

branch of Snake River, one day's journey above its junction with the south or Lewis' branch. This cabin called Henry's Fort, built in 1809 and vacated the following year, was the first establishment erected in this latitude west of the Rocky Mountains. Non-Mormon stockmen located ranches at different points on and between the forks of the river more than twenty-five years ago.

The first Latter-day Saint known to visit the upper Snake River Valley with the intention of permanently settling there was Elder John R. Poole, of Ogden, Utah, who visited the island afterwards known as Poole's Island (now embracing Menan and La-belle Wards) Feb. 10, 1879, and spent several days in viewing the country. Being convinced of its capability of sustaining settlements of the Saints, he returned to Ogden and reported his discoveries to Apostle F. D. Richards who accordingly called a meeting for reports, and finding that many of the Saints were desirous of locating there presented Elder Poole with a letter of appointment to act as presiding Priest until a further and more complete organization could be effected.

The first family known to locate on the above mentioned island was that of Joseph C. Fisher who removed there in March 1879. In April following Elder Poole returned from Ogden with seed-grain, farming implements, etc., preparatory to farming, and in the following December he removed his family there.

In 1879, also, Egin (now Parker Ward) on Henry's Fork, was first settled by Latter-day Saints. At that point the first post office established among the Saints in this part of the country was opened July 1, 1880, with A. F. Parker as postmaster.

Nov. 25, 1881. President Marriner W. Merrill, of the Cache Stake Presidency, and Elder William D. Hendricks, of Logan, arrived on Poole's Island and organized the Saints there into a branch of the Cache Stake of Zion, with John R. Poole as presiding Priest, and Alexander N. Stephens and Spencer V. Raymond as Teachers. Elders Merrill, Hendricks and Poole then went to Egin (now Parker) and organized the few families of Saints who had recently located there into another branch with Wyman M. Parker as presiding Priest, and William Rawson and John Powell as Teachers.

This organization included all the Saints on the north side of Snake River and extended as far north as Pleasant Valley.

Jan. 8, 1882, the first Latter-day Saint Sunday School in the Snake River Valley was organized at Egin with William Rawson as superintendent and twelve pupils.

In October, 1882, President William B. Preston, of the Cache Stake, visited Snake River Valley and being highly pleased with its natural facilities returned to Logan, Utah, and took immediate steps to have a ward organization effected up there.

Dec. 6, 1882, the first Latter-day Saint meeting house in Snake River Valley was completed at Egin.

Dec. 18, 1882, Elder Thomas E. Ricks, of Logan, was called to act as Bishop of the Bannock Ward of the Cache Stake of Zion, embracing all that district of country lying north, east and west of

the mouth of the Portneuf Canyon and extending as far in each direction as there were any members of the Church. Elder Ricks was set apart to his office by President John Taylor.

Soon afterwards Henry Flamm, of Logan, and Francis Christopher Gunnell, of Wellsville, Utah, were chosen and set apart as his Counselors. Brother Gunnell was set apart to his position as second Counselor March 14, 1883.

In December, 1882, President Preston received the following letter of instruction:

"PRESIDENT'S OFFICE,  
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS,  
SALT LAKE CITY, Dec. 26, 1882.

"President William B. Preston and Counselors, Logan:

"Dear Brethren—That you may more fully understand our wishes with regard to the organization of new settlements throughout your Stake, more especially in the distant and most thinly settled parts, we address you this communication.

