

A
PROPHECY OF HEBER C. KIMBALL
MAY 1854
HARMONY VALLEY, UTAH



Rendering of Harmony Valley, Roger Simister

by
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Fort Harmony Historical Society
2012

THE PROPHECY MADE BY HEBER C. KIMBALL

May of 1854,

Harmony Valley, Utah

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

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

This prophecy is reported to have been made by Heber C. Kimball during May 19-20, 1854, while he accompanied the President Brigham Young party when they were in Southern Utah to assess the pioneer settlements and to open the first organized Native American Mission. President Brigham Young with a group of some 35 wagons visited Harmony for this purpose.²

There are several versions of this prophecy from different writers, but most all of them cite James Godson Bleak as the source. He was born November 15, 1829 in Southark, Surrey, England, and came to America on May 20, 1856. He first settled in North Ogden. He was called to the Cotton Mission [Washington County] in October 1861. Bleak did not come to Southern Utah until 1862. On January 9, 1877 he was made recorder of the St. George Temple. He was secretary to Brigham Young for a short time; and for the United Order; and was a member of the St. George Stake. He kept the books for the tithing office and the St. George Co-op. He did not have first-hand information about Kimball's prophecy and in his publication *Annals of the Southern Mission*, he does not reference where he got the information.³ Bleak may be the most-often quoted source but most writers would agree that Juanita Brooks is the authority on the

¹Alice Redd Rich, "Memories of New Harmony," in the D.U.P. Histories Collection, Salt Lake City D.U.P. Museum, 1962.

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

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

subject, even though she did not record the prophecy.⁴ Her collection is at Dixie College and Utah State Historical Society.

Following is the exact record of Bleak's writing:

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

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

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

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

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⁴Ibid.

⁵Ibid.

There are several problems with James G. Bleak's recording of the temple prophecy: 1) In Bleak's publication, *Annals of the Mission*, he does not reference where he got the information. It is possible that he received it from others since his journal starts in 1869 long after the 1854 visit. But the temple in St. George wasn't finished until 1877,⁶ so again his notes must have been compiled at a different time than when he wrote them, and in fact this is what happened.

The James G. Bleak papers are housed in the Utah State Historical Society archives and The Huntington Library in Anaheim, CA. Section "A" of the manuscript history of St. George entitled *Annals of the Southern Mission* [from whence the information came] were "arranged" from the original manuscript which is now in the Huntington Library. The arrangement was done by William J. Snow and H. Lorenzo Reid in 1928. Copies of other portions of the manuscript are believed to be an abridgement from whatever constitutes the original first section. Bleak's work primarily provides general information and an overview of the history of St. George. The serious researcher would understand that the "arranged" version could possibly contain the thoughts and feelings of those who compiled the document and may in fact be something different than what the writer intended. Utah State Historical Society does house a major portion of his papers. A list of these can be accessed through the internet by searching on Utah State Historical Society.

2) President Kimball and others had no knowledge of the Río Virgin except from other's reports who at the time, in that company would have been Parley P. Pratt and Dimick B. Huntington (See below). Pratt's exploration of 1849 to the Río Virgin would have certainly been reported in detail to President Young long before 1854. President Young would have had knowledge of the land south of Harmony Valley when Pratt returned. [The name Harmony Valley is used for a specific reason; refer to Appendix II.] The report given to the Legislature by Pratt is in Appendix I.

President Young when addressing conference in Salt Lake City, April 6-8, 1850 reported Pratt's mission and said the following: . . . *"They went south more than 300 miles, and over the rim of the Great Basin, into the borders of the valley of the Colorado. . . . They found some small valleys, with little or no snow, warm and pleasant, desirable for settlements, one of which is Little Salt Lake [Parowan], where we design a settlement the present season. Good water, iron ore, and wood are abundant. Little, comparatively, could be learned of the vegetable or mineral productions of the country through which they passed; but they saw enough to know that popular geographers have hitherto known less of its prominent features. Suffice it to say, there is yet room in the valleys of the mountains for all who can be contented with honest industry, peace, and seclusion."*⁷

⁶N. B. Lundwall, comp., *Temples of the Most High* (Salt Lake City: Bookcraft, Inc., 1962), pp. 72-85.

⁷Harold W. Pease, Ph.D., comp. & ed., *The Mind and Will of the Lord* (Taft, California: Westwood Books, 1998, p. 37.

The foregoing comment was given in 1850 and no doubt from 1850 to 1854, President Young had more information in which to make a judgment about the colonization of Southern Utah. He knew something about it from his journey over the Black Ridge in 1852 accompanied by Lorenzo Dow Young.⁸ The company did not go more than a few miles south from Harmony Valley; perhaps to an overlook.

3) Those that rode with Pratt on his journey from Summit Creek to the Río Virgin in 1849 were Nathan Tanner, Dan Jones, John D. Holladay, John H. Bankhead, Ephraim Green, W.W. Phelps, William Brown, Robert Campbell, Alexander Wright, Charles Hopkins, Benjamin F. Stewart, Dimick B. Huntington, Gardener G. Potter, Madison, Hambleton, John Brown, Homer Duncan, William Matthews, George B. Marsh and Robert M. Smith. The only ones that were in the 1854 visit to Harmony that had first-hand knowledge of the Río Virgin were Pratt and Huntington. Both of these men would have reported to Brigham Young many times beforehand and President Young had no reason to ask them if a road could be built over the Black Ridge.⁹

4) Bleak reported that a temple would be built in the vicinity of the Río Virgin. The name "Río Virgin" was used to mean the land south of the rim of the Great Basin Divide [found near current Kanarraville]. For example, in October conference Oct. 6, 1851 Lee was called on another mission: "*George A. Smith proposed that John D. Lee establish a settlement at the junction of the Rio Virgin and Santa Clara, where grapes, cotton, figs and dates could be raised.*"¹⁰ Lee settled on the northern tributary of the Río Virgin by a source of water which he named "Ash Creek" for the abundance of ash bushes on the banks of the creek. Nothing in the literature suggests any displeasure about Lee's settlement or that he settled in the wrong place. Elder Smith may not have known.

In reference to Heber C. Kimball's prophesy in the journal of Thomas D. Brown edited by Juanita Brooks, Thomas D. Brown was chosen as the recorder for the mission. He recorded that Parley P. Pratt stated that President Kimball did prophesy during the 1854 visit but the prophecy is not written. I find it curious why Juanita Brooks did not record the prophecy. She, at the time, had been invited by Everett Cooley and Richard Thurman to enter in a joint effort with Utah State Historical Society and University of Utah Press to publish the journal of Thomas D. Brown. Brooks had seen a copy of this journal in the Church Historian's Office in 1936 and in 1941 received an improved typescript from Dale Morgan. Brooks published the journal from this typescript in 1965. Thomas D. Brown's descendants were contacted for more information. The manuscript was finished in October of 1965 and delivered to Thurman. She was assured of an early publication. A short while later, Cooley contacted her and told her they could not publish the journal because it was "an official Church record and could not be published without the

⁸Levi Edgar Young, "The Spirit of the Pioneers," *Utah Historical Quarterly*, Volume 14, 1946, p. 233.

⁹William B. and Donna T. Smart, *Over the Rim: the Parley P. Pratt Expedition to Southern Utah 1849-1850*, Utah State University Press, Logan, Utah, 1999.

¹⁰Juanita Brooks, *John Doyle Lee* (Utah State University Press: Logan, Utah, 1992), p.169.

consent of the Authorities." She did have a letter from President Joseph F. Smith stating that it would be okay, but they didn't accept the letter as justification to print the document.

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

So, it is obvious and based on the available information, that President Kimball **did** prophesy about Harmony Valley. All sources have been consistent to this point.

Perhaps at the time, the pioneers were treating the 1854 prophesy like they did an earlier one that President Kimball made while visiting the new settlement of Manti. There is a story in the book, *Chronicles of Courage*, a Daughters of Utah Pioneers publication, that Heber C. Kimball received a revelation about a temple to be built in Manti in 1850 but no one took it seriously. After twenty years, no one in the area had paid any attention to it, but continued to go about their daily business. It wasn't until 1873, while President Young was visiting the community, that he again spoke about a temple being built. It caused much controversy until June 25, 1875, when President Young again visited the community and explained that the temple should be built on the hill by the Manti stone quarry.¹² Is this typical for prophecies to be made and nothing done until years later? Such is the case in Independence and Far West, Missouri, where temples were prophesied and are yet to be built.

There are also different versions of when, during the trip, that President Kimball spoke. One version follows: "*At early candlelight they all gathered for a meeting in the center of the Ash Creek Fort, where a bonfire of cedar was lighted. The people sat in a circle on logs or planks; the visitors, the settlers, the missionaries and the friendly Indians, self-conscious in their unaccustomed shirts. The visiting brethren spoke of the importance of the mission, exhorting people to do their duty and promising them that the day would come when the southern part of the state would be the head and not the tail. More instructions were given in a Seventies meeting in Cedar City.*"¹³

There are some references that state the information was given at a Seventies' meeting in Cedar City where all the leaders in the area attended. They were given general information about how President Young expected the Native Americans to be treated.¹⁴ President Young in a conference

¹¹Levi S. Peterson, *Mormon Woman Historian* (University of Utah Press: Salt Lake City, Utah, 1988), p. #365.

¹²Daughter of the Utah Pioneers, *Chronicles of Courage* (Salt Lake City: Daughters of Utah Pioneers, Volume 6, 1995), pp. 130-133.

¹³Juanita Brooks, "The Southern Indian Mission," *Improvement Era* (Salt Lake City: The Church of Jesus Christ of Latter-day Saints, Volume XI, 1945), iii.

¹⁴Larson, *ibid*.

address earlier¹⁵ gave information on how to treat the Indians to all that attended. In fact, he spoke several times on the subject.

However, a report was given by Wilford Woodruff as he was coming into the Ask Creek camp after a long day of gathering rock. He reports the following: "*President Kimball was speaking when I came in. He spoke well. He said that if the Brethren would be faithful and united they would have great blessings that they would bring great good to Israel that there would soon be thousands of the Lamanites that could be gathered together and saved if they would have revelation and they would do a great work in this Kingdom.*"¹⁶

Additional References to the Prophecy

Stanley B. Kimball in writing a history of President Kimball stated it as follows: "And during May, 1855 [this date was actually 1854; although he did travel to Harmony Valley in 1855]¹⁷ while in Harmony in southwestern Utah, on one of his many trips among the settlements, Bro. Kimball tried to avoid prophesying," it was reported, "and twisted to get around but out it would come, and at length it came forth that soon we would [have] thousands of the Indians around us at Parowan. While the spirit of prophesying was upon him he also revealed "that a wagon road would be made from Harmony over the Black Ridge; and a Temple would be built in the vicinity of the Río Virgin, to which Lamanites would come from the other side of the Colorado and would get their endowments in it." At the time the building of such a road was considered impossible, but eventually the road was built, the site of the St. George temple on the Río Virgin was dedicated in 1871, the temple itself was dedicated in 1877, and many Indians have attended its sessions.¹⁸

Because President Kimball was speaking at Harmony and not Parowan and did not mention Parowan, the reference to the Native Americans at Parowan and the temple prophecy is suspect. President Brigham Young did address the gathering on Saturday evening at Cedar City at the Seventies meeting, May 20, 1854, and he made a comment about the people, "*This people and those at Parowan are doing the best of any people in the mountains.*" He was speaking about how all the people were doing and his comment could have included the Native Americans.¹⁹ So it is possible that S. B. Kimball mentioned Parowan because of information from what President Young said at Cedar City.

In addition, considering the environment at the time, any comment about Indians at Parowan, that Stanley B. Kimball included in this prophecy is curious. There were several camps of

¹⁵Pease, *op. cit.*, Address #7, page 27.

¹⁶Fred C. Collier, comp. and ed., *The Teachings of President Brigham Young, Vol. 3, 1852-1854* (Salt Lake City: Colliers Publishing Co., 1987), p.312.

¹⁷Andrew Jenson, *Church Chronology* (Salt Lake City: Deseret News Press, 1899), p. 53.

¹⁸Kimball, Stanley B., *Heber C. Kimball - Mormon Patriarch and Pioneer* (University of Illinois, Urbana and Chicago, 1986) p. 201. This source is also from Bleak's journal but worded differently.

¹⁹Collier, *op. cit.*, page 317.

Native Americans in Southern Utah. Chief Toquerville's tribe at Toquerville was discovered by Parley P. Pratt. The authors of the *Annals of the Southern Mission* would have known by 1926, when the document was prepared for publication, that there was also a population of Paiutes at Santa Clara.

In Colliers book, the *Teachings of President Brigham Young*, he referenced H. C. Kimball's prophesy or part of it. The reference reads, "*Heber C. Kimball then spoke at length, and finally prophesied that we should have thousands of them [the Native Americans] around us, and be a blessing to them as they would be to us.*"²⁰

So writers seem to be interested in the prophesy and without a proper source it is very difficult to determine what President Kimball really did say. The papers from which Juanita Brooks wrote the *Journal of the Southern Indian Mission* are housed in the Church History Library's archive and a copy supposedly can be found at the Utah State Historical Society's archive.

One question we need to ask is what **did** President Kimball mean when he said, "In the vicinity of the Río Virgin." In order to understand we must educate ourselves to the environment in Harmony Valley during that time period. The Río Virgin, meaning the river of the Virgin, was named by the 1776 Expedition of Domínguez-Escalante after the Virgin Mary. The Río Virgin is a tributary of the Colorado River. There are two main forks of the river: East Fork, named Pas-ru-nu-weap drains Long Valley in Kane County, and the North Fork, Mu-kun-tu-weap, drains the south escarpments of the Markagunt Plateau and the Kolob Terrace in Iron County. The river cuts a deep chasm through Zion Canyon and merges with the East Fork east of Rockville. Two other rivers, the La Verkin Creek which drains Kolob Canyon and Ash Creek, the Hurricane Fault Cliffs and adjacent valley from Harmony Valley southward. The Río Santa Clara southwest of Pine Valley Mountain enters in from the northwest and in Nevada, southeasterly; the Moapa River joins the Virgin north of Overton. The river flows southwesterly out of Utah to join the Colorado River in Nevada where the river turns southerly and joins the Colorado River in Virgin Canyon.²¹ The *Río de la Virgen* in Spanish means "River of the Virgin" dedicated to the Virgin Mary. One explorer in 1813, Antonio Armijo, commander of the first trading expedition, was on the Río Virgin and the Río Santa Clara both westward and eastward. The Spanish successors developing the Spanish Trail printed the names of Río de la Virgen, La Verkin, Río Santa Clara, Las Vegas and other names of the lands, later changed or simplified by the white man.²²

Some historians have credited Jedediah Strong Smith as being the author of these early names when he explored the land from the Great Salt Lake to the Río Virgin and onto the Colorado River. But this cannot be right because earlier historic literature, maps and other documents bear the name prior to Smith's exploration.

²⁰Collier, *op. cit.*, p. 315.

²¹Rufus Wood Leigh, "Naming of the Green, Sevier, and Virgin Rivers," *Utah Historical Quarterly* (Salt Lake City: Utah State Historical Society, Volume 29, No. 2, April 1961), pp. 144-145

²²Larson, *op. cit.*, p. 364.

Will C. Barnes in the publication, "*Arizona Place Names*" published in 1935 wrote, "Río de la Virgen, 'River of the Virgin,' running through northwest Mohave County was given the name by early Spanish explorers. Dellenbaugh, an associate of John C. Powell used both forms of Río Virgen or Virgin. The esteemed Spanish-American historian, Hebert E. Bolton wrote, "The latter [Virgin river] was of sulphurous water [La Verkin] so the Domínguez-Escalante party named it Río Sulfureo. This is a descriptive name and did not remain as such and was later dropped."²³

It is possible that when President Kimball and others were visiting the Ash Creek settlement in Harmony Valley, on May 19, 1854, and he was prophesying after discussing at length the beginning of the Native American Mission there, he would have been referring to Harmony Valley and in essence was right because Harmony Valley is the north drainage of the Río Virgin.²⁴

Organizing the Native American Mission

While President Young was at the Harmony site (Ash Creek), the company spent two to three days giving instructions to the Saints about the treatment of the Native Americans. In my opinion, they were voicing the counsel they received from the Prophet Joseph Smith and had very high hopes that at last the Church, as prophesied to that date, could take a major role in redeeming the "covenant people." Specific instructions were given as to how the Saints were to treat the Native Americans.²⁵

Some of the missionaries followed the instructions and made wonderful progress. Llewellyn Harris was one. He blessed the Zuñí tribe, over 400, that were dying of smallpox, and all got better except the ones who refused to be blessed (who all died).²⁶ Jacob Hamblin, Ira Hatch, Thales Haskell and others were lifetime missionaries, loved the Native Americans, and served them as best they could during their lifetimes. Perhaps there have not been droves of Native Americans coming into the Church but any headway the Church has made in bringing the Native Americans to an understanding of their heritage can be attributed to this early foundation. There are many stories like Harris's story. And we must recognize that Jacob Hamblin was the most devoted missionary to the Native Americans. He did it by having faith in the Latter-day Saint religion and the promise given to him by Heber C. Kimball that if he maintained his unwavering faith, the Natives would not hurt him.²⁷ This faith was tried several times. All of these early missionaries were noble men, dedicated and committed to their religion and their assignment.

²³Leigh, *op. cit.* pp. 139-147.

²⁴Peterson, *ibid.*

²⁵Brooks, *ibid.*

²⁶June R. Rowley, *Llewellyn Harris: Child of Destiny* (n.p., priv. pub., 2001), page 70-75.

²⁷Juanita Brooks, "Indian Sketches," *Utah Historical Quarterly* 29 (Salt Lake City: Utah State Historical Society, October 1961), pp. 347-360. This article uses the Journal of Thomas D. Brown and the writings of Jacob Hamblin.

Following is a list of the company that came with Brigham Young. This list is in the appendix of Juanita Brook's publication of the *Journal of the Southern Indian Mission*.²⁸ The date in the appendix is May 10, 1855 (dated incorrectly). The date was May 10, 1854 and is verified by Andrew Jenson's classic work about the Church, for May 4, 1854, Thursday, as follows: "Pres. Brigham Young left G. S. L. City, accompanied by many leading men, on a tour through the southern settlements, from which he returned on the 30th." Another entry is found as follows: entry for May 5, 1854, Friday, records; "Apostle Parley P. Pratt left G. S. L. City on his second mission to California. He arrived at San Bernardino June 9th, and in San Francisco July 2nd."²⁹

In reading Brooks' publication, Pratt could not have left G. S. L. City on May 5, 1854 to go straight to California since Brooks records that he was in Southern Utah on May 19, 1854, and participated in setting up the first organized Native American Mission of The Church of Jesus Christ of Latter-day Saints. What happened was that Elder Pratt left for his California/Chile mission from Cedar City after President Young's visit to Harmony.³⁰

Brigham Young Travels South May 10, 1854

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

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

WAGON #:

- #1: President Brigham Young and Andrew Moffitt
- #2: James Leatham, Brigham Young Jr., Sister Easton
- #3: President Kimball, wife, Charles and Heber
- #4: John Watts
- #5: Lorenzo D. Young and wife

²⁸Brooks, *op. cit.* ("The Southern Indian Mission"), page 51.

²⁹Andrew Jenson, *Church Chronology* (Salt Lake City: Deseret News, 1899), page 51.

³⁰There is an entry in Jenson's book for May 1855 which states: "Tues. 8 - Pres. Brigham Young and others left G.S.L. City on a trip to the southern settlements. He returned on the 27th. This entry refers to his second visit to the southern settlements in 1865 [*Church Chronology*, p. 53].

- #6: Ephraim Hanks, wife, child Yoades
- #7: Joseph Young, Phineas Young, Joseph W. Young
- #8: Erastus Snow and wife
- #9: Lewis Robinson, wife and child
- #10: Henry Johnson, wife, J. N. Walkly, T. Jenkins, H. Woodward
- #11: Stephen Chipman and wife and Thomas Bullock
- #12: Dimick B. Huntington and wife
- #13: Francis Pirch, wife
- #14: Gideon D. Wood, wife and child
- #15: Joshua Arthur, wife and 2 children
- #16: Anson call, wife and Father
- #17: Parley P. Pratt, Smith B. Thurston
- #18: Wilford Woodruff, T. O. Angell, Sam L. Sprague
- #19: John Taylor, A. C. Brown, George Taylor
- #20: Ezra T. Benson, Thomas McKenzie, Charles Benson
- #21: George A. Smith, A. J. Stewart
- #22: Edward Hunter, Archibald N. Hill
- #23: Daniel H. Wells, Arza B. Hinckley, Stephen Taylor
- #24: Lot Smith, Robert Burton, Ed Walker, Henry S. Dalton, Wm. R. Smith
- #25: Porter Rockwell, Amos Neff, George Bean
- #26: Henson Walker, John G. Holman
- #27: Lyman S. Hutchings, William W. Hutchings
- #28: Silas Richards, Alexander M. Shoemaker
- #29: Aaron Johnson, Enos Curtis, David A. Curtis
- #30: John T. Caine, Edward Partridge, Joseph A. Peck, Ward Peck

#31: Henry P. Richards, Orson K. Whitney, Joseph F. Smith, Daniel S. Mills,
Devalson and Merrick

#32: William Cluff, Silas Smith, Eli Bell

#33: Edson Whipple

#34: William Smith, Dave Garner, John Whitney and Orson Miles traveled
on horseback having five horses.

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

Instructions given to the Missionaries

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

What we have heard is good, as true as if Jesus had spoken it - one mouth can speak all the Lord gives to all: one word to all the missionaries and you are all missionaries, women not excepted. We are to take the covenant by the hand and lead them on to salvation: we are the people to do this, and fulfill the sayings of the prophets. The poor Indians, the descendants of the ancient prophets! Can we behold them unmoved? Should I like to behold my descendants reduced as these are? Alas! Alas! No! What feelings! of the same blood, of royal parents: Nephi was permitted to behold this in vision. How does the spirit world now feel, when they see the redemption of theirs descendants so near? Do they behold this unmoved? No! Look on that child, cleaned, combed and neat, surrounded by the fostering care of the Gentile's arms. I use this term not by way of reproach, but you my brethren and sisters are more of a mixed race than they are, they descended from a royal race, you all have a measure of the priesthood. If you cannot yet talk with them, there is one language that all can understand and feel - kindness, sympathy, this they can feel. I beheld on this journey their little children afraid of me and would run, hide and cry, but no sooner did I hold out a little bread than they would run towards me to get it. Give them a shirt, pants and petticoats. Say not only "Be ye fed and clothed," language can neither fill their stomachs nor cover their nakedness - nor can words only convince them of your friendship. Feed, clothe and instruct them, and in one year they will more than repay you for your outlay. But should you say, some have abused this kindness, what then? All do not do so. You can teach them habits of cleanliness and industry - you can do much for this race - not many generations shall pass away till they become a white and delightful people; win their hearts, their affections: teach them, baptize them, wash, cleanse and clothe them. I would have clean garments ready and clothe everyone I should baptize; teach them cleanliness and be patient with

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

*them. This wrestling, jumping and gambling in their presence sets them a bad example - of idleness - and is the opposite you should teach them. Kindness first; learn their language as fast as you can, and cease making game of them - they have suffered hell enough here and this for generations because of the rebellion of their fathers - their disobedience to the priesthood brought hell on them; some doubt the existence of hell, but a darker hell cannot be than that the Indians have been in and for ages passed through.*³²

President Brigham Young, May 19, 1854, at Fort Harmony

President Young with Parley P. Pratt, Heber C. Kimball, Truman O. Angell, and John D. Lee started from the Ash Creek Fort on a journey north to pick a better location for the fort at Harmony. This they did, some 4 miles north of the original settlement. Here at the present location of Fort Harmony, President Young with Parley P. Pratt and Truman O. Angell walked the perimeter of the new fort site. President Young declared the following:

*"God planted us here in the valleys of Ephraim; our business is to save Israel. In all His dealings, He is wise; His hand is in it all; if we are faithful we will be blessed. He fulfills His pleasures and uses man as His agents. We have the privilege in this mission of being honored and honorable; to the point - you missionaries under Parley P. Pratt are the same as those we send to the Western or Pacific Isles; you are to save the remnants of Israel in these mountains; the people of the Western Isles are of Manasseh, or most of them. We send missionaries thousands of miles to them, and the Spirit of the Lord said to me: **'Shall we spend so much time and means on them and neglect the remnants of Israel of other tribes, near at home, just among these mountains and surroundings?'** You are sent, not to farm, build nice houses and fence fine fields, not to help white men, but to save the red ones, learn their language, and you can do this more effectively by living among them as well as by writing down a list of words, go with them where they go, live with them and when they rest let them live with you, feed them, clothe them and teach them as you can, and being thus with you all the time, you will soon be able to teach them in their own language, get to their understanding, and when they go off in parties, you go with them.*³³

It is interesting to note that President Young went to the southeast corner, picked up a stone and walked the perimeter of the fort from that location. There are no journal entries that indicate he dedicated the property to my knowledge, however, given the precedent for choosing the south east corner, and because it was standard practice of the saints to dedicate sites, especially where a temple was to be built, it is likely he did. When the Prophet Joseph was in Independence, Missouri a precedent was set when he chose and dedicated a site for a future temple and also as he gathered some of the saints from Colesville, that had their future in God's kingdom assured, to

³²Brooks, *ibid.*, pages 31-36.

³³Brooks, *ibid.*, p. 29

dedicate the place for the gathering of the ten tribes of Israel.³⁴ When the Saints settled Cedar City and opened the Iron Mission January 25, 1851, a liberty pole was raised in the center of the corral, and President G. A. Smith dedicated this pole of liberty to God. Elder Smith wrote to the Deseret News: "Last Saturday we raised a liberty pole (about 60 feet in length) and dedicated it with our land, cattle and ourselves to the Lord, the God of Liberty who controls the destiny of men."³⁵ Again, it is very **likely** that President Young **did** dedicate the fort site and probably the valley. Fort Harmony was the only Native American Mission before 1860, that President Young opened personally. People that live in Harmony Valley and many travelers almost always comment that Harmony Valley is a special place. What happened in the Valley that gives it the "sense of place" or special ambiance?

Policies of the Prophets Concerning Native Americans

In October 1830, the Prophet Joseph received a revelation to send Parley P. Pratt, Ziba Peterson, Oliver Cowdery and Peter Whitmer on a mission to the Lamanites. They were gone four months and traveled about 1500 miles. Except for this brief mission in 1830 to the Native Americans, the Mormons did not maintain a proselyting mission among the Natives Americans before 1854. However, they maintained a friendly attitude toward the Natives they met on their way to Utah. After their arrival, they at once tried to set up friendly relations with Chief Walker as a matter of policy.³⁶ After the mission was organized at Fort Harmony, President Young started other Native American missions. He called trusted men to organize the missions. The missions were to Moab called the Elk Mountain Mission organized April 1855; the Cherokee Indian Mission, called missionaries April 6, 1855 at General Conference; the Las Vegas mission April Conference 1855 and to Salmon River, Idaho called the Salmon River Mission organized Sunday, May 20, 1855.

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

The Las Vegas Mission followed the same pattern as the mission at Fort Harmony and the Santa Clara. Missionaries were sent to begin a community and to proselyte to the Native Americans. Some of the missionaries were assigned to preach the gospel to the Indians and others were to establish the settlement. The mission was abandoned in 1858.³⁷

³⁴The Church of Jesus Christ of Latter-day Saints, *History of the Church of Jesus Christ of Latter Day Saints*, 2nd ed., rev. (Salt Lake City: The Deseret Book Company, 1969), Vol. 1, 196.

³⁵Larson, *op. cit.*, p. 114.

³⁶Proctor and Proctor, *op. cit.*, Chapter 7, pp. 49-60 (summary); Chapter 8, pp. 61-66 (summary).

³⁷Milton R. Hunter, *Brigham Young, The Colonizer* (Santa Barbara and Salt Lake: Peregrine Smith, Inc., 1973, pp. 312-364.

There are several references to the Lamanites and Nephites, concerning their ultimate destiny, that the Prophet Joseph translated from the plates that were preserved in the Hill Cumorah by the Angel Moroni and that is the reason for such urgency to take the Book of Mormon to the Children of Lehi. The following is one received by the prophet at Harmony, Pennsylvania in July of 1828.³⁸

In the Doctrine and Covenants 3:19-20, Joseph Smith the Prophet received the following by revelation: 19: *And for this very purpose are these plates preserved which contain these records - that the promises of the Lord might be fulfilled which he made to his people* 20: *And that the Lamanites might come to the knowledge of their fathers, and that they might know the promises of the Lord and that they may believe the gospel and rely upon the merits of Jesus Christ, and be gloried through faith in his name, and that through their repentance they might be saved. Amen.*³⁹

Why Temples?

In order to fulfill the words of the prophets concerning the Native Americans coming into the gospel, there *had* to be a temple. So President Young decided that the Saints in Southern Utah *would* build a temple. Perhaps he was fearful that his promise to the Prophet Joseph would not be fulfilled before he had passed through the veil since his health was failing at the time. Earlier, in Nauvoo, the Prophet Joseph said the following: "Brother Brigham this is not arranged right, [the temple ceremony] but we have done the best we could under the circumstances in which we are placed, and I want you to take this matter in hand and organize and systematize all these ceremonies."⁴⁰

The issue of temples to worthy members of The Church of Jesus Christ of Latter-day Saints is primary to their beliefs of eternal salvation for three reasons. The first is that the temple ordinances provide to the participant the necessary covenants to return to their Father in Heaven. Secondly, participants are sealed by covenant through the authority of the priesthood to an eternal family. Third, frequent attendance to the temple requires a sacrifice of time and purpose to vicariously provide the same opportunity to those that have not had the opportunity to experience the ordinances themselves and to be sealed also to an eternal family unit. Latter-day Saints believe that the temple ordinances were revealed to the Prophet Joseph Smith as he was given the authority to restore Christ's Church on earth.⁴¹ At that time Heber C. Kimball was a very close associate of the Prophet Joseph. Students of the Bible will recognize that temple worshipping practices existed early and can be found in several books of the Bible. The Temple ceremony is not a copy from the Masons as Stanley B. Kimball asserts.⁴²

³⁸The Doctrine and Covenants of the Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah USA

³⁹The Doctrine and Covenants, *ibid.*

⁴⁰Information found in the L. John Nuttal Diary, under date of February 7, 1877; typescript found at the Church History Library in Salt Lake City; this reference found in *St. George Temple: One Hundred Years of Service*, pp. 430-436.

⁴¹Talmage, James E., *The House of the Lord* (Salt Lake City, Utah, The Deseret News, 1912), pp. 17-63.

⁴²Kimball, *ibid.*

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

Early in December of 1870 President Young was living in St. George, his winter home. While there, he, on January 31, 1871 called the local priesthood leaders together and asked them if they thought they could build a temple. Erastus Snow and others echoed a cry of thanksgiving and all were in favor of having a temple in their midst. Why did President Young feel so strongly about a temple in St. George? First the Salt Lake Temple that had begun in 1853 was progressing slowly, very slowly. Secondly, President Young's health was failing and he wanted desperately to complete a temple before he passed away.⁴³

It is possible that President Young considered ways to strengthen the settlers in St. George by building a temple that would bring blessings and money to the settlement that was struggling. However, although mentioned in the literature on the subject, the issue of money was probably a by-product from his real attempt to follow through on his promise to the Prophet Joseph and the covenants he had made as President of the Church.

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

"If we were awake to this great truth this house would be crowded from Monday morning until Saturday night. This Temple has been built in a warm climate where the people, including the Lamanites, can come in the winter and labor for their salvation and that of their progenitors. What do you suppose the fathers would say if they could speak from the dead? Would they not say: 'We have lain here thousands of years in this prison house, bound and fettered in the association of the filthy and corrupt?' If they had the power the very thunders of heaven would resound in our ears. All the angels in heaven are looking to this little handful of people. When I think on this subject I want the tongue of seven thunders to awaken the people to action. Then President Young took his cane and slammed it on the stand so hard the tip penetrated into the wood!"⁴⁴

Concluding Remarks

It is curious that mention is made in Kimball's prophecy as recorded by James G. Bleak that the temple was to be built in the vicinity of the Río Virgin. Kimball had not been beyond the Black

⁴³Joseph Heinerman, *Temple Manifestations* (Salt Lake City: Magazine Printing and Publishing, 1974), pp. 58-59.

⁴⁴Matthias F. Cowley, *Life of Wilford Woodruff* (Salt Lake City: Deseret News, 1916), pp. 317, 341, 494-495.

Ridge at the south end of the Harmony Valley in 1854 and knew of the land south only by reports from previous travelers, Parley P. Pratt's 1849 expedition and John D. Lee's exploratory party in 1850.

In Smart & Smart's book *Over the Rim*, Capt. John Brown writes: After going about five miles we came to a creek [Ash Creek] about 1 1/2 feet deep and one rod wide, running south. It is a branch of the Río Virgin and came from the northwest; we crossed it at the head of a cañón [Black Ridge] and ascended a low mountain that lay in our course.⁴⁵ Capt. John Brown also refers to Ash Creek as a branch of the Río Virgin so it is possible that when Kimball prophesied, he was talking specifically about Harmony Valley.

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

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

It can also be argued that whatever the missionaries intention to work with the Native Americans, it was unsuccessful. However, as the first organized Native American Mission of the Church, it was successful in several areas. A foundation was put in place for working with the Natives; the mission lasted for three years at Fort Harmony. It was officially closed when Rufus C. Allen was replaced as leader of the mission and Jacob Hamblin was put in his place. The mission was then moved to Santa Clara, the date was August 4, 1857.⁴⁶ There were many Native Americans that came into the Church and remained faithful members. They did respect the Mormons and did consider them their friends at the time. They also recognized the temple clothing and knew what this clothing represented.⁴⁷

Some historians claim another reason for the mission at Fort Harmony to be changed to Santa Clara was because the valley lacked sufficient water. The issue of not having enough water in Harmony Valley is interesting. In the 1850s, the settlement depended on the creeks for their water and certainly the amount of water varied depending on the season and how much moisture

⁴⁵Smart and Smart, *op. cit.*, p. 87.

⁴⁶Hunter, *op. cit.*, p. 326.

⁴⁷Heinerman, *ibid.*

they received. Jump ahead to 2012; recently a new well has been utilized and it is reported to be "the best in the State of Utah." Apparently, President Young was very insightful in beginning the settlement in Harmony Valley.

I will leave it up to the reader to decide what Heber C. Kimball meant when he offered the prophecy at Harmony in 1854. It very well may be that he meant a temple in St. George, and then again, perhaps he didn't. My question to the reader is as you go through this document you must consider the repercussions of assuming he didn't mean Harmony Valley and the repercussions that in fact he did mean Harmony Valley.

It is standard practice in The Church of Jesus Christ of Latter-day Saints, that the decision on when and where to build a temple rests with the Prophet although he may consult with local priesthood leaders as to what could be done. Consider what is the responsibility of members of The Church of Jesus Christ of Latter-day Saints in supporting the Prophet in temple worship? Is this something we need to carefully contemplate? And does our frequent attendance to the temple, or lack of it, make a difference?

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

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Appendix I

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

Great Salt Lake City Feb,y 5th 1850
To the Legislative Council of Deseret

Mr. President & Gentlemen~

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

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

Sat 29th Descending Southward down an open valley we soon came to a living stream [Ash Creek] which ran Southward thro a Kanyon, a spur of the Mountain from the right closing in close to the Wasatch, here we were forced to leave the stream and lake to our right over the hills for many miles. Country rough and marred with huge stones, the North side a foot deep with snow, on the Summit and South side very miry. This range of hills distinctly marked a change of climate. Night found us encamped on a stream in a rough broken country. Cotton wood, ash and some oak thickly studded along its banks. Here some Vi Ute Indians visited our camp, stay with us over night and piloted us for a day or two increasing in numbers as we penetrated their country. Appeared well pleased and very talkative. Next morning [December 30] soon after starting came to a few acres of fertile bottom [Toquerville, 1858], covered with old corn stalks and Squashes 'These were several years old their present farms being farther down. A short distance brought us to the Main Virgin, which here runs a Westerly course gather the waters thro small tributaries from the North of Basin rim. It was here 18 yds wide 1 foot deep, swift current, Rocky bottom, flowing mostly thro' Kanyons which forced us from it over a high Sandy hilly

country to the left and camping again on the river at night, on a small fertile bottom. Distance from GSL City to the rim of the Basin b our route 311 miles. From the rim 13 miles rapid descent brought us to milder climate, & first cultivation. a mile or so further brought us to the bank of the virgin before mentioned. The great Wasatch range along which we had travelled during our who journey here terminates in several abrupt Promontories. the Country southward opening to the view as it were a wide expanse of chaotic matter huge hills, Sandy deserts, cheerless, grassless, