

# How Shall We Commemorate Pioneer Services?

Historical Society Could Take Up Task Of Marking Important Spots in the Advancement of Their Work of State Building in the Wasatch Valleys.

## Prest, Woodruff's Tribute to Pioneer Leader.

"I had the honor of being crowned (on Pioneer day, 1897) the oldest living pioneer of the valley. I looked upon it as a far higher honor than being crowned a king or a prince. I want to refer to the celebration of the entrance of the pioneers and the entrance of the pioneers themselves. This celebration brought strongly to my mind what God has wrought in these valleys of the mountains. My thoughts turn to the day when I entered this valley, when I drove President Young in my carriage, he lying on a bed of sickness. We camped here on the east of the Knutsford. We spent one night there. President Young spent one night in his bed in my wagon after entering this barren desert, and he was quite a sick man. He said to me in the morning, 'Brother Woodruff, I want to take a walk.' 'All right,' I said. A number of the Twelve Apostles were there and they got together. He commenced to walk from our encampment across this barren desert, this sage plain, without any guide to mark anything appertaining to the future of the children of men in this land. President Young was quite feeble. He wore his little green cloak upon his shoulders and he walked slowly along. As we walked from below on the rising ground, we came to a certain spot, where he stopped very suddenly. He took up his cane, which had a spike in the end of it, and struck it down into the ground, and said: 'Here shall stand the temple of our God.' It went through me like lightning. I did not insult him, the prophet of God, by asking him who told him so. What was there here to encourage the prophet to make a remark of that kind? What had he to trust to build a temple here to cost \$4,000,000? Instead of having around him 100,000 working men, with millions of money in hand, he had 140 men. We were sore and tired and weary, without any money in our pockets, and still the prophet of God stuck his cane into the ground and said, 'Here shall stand the temple of our God.'"

What has been the result? Before you, he lived here. He laid the foundation of that temple. There stands that temple today. Those are solemn truths which ought to rest with some weight on the minds of the Latter-day Saints.—From a sermon by President Wilford Woodruff, preached at the tabernacle, Salt Lake City, Aug. 30, 1897.



BRIGHAM YOUNG.

be erected on the Sevier river. It was by crossing over the divide from the Rio Virgin to the Sevier that he established the fact of the basin's southern rim, and it was at the crossing of the Sevier that he buried in Utah soil one of his bravest mountaineers and most faithful hunters, Francois Baudouin, the only one of the old French voyageurs whose body found a Utah resting place.

### TIME TO BEGIN.

In the work of the Utah pioneers a historical society would find an almost endless task in picking out events worthy of perpetuating through at least the marking of the spots where they occurred. The men who can give original testimony on much of the data that will be considered of chief importance are rapidly passing, and therefore the question of how soon a historical society will commence active work in perpetuating the scenes on which the great events of state making in Utah occurred, is of increasing urgency.

### GREAT CELEBRATIONS.

Four great celebrations of Pioneer day in Utah stand out from other efforts to honor this historic occasion. The first was held in 1849, two years after the pioneers first came. For this celebration a bower was erected 100 feet long and 60 feet wide. The national flag was flown from a liberty pole 104 feet high. The second great celebration occurred at the head of Big Cottonwood canyon in 1857, when news that Johnston's army was coming, was received during the exercises. The third occurred in 1880, when an important historical event, which is recorded in this article, took place, and the fourth was on the occasion of the fiftieth anniversary of the city's settlement in 1897.

On the first and second of these occasions the pioneers almost exclusively participated. On the third and fourth others carried the burden of arrangements, and now the time is very near at hand when the pioneers will be present only as an honored memory, the great characters of the movement living alone in the record of their achievements.

From the first celebration Lieut. J. W. Gunnison of the U. S. topographical engineers carried a report east which was influential in gaining many friends for Utah, and in creating a demand for a full hearing of the cause

leading up to the sending of Johnston's army after it had been dispatched westward in response to malicious defamation.

At the celebration of 1880 many historic occurrences were made a matter of official record.

