carrying power, and its destructiveness when fired. The missionaries did not scruple in their wonderful description of this gun, and there is no doubt that the hostiles obtained some information of the "big gun," and what it would do, and that it had some weight in preventing an attack. It was love's labor lost, however, for the first time it was fired it disappeared. Not a piece the weight of a pound could be found. Fortunately no one was injured by the bursting of the gun, the precaution having been taken of firing it from the inside of a log bastion. On this day the fort was organized into companies of tens, to water and feed the cattle which remained, one company relieving another at stated intervals.

March 4, was fast day, and the fast meeting which had been regularly held at the mission was also held this day, partly in the house, partly outside on watch for the Indians. At this time, those of the Indians who had been baptized, but who had apostatized or had taken a hand in the robbery and murders which had occurred February 25, were cut off from The Church. Elder Moore states that all of the Indians baptized, unless it were one, were excommunicated, as they all had a hand in the trouble.

By this time, the Indians were beginning to show signs of making a compromise, or were shamming peaceful intentions, in order to complete their murderous work. On the 5th of March, three Indians, among them "Old Dad," who had been the herder at the mission, came into the fort as delegates of the Shoshone chiefs, and said they wanted to make peace, and were willing to bring back the cattle they had in their possession. They said they had only about thirty head, as the Bannocks had carried off the remainder as well as all the horses. Colonel Smith ordered them to be fed and cared for, and they departed promising to bring the cattle the next day. It was not until March 8 that they redeemed their promise, when they brought back twenty-eight cattle, reiterating the statement that the rest had been taken by the Bannocks, with whom they had had a quarrel, during which a Shoshone squaw had been killed. On the 11th, they brought up eight more cattle which, they said, had been found since the 9th, but it was afterwards learned that they were in possession of still more cattle and some horses, so that it was certain that their new friendship was not of a very deep nature. Particularly did this become apparent on word being brought of threats by the Indians to come up to the fort and shoot the guards. Up to the 21st of March, the brethren continued to work on the defenses of the fort, cleaning wheat and caching it; also in standing guard and in repairing their wagons should the word come to abandon the mission.

That the mountaineers and the agents from Johnston's army were to some extent responsible for the murderous work at Fort

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Limhi, may be inferred from the statement afterwards made by the Indians that a majority of the stolen cattle was at once driven to the army for food, and exchanged for such articles as the Indians desired.

In the meantime Barnard and Watts had made the best of their way to Salt Lake. Barnard was lame, but he was one of the most experienced mountaineers and guides at that time. The snow was deep, and it was exceedingly cold. This trip was not only dangerous in the extreme because of the hostility of the Indians, but full of hardships and suffering, because of the cold weather and the precaution they had to take to avoid falling into the hands of hostiles. One of their horses grew lame. Barnard rode the sound horse, and Watts led the lame one, trudging on through the snow. This accident delayed them so that their provisions gave out, and for forty-eight hours they were entirely without food. At last they reached Barnard's fort on the headwaters of the Malad, where they secured fresh horses and food, and made such good time that two days later they arrived in Salt Lake City. Immediately on receipt of the news, President Young ordered out Colonel Thomas Cunningham with about one hundred mounted men and twenty wagons, with needed provisions, in order to help and escort the missionaries back to their homes. A company of fifty, under Captain Haight, also started from Farmington, though under Cunningham's command. An express of ten men was sent ahead to notify the mission of the approach of the relief expedition, and on the twenty-first of March, Sunday, this express rode into the fort, bringing the joyful news of help, in addition to letters from home. They had a narrow escape while coming down the canyon, at the head of Little Salmon River. The Indians were guarding the pass, and the express could see the sentinel fires along the road. A short consultation was held, and it was decided to run the gauntlet rather than turn back. Putting spurs to their horses, they passed the guard-fires while the sentinel, excited and taken by surprise, shouted to the camp in an attempt to rouse his companions. The express could hear the noise and shouting, but passed out of hearing and into safety as fast as their horses could carry them.

Two days later, March 23, the company of mounted men arrived. Then there was joy and thanksgiving beyond description. The intense strain to which the brethren and their families had been put for a month past, was removed, and everywhere were signs of the relief brought by the expedition sent out by President Young, whose instructions were to abandon the mission and come home. The express of ten men immediately set out on their return to Salt Lake City, carrying with them the mail from the fort. Among this express were: B. F. Cummings, George W. Hill, Gilbert Belnap, Bailey Lake, Sylvanus Collett, John Galliher and E. Barnard, the last named having returned to Limhi with the express. On nearing the Bannock range, while passing through the narrows on Bannock Creek, near Cedar Point, they were ambushed by the Indians, and Bailey Lake was shot and killed. The other members of the express succeeded in making their way through.