In the first place, it would be well, in all cases where possible, for yourselves, or the Bishop of the ward to which the parties belong, to have a knowledge of the intention of those in your Stake removing to the new settlements, as to the district in which they intend to locate, so that you may give them any necessary council and information, and also have an understanding where they may be found, that they may not stray off and be lost sight of. It is also expected that parties coming in from other Stakes will comply with these regulations which it will become the duty of presiding Bishops to see carried out. In all cases in making new settlements the Saints should be advised to gather together in villages, as has been our custom from the time of our earliest settlement in these mountain valleys. The advantages of this plan, instead of carelessly scattering out over a wide extent of country are, many and obvious to all those who have a desire to serve the Lord. By this means the people can retain their ecclesiastical organizations, have regular meetings of the quorums of the Priesthood and establish and maintain day and Sunday schools, Improvement Associations and Relief Societies; they can also co-operate for the good of all in financial and secular matters, in making ditches, fencing fields, building bridges and other necessary improvements. Further than this they are a mutual protection and source of strength against horse and cattle thieves, land jumpers, etc., and against hostile Indians, should there be any, while their compact organizations gives them many advantages of a social and civil character which might be lost, misapplied or frittered away by spreading out so thinly that inter-communication is difficult, dangerous, inconvenient or expensive. It would be well, therefore, for you in company with Brother Ricks to visit the country and make such locations of settlements as may be desirable and as the circumstances may require, and have your town lots surveyed by a competent person, and such arrangements made for this kind of settlement as you and your counsel and Brother Ricks may deem advisable. In doing this, however, it would be well not to interfere with homestead entries, or to embarrass new settlers too much, but to have it positively understood that this method must be adopted in your settlements. We know of no reason why the method that have been pursued in the past on these matters are any less applicable to the Saints in Idaho and Wyoming than they have proved to those in

Utah and Arizona. While the families are gathered in settlements there can be no disadvantage in having the farms outside, within easy reach, as the peculiarities of the country may admit, the same as in our older settlements. A spirit to spread far and wide out of sight and reach of the authorities of the Church, must be discountenanced, as all Latter-day Saints must yield obedience to the laws of the Gospel and the order of the Kingdom of God, and a methodical comprehension and intelligent system be inaugurated that we may gain influence (and not lose strength) by strengthening the cords of the Stakes of Zion. Care must be taken that the interests of the Indians on their reservations, water claims, or otherwise, are not interfered with, but they must be guarded and protected in all their rights, the same as the white man. In all cases a friendly and brotherly disposition should be nourished towards the Lamanites, who will be our friends if we do not repulse them.

"The Twelve have this matter in hand and will see that things are conducted right. The local presiding Bishop will co-operate with you in all of these affairs, and on matters of importance it would be proper for you to consult us.

"We remain, as ever, your brethren in the Gospel,

JOHN TAYLOR,  
JOSEPH F. SMITH,  
Of the First Presidency."

In compliance with the foregoing instructions President Preston and Bishop Ricks started from Logan in the night of January 4, 1883, and arrived at Egin (now Parker) in the evening of the 5th. On the 7th the brethren of that place were called together at the residence of Wyman M. Parker, and among other important business attended to, arrangements were made for fencing a co-operative field. On the 8th Elders Preston and Ricks traveled to Cedar Buttes (now Menan) and on the 9th held two meetings with the Saints there in a small log cabin, then used for a school-house and owned by John R. Poole. On the 10th, through the kindness of Elder Poole, they were conveyed by team to the residence of Theodore Lyman, who had located a few miles south of the present site of Lyman townsite, where they stayed that night, and the next day, (11th) arrived on the spot where Rexburg now stands. They found shelter for the night at the house of Robert Tarter, six miles in a westerly direction, near the present bridge on Henry's Fork. The following day (12th) they returned to Cedar Buttes and were entertained at Joseph C. Fisher's residence, and on the 13th boarded the train at Eagle Rock, returning to Logan. Soon after this Andrew S. Anderson, of Smithfield, Cache Co., Utah, being a civil engineer, was called to locate in the Snake River Valley for the purpose of practicing his profession. Subsequently arrangements were made for a company to start from Cache Valley with teams composed of the following named brethren: Francis C. Gunnell, Thomas E. Ricks, Jun., Brigham Ricks, Heber Ricks, Willard Ricks, Daniel Walter, Lorenzo Thorp, Fred. Smith, Leonard Jones and James M. Cook. These men accordingly started Jan. 25, 1883, and on Feb. 11th following arrived at or near where the settlement of Lyman now is located, on the north bank of the south fork of Snake