### AFTER TWENTY-THREE YEARS.

The procession in that year contained at its head three wagons, in the first of which, drawn by six horses, rode the surviving pioneers: Wilford Woodruff, Orson Pratt, C. C. Rich, Erastus Snow, A. Carrington, Joseph Young, John Brown, Thomas Bullock, H. K. Whitney, Aaron Farr, Zebedee Coltrin, T. O. Angell, and Thomas Grover. Jacob Velder and John Pack, who rode on horseback at the head of the procession, were survivors of the original road breaking party. A portrait of President Brigham Young, who died Aug. 18, 1877, hung from each side of the leading wagon, the inscription, "Gone Before Us," being on one side, and "Absent But Not Forgotten," draped below the picture on the other. Above them were the pioneer banner, containing the names of the original pioneers with the portrait of Joseph Smith above them.

### NATIONALITIES IN PARADE.

The part of the ceremony of that day of peculiar historic interest was the procession of people from all nations where the gospel had been preached. In the Carle representative of these nations, in national costumes, followed Capt. J. H. Poulton's Sixth ward Sunday school martial band. They bedecked three floats, each representing 25 nationalities, including the United States, aboriginal Indians, Canada, Hawaii, Holland, Germany, France, Spain, Switzerland, Italy, South Africa, Sweden, Denmark, Norway, Iceland, Schleswig-Holstein, Russia, ancient Britain, England, Ireland, Scotland, Wales, Isle of Man, British India, and Australasia. On the float representing the United States, the first of the parade was Second Ward and First South streets, at the signal of Charles M. Evans, bugler of the pioneers, east to Seventh East, thence north to Third East, thence north to South Temple, and thence west to the

tabernacle, these national representatives participated in a ceremony impressive in the extreme.

Wilford Woodruff reviewed the history of Zion's camp, the Mormon Battalion, and of the pioneer journey.

Orson Pratt, as Church historian, reviewed the history of the opening of foreign missions. He commenced with the mission to the Indians, opened in 1830 by Oliver Cowdery, Parley P. Pratt and others, and continued through 20 missions to the opening of the work in Holland by Elder Paul A. Schetler in 1851.

As Orson Pratt finished the narrative the representatives of all the 25 nations where converts had been secured, marched to the front, and facing the congregation with their 25 banners ranged in a row, stood silent while President John Taylor made these remarks: "I wish to state to the congregation that the Lord commanded His servants to go forth to all the world to preach the gospel to every creature. We have not yet been to all the world but there are 25 nations represented here today, and thus far we have fulfilled our mission and it is for us to continue our labors until all the world shall hear of us, and all who are desirous may obey, and we fulfill the mission given us."

### DIRECTIONS FROM LEADER.

"In sketching the pioneer history for the celebration, Erastus Snow gives this interesting picture of why Salt Lake City is in the northeast corner of the valley, instead of along the Cottonwood or in any other spot. 'While in Echo canyon,' he said, 'President Young being unable to travel, felt moved upon to direct Elder Orson Pratt to take that portion of the camp where were able to travel and labor with their axes, picks and shovels to make roads and bridges, to commence their work of cutting their way through the mountains and canyons into this valley. I will remember as we called at the wagon to bid President Young goodbye, Brother Willard Richards, having charge of those about to go, asking if he had any counsel to give to guide our movements after we should emerge from the mountains on the open country to the west. He was barely able to support his head with his above resting on the pillow, and his head in his hand while he spoke feebly, in a low tone: 'My impressions are that when you emerge from the mountains into the low country you bear to the

In 1880 the 33rd Anniversary Was Celebrated by a Monster Procession, in Which Representatives of 23 Nations In National Costume Appeared.

## The Pioneers Made Immortal by Their Work.

"To take the statement of a Missionary who recently attended a session of the transatlantic congress, God used the expansion of the Mormon people to build up these western regions, to make great good come out of evil.

"A few weeks ago, I witnessed the breaking of the ground where your great captain was to be commemorated. I saw the granite cornerstone laid; I saw the column grow until the great scroll, on which the names of the pioneers will be placed, was finished, and the bronze figure of your leader placed on the summit. I then thought of the means by which men commemorate and perpetuate events. I thought of the monuments of Mexico, of the Sphinx in Egypt, of Cleopatra's needles, one adorning the banks of the Thames and the other the banks of the Hudson; I thought of the ancient monuments of Rome, of the monuments of London, Paris and Berlin, and I thought of how some of these speak of things that are wholly good, some of things partly good and partly evil, and how some monuments of clay and bronze are erected to emblazon evil deeds, and I congratulate you that the monument which you have erected speaks only of that which is good. It will not speak of man's victory over his fellow; it will not commemorate scenes of carnage and desolation, the groans of the dying, or the shouts of the victors. It speaks of the triumph of peace, of the victory of mind over matter, of fertility over sterility. Such is the story it will tell to future generations. You are thrice blessed in your monument.

"I doubt if you could have believed it, had one of your number told you when you came here, what in half a century would result from your labors. Had one told of the railroads that would be built from ocean to ocean with their numerous branches; had he said that in 50 years you could travel to New York in less than four days, and to San Francisco in a day and a half; had he told you that you could talk for hundreds of miles with your friend and recognize the intonation of his voice; had he told you that you could harness the stream in Ogden canyon and from it illuminate your city; had he told you that a mighty commonwealth would grow up here where Mormon, Jew and Gentile might dwell and enjoy the blessings guaranteed by the Constitution and the will of the people. I doubt if your belief would have equalled the realization."—Elder B. H. Roberts, in address to the pioneers, July 20, 1897.

northward and stop at the first convenient place for putting in your seeds." This suggestion from President Young controlled our movements. It fell to the lot of Elder Orson Pratt and myself to penetrate through the thickets and emerge into this valley on the 21st of July. We ruled only high point, south of the Narrows, where we got a view of Great Salt Lake and this valley, and each of us, without saying a word to the other, instinctively, as if by inspiration, raised our hats from our heads and then swinging our hats shouted: "Hosanna to God and the Lamb!" We could see the canyons down the valley on what is now called Mill creek, and thitherward we directed our course.

### CHANGED THEIR COURSE.

"But when we reached it and ascertained that it really was, and remembering then the last injunction of President Young, we turned northward, crossed Mill creek on to City creek, which appeared to us the point of our destination. We followed the creek for this time—10 o'clock at night—had come over the Little mountain, and formed camp near its western base. The next day our working party cut their way through the underbrush down through the narrows, and came down to Mill creek, south of the present mill, and camped at night. At noon on the 23rd we made our camp on what is now called Emigration street, or the street where the street railroad ran east from the Cliff House, and just below that on the old channel of the creek, the creek at that point blocked the way, and one branch running west, and the other east. It was on the south branch of the creek we formed our camp. On the noon of the 23rd, and here we bowed ourselves down in humble prayer to Almighty God with hearts full of thanksgiving to Him, and dedicating this land unto Him for the dwelling place of His people. And then we organized various working parties to get out the plows and other implements and tools.

### BEGINNING OF IRRIGATION.

"Appointing some to go and plow the land, and others to turn the water on the land to irrigate it, we found the land so dry that to plow it was impossible, and in attempting to do so, the scattered condition of the survivors, namely, Conrad Kleinman, of St. George. The list follows:

First Ten—Wilford Woodruff, captain; John S. Fowler, Jacob D. Burnham, Orson Pratt, Joseph E. Smith, John M. Freeman, Marcus B. Thorpe, George A. Smith, George Ward.

Second Ten—Ezra T. Benson, captain; Thomas B. Grover, Barnabas L. Adams, Roswell Stevens, Amasa M. Lyman, Starling G. Briggs, Albert Carrington, Thomas Bullock, George W. Brown, Willard Richards, Jesse C. Little.

Third Ten—Phineas H. Young, captain; John A. Green, Thomas Tanner, Brigham Young, Addison B. Pratt, Truman O. Angell, Lorenzo D. Young, Bryant Stringham, Joseph S. Scofield, Albert P. Rockwood.

Fourth Ten—Luke S. Johnson, captain; John G. Hokman, Edmund Ellisworth, Alvarus Hanks, George R. Grant, Millen Atwood, Samuel B. Fox, Tunia Rappleye, Eli Harvey Pearce, William Dikes, Jacob Wesley.

Fifth Ten—Stephen H. Goddard, captain; Thurston Lewis, Henry C. Sherwood, Zebedee Coltrin, Sylvester H. Earl, John Dixon, Samuel H. Marble, George Scholes, William Henrie, William A. Empey.

Sixth Ten—Charles Shumway, captain; Andrew P. Shumway, Thomas Woodley, Erastus Snow, James Crank, William V. Worthington, William F. Vance, Simeon P. Howd, Seoley Owen, Chauncey Loveland.

Seventh Ten—James Case, captain; Artemas Johnson, William C. A. Smoot, B. F. Dewey, William Carter, Franklin G. Loomis, Burr Frost, David Ensign, Franklin B. Stewart, Moses Frink, Eric Glines, Ozro Eastman.

Eighth Ten—Beth Parfitt, captain; John S. Fowler, Joseph E. Smith, John S. Eldredge, Charles D. Barnum, Alma M. Williams, Rufus Allen, Robert T. Thomas, James W. Stewart, Frank Hancock, Levi Kendall, Frank Briggs, David Grant.

Ninth Ten—Howard Egan, captain; Heber C. Kimball, William A. Rife, Thomas P. Cloward, Hosea C. Robert, David George W. Billings, Benson Whipple, Philo Johnson, William Clayton.

Tenth Ten—Appleton M. Harris, captain; Carlos Murray, Howard W. Walker, Orson K. Whitney, Orrin P. Rockwell, Nathaniel T. Brown, Jackson Redding, John Pack, Francis Pomeroy, Aaron F. Farr, Nathaniel Fairbanks.

Eleventh Ten—John S. Higbee, captain; John Wheeler, Solomon Chamberlain, Conrad Kleinman, Joseph R. Brown, Perry Fitzgerald, John H. Thompson, James Davenport, Hanson Walker, Benjamin Rife.

Twelfth Ten—Norton Jacobs, captain; Charles A. Harper, George Woodruff, Stephen Markham, Lewis B. Brown, George Miller, Andrew Gibbons, John Hancock, John W. Norton.

Thirteenth Ten—John Brown, captain; Shadrach Rourke, Levi Jackson, John Curtis, Hattie C. Hansen, Matthew Roby, David Powers, Mark Lay, Oscar Crosby (colored).

Fourteenth Ten—Joseph Matthews, captain; Gilford Sumner, John G. Smith, Charles Burkle, Alexander Taylor, Rodney Badger, Norman Taylor, Green Flake (colored), Harriet Taylor, Wheeler Young, Clara Decker, John E. Sanders, Kimball, John Decker. The survivors are designated.

# THE EVENTFUL JOURNEY OF THE PIONEERS.

THE story of the eventful journey undertaken by the hardy men and women who first peopled Utah, by which the plains for a thousand miles were crossed and a new country brought under the dominion of the Stars and Stripes, will always be fraught with interest to the student of the growth of the great west. And especially will that journey be of interest to the immediate and succeeding generations of these honored men and women, because to them who subdued and brought under the sway of the plow and reaper are now comfortable homes, yielding the bounties of life in response to the first determined efforts of the noble band of pioneers.

Twenty-one years ago, Brigham Young, at the head of the vanguard of the long wagon train, emerged from Emigration canyon and entered the fertile valley now recognized as one of the most fruitful and delightful places of residence in the world. The honor of first laying eyes on Salt Lake valley of the men in this train is due to Orson Pratt, whose roadbuilding party passed into the valley on July 22. On July 23 Brigham Young, lying in the wagon of Wilford Woodruff, saw from a mountain eminence the valley of Salt Lake, and after gazing upon the spreading view he said: "Enough! This is the place. Drive on."

The next day, July 24, 1847, they entered the valley, which seemed uninviting enough bared in the rays of a boundless sun. Silence reigned over the primeval desert, and the sagebrush and greasewood seemed to breathe but a scant welcome to the men and women who had traveled a thousand miles to find their future homes in the bosom of the Rocky mountains.

However, the men were not disheartened. With one accord all set to

work, and before the day was over plows were busy overturning the soil for crops which were to be their means of subsistence. The mountain fastnesses soon resounded to the clashing of the axe in the gathering of logs for the first rude but comfortable cottages, taken part in the great exodus from the east were unconcerned in their cottages breathing the air of freedom from persecution and of worship for the blessings of an all-wise Providence.

THE CALL OF THE WEST. Many not familiar with the facts attribute the original idea of the migration from the eastern states to Utah to Brigham Young, and especially by the prophet's brother, Hyrum Smith, who in 1831 at Kirtland, O., promised Lorenzo D. Young, who was lying very ill at the time, that he should recover and go with the people to the Rocky mountains. Heber C. Kimball also made a significant remark some time later in Commerce, Utah, to Brigham Young, saying: "but not a long abiding place for the saints."

The Prophet Joseph clearly predicted the movement on Aug. 6, 1832, when, at Monticello Hall in Montrose, he declared that "the people would continue to suffer much persecution and would be driven to the Rocky mountains. . . . Some of you will like to go and assist in making settlements and build cities, and see the saints become a mighty people in the midst of the Rocky mountains."

Some time later Joseph Smith sent out a select company of men "to investigate the locations of California and Oregon, and hunt out a good location where we can remove to."

In the following March the prophet addressed a memorial to Congress asking for authority to raise a company of 100,000 men, "to open up the vast regions of the unpeopled west and south to our enlightened yeomanry." The objective point of the route and other matters of detail were arranged on June 23, 1847, just four days before the departure of the prophet and patriarch, and it was left to Brigham Young to carry out what had been conceived by Joseph Smith in the exodus of the people to the Rocky mountains.

### LEAVE NAIVUO.

The companies of men left Brigham Young left Nauvoo in the winter of 1846, crossing the river on the snow and ice. Camp was not made until the morning of the following March, when the journey was resumed. The company was completely organized under military discipline, the entire company being divided into two, and these again into hundreds, fifties, and tens, with captains over each division.

On the 9th of July, 1846, the train made Council Bluffs, Iowa, and camp was made at that point in order to permit the men to earn means to support their families through the remainder of the journey. All that fall and winter were spent in that neighborhood, the winter months being spent at what was known as Winter Quarters, on the west side of the Missouri, near where the city of Omaha now stands. Without homes and many of the people without food, the rigors of winter went hand in hand with the determined band, and many a grave was dug in the frozen soil to mark the journey of the saints and the bleak plains of Platte valley.

While encamped at Council Bluffs and Piegah, came the demand of the government for troops to help in the fight against Mexico. The war had broken out the year before, and the authorities at Washington, learning that the Mormons were on their way westward to California or Oregon, which was then Mexican territory, determined to make use of them in winning the war for the United States of the vast regions of the west.

### THE MORMON BATTALION.

A call was issued for 500 men to be furnished by the Mormons to accompany Gen. Kearney in his campaign against the Mexicans. The call was at first looked upon as a stroke of their enemies to completely destroy the saints, but President Young maintained that no man itself was not responsible for their expedition from Nauvoo, and urged the men to enlist in response to the call of the government. The people rose to the occasion, and with patriotism unsurpassed, on the face of all the murderous persecution they were at the very time fleeing from the migrating saints, enlisted to fight for their government, and began their march toward Mexico. This company was known then and afterward as the "Mormon Battalion." And while they were not called upon to do any actual fighting, their military training as being little short of the marvelous.

At Council Bluffs, Brigham Young selected 15 able-bodied men to lead the van and pioneer the way into the west. Of this number 148 lived to enter the valley. These men left Nauvoo 27 miles from the Bluffs, on April 15, 1847. "For hundreds of miles they followed the meanderings of the Platte river," says one account, "keeping mostly on the north

side of the stream. They touched Fort Laramie, an old trading post, and also Red Buttes, Independence Rock, Devil's Gate, Little and Big Sandy, and Fort Bridger. Finally, they arrived at Echo canyon. They met certain traders, among whom Harris and Bridger gave them very dismal pictures of the Salt Lake valley and strongly urged them to go into the fertile lands of the coast. But their leader had decided. They would go to the Great Salt Lake. One division of the party led by Orson Pratt, passed into the valley on July 22. On July 23, President Young lying ill in the wagon of Elder Wilford Woodruff, obtained from an eminence a view of the land in which he purposed to find rest and peace for his weary people. He gazed upon the valley for a long time, and then said, "Enough. This is the place. Drive on." They passed through Emigration canyon and came into the valley of the Great Salt Lake on July 24, 1847.

Thus was accomplished that great-moment exodus, in which for conscience sake, the saints, driven from their homes and belongings in the east, found a home and a haven of rest in the fastnesses of the Rocky mountains. Here they raised the flag of the United States government one of the richest sections embraced in the entire length and breadth of the country. Here the pioneers began to build their homes, and as subsequent history shows, they built wisely and well. The desert blossomed as the rose, and the works of the pioneer people, who came into the land during the 10 years following the advent of the first hardy band, will always be looked upon with respect and reverence by those of their descendants who come after them, and by others, who enjoy the fruits of their toil and privations.