The day after the arrival of the relief expedition, a number of the Shoshones came in and had a peace smoke, and remained at the fort over night. The next day, a company of eighty men went down the river eight or ten miles and gathered up a few of the

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cattle and colts that remained. Captain Haight's company of fifty arrived at the fort this day, March 25. The next two or three days were occupied in preparations to leave for home, and on Sunday, March 28, Fort Limhi was formally abandoned and left in the hands of the Indians. That day the company traveled fourteen miles and camped. The deep snow made travel very difficult. In many places the lariats had to be fastened to the wagons and the men had to aid the cattle in pulling through, but the party had plenty of provisions and were well prepared for the journey, so they suffered but little. They passed Blackfoot April 5, and on the 7th found a note from Colonel Cunningham who had left them two days before to go ahead with a number of his men. The note was dated April 5, and informed them that he had found the body of Bailey Lake, scalped; also one horse and a mule dead; also a saddle and eggings owned by B. H. Watts, abandoned on his trip to Salt Lake with the dispatch for President Young. This was the first news the party received of the returning express and the tragedy that had occurred.

The mission arrived in Ogden April 11, 1858, at 3 p. m. Two births had occurred on the way, one of them to Elder Harmon's wife. The returning missionaries found their homes presenting a desolate appearance. All the way down, they saw the homes empty, and not until Box Elder was reached did they learn from one of the "detail" what was the trouble. Two-thirds of the people had already packed up and gone south. The "move" was in full progress to escape Johnston's army, and nothing was left the missionaries to do but to continue their journey, none knew where. Three days of rest, and, on April 15, most of them were again on the way south.

Thus ended the Salmon River Mission. The effort to civilize the Indians and better their condition had been frustrated, and three of those who had only sought their welfare had been murdered. Years after, the land fell into other hands, and a government reservation was established some little distance above this point, and now appears on the maps as "Fort Lemhi," and "Lemhi Valley Indian reservation."

LATTER-DAY SAINT PARTICIPATION IN EARLY COLONIZATION OF IDAHO.

F O R T L I M H I.

Salmon River Mission.

The first Latter-day Saint settlers in what is now the State of Idaho was a company of about thirty brethren, under the direction of Elder Thomas S. Smith, who were called at a conference held in Salt Lake City in April, 1855, to establish a settlement among the Bannock and Shoshone Indians, and introduce to them the Book of Mormon, the history of the American Indians.

Leaving their homes in Farmington, Utah, and other places, rendez-vous was made by these missionaries May 19, 1855, on Bear River, north of Brigham City, Utah. Here the company was organized with Thomas S. Smith as president, Francillo Durfee as captain, Wm. Burgess jun, lieutenant; Benjamin F. Cummings, sergeant; David Moore, historian, and 21 other brethren. Arrived at the ferry on Snake River, immediately below where the Blackfoot River empties into the Snake, the company spent three days in crossing the river with their wagons and stock. From this point they traveled until they reached the headwaters of the east branch of what is now known as Lemhi River, where they halted. Selecting five brethren of the camp to accompany him, President Smith proceeded on June 14th about 30 miles further down the stream and on the 15th, he selected a site for a fort and a tract of farming land, to which the main camp moved on the 18th. With that energy and determination characteristic of Mormon Pioneers, the brethren soon had a blacksmith shop in working order, burned coal and built a corral for the stock. By August 12th they had erected a fort wall with gates, built seven houses and had broken and planted several acres of land, much of which was fenced. They called their location Fort Limhi, after Limhi, a Nephite king mentioned in the Book of Mormon. Fort Limhi (now spelled Lemhi) was located on the bench land a short distance from the right bank of the east branch of Salmon River, now called Lemhi River, about 20 miles above the point where that stream unites with the main Salmon River at Salmon City, 125 miles northwest of Market Lake on the Oregon Short Line R. R.

Latter-day Saint participation in early colonization of Idaho.

The Indians, at first, were well pleased and were willing to assist the missionaries and in that way learn the white man's methods of agriculture. More settlers from Utah came to the settlement in 1857, some with families, and a second fort was built. Considerable grain and vegetables were also raised.

On Feb. 20, 1858, while several of the brethren were busily engaged in sowing hay, hauling timber, etc. a large party of Bannock and Shoshone Indians, many of whom lived around the fort, and had previously been very friendly, made a sudden break upon the herd of the settlers, drove off most of the stock belonging to the fort, killed George McBride and James Miller and wounded President Thomas S. Smith and other brethren. This uprising of the Indians led to the abandonment of Fort Limhi by the Latter-day Saints in 1858. In two companies, the settlers returned to Utah, and on the journey Bailey Lake, one of the party, was killed by Indians on Bannock Creek, March 31, 1858. Most of the land cultivated by the members of the Salmon River Mission is now included in the Lemhi Indian Reservation.

Different theories have been advanced as to the cause of this sudden Indian outbreak, the most correct one is perhaps based on the fact that a regiment of U. S. soldiers, under Gen. Albert Sidney Johnston (who in 1857 had been sent to Utah on account of a false rumor that the Mormons in Utah were in rebellion against the U. S. government) had been encamped near Fort Bridger in the winter of 1857-8, and their presence had caused considerable unrest among the Indian tribes, and caused them to lose confidence in the Mormons and resent their presence in their midst.

The heroic efforts of these early missionaries of the Church in Idaho have left their impression upon the history of the United States from the fact that Lemhi County, Idaho, Lemhi range of mountains, Lemhi river and the Lemhi Indian Reservation are so named on account of their brief sojourn in the district.

Culled from Andrew Jenson's manuscript history
of the Salmon River Mission.

Latter-day Saint participation in early colonization of Idaho.

F R A N K L I N.

Franklin is the first permanent settlement founded by Anglo-Saxons in the State of Idaho.

Some land claims were taken up in that district of country in which Franklin now constitutes the center, as early as 1859, but Franklin was not permanently settled until 1860, when it was founded as one of the original eight settlements of Latter-day Saints in Cache Valley. For some years the whole of Cache Valley was supposed to belong to Utah, but when the permanent boundary line between Utah and Idaho were established in 1872, Franklin was a little north of the boundary line and consequently situated in Idaho.

From the arrival of President Brigham Young and his company of Utah Pioneers in Great Salt Lake Valley in July, 1847, the policy of that great colonizer, Brigham Young, was to gather the Saints temporarily located in the Eastern States, and converts made in Canada and abroad, to the headquarters of the Church in the Rocky Mountains. In order to provide them with homes, he sent explorers to distant points of the country to find suitable sites for settlements to which locations, in charge of competent leaders, and in properly organized companies, they might found settlements and become prosperous.

Cache Valley, Utah, was selected for settlement in 1856, and a little farming done there under the direction of Elder Peter Maughan, Bishop of the Church in Cache Valley, but most of the colonists did not arrived in the valley until 1860, when Franklin was founded as one of the eight settlements of Saints in Cache Valley.

On April 14, 1860, Everett Van Orden, Joseph Perkins, Wm. Woodward, John Doney, Wm. Head, Abner McKeel, William Goforth Nelson, Edward Kingsford, James Packer, Wm. Gornish, Thomas Hull and Thomas Bennett, with other, arrived on the site of the future town of Franklin. There were 13 men with teams, some of the brethren having their families with them. On May 1st a second company of settlers arrived with more teams and necessary equipment. Bishop Maughan appointed Thomas S. Smart, Samuel R. Parkinson and James Sanderson as a committee to take the general superintendency of affairs in the settlement for the time being.

The people commenced work immediately, one part beginning to survey the land into

ten acre lots, so that they could farm together and bring out the water to irrigate the land. In surveying the townsite of Franklin, a rope was used for measuring and the north star served to indicate the points of the compass. A common corral was built and the settlers camped near each other for mutual protection, as marauding Indians gave some trouble. The first land was plowed on May 26th and from that time the teams were busy turning up the land.

Pres. Brigham Young and company visited the location in the early part of June, 1860, on which occasion Preston Thomas was appointed Bishop of the colony. A townsite was surveyed and called Franklin in honor of Apostle Franklin D. Richards, but it was considered best to erect a fort in the form of a square, with corrals outside the fort and hayricks outside the corral. A bowery was constructed for public worship, a number of houses built and a school established for children, which was taught by Mrs. Hannah Comish, wife of William K. Comish, and soon a degree of comfort was enjoyed in the settlement.

A postoffice was established in Franklin in June, 1864, and mail punctually delivered every week, even when the carriers came on snow shoes. In 1868, a substantial rock meeting house was erected, stores were built and operated somewhat on a co-operative plan, and many good homes were built and, by slow degrees, a thriving town was built up.

Other early settlements.

The Territory of Idaho was formed March 3, 1863 from parts of Washington, Dekota and Nebraska; but changes made in the boundaries later reduced the limits of Idaho to what they were when Idaho's admission to Statehood was approved by Act. of Congress July 3, 1890, or the present boundaries of the State.

Although located north of what is now the northern boundary of Utah, several Mormon settlements in Cache Valley, Malad Valley and Bear Lake Valley continued politically and ecclesiastically to belong to Utah before the boundary line, 42 deg. N. Lat was established correctly. But in 1872 these settlements were known to belong

Letter-day Saint participation in early colonization of Idaho.

to Idaho and may be enumerated among the first Anglo-Saxon settlements in Idaho. Thus in Cache Valley, Franklin was founded in 1860, Oxford in 1864 and Clifton in 1871. In Malad Valley, Malad was founded in 1864, Cherry Creek in 1865 and Samaria in 1868. In Bear Lake Valley may be mentioned Paris, founded in 1863, Bennington, Bloomington, Fish Haven, Liberty, Montpelier, Ovid and St. Charles in 1864 and Georgetown in 1870.

ANDREW JENSON
Assistant Church Historian
Salt Lake City
June 1, 1840.
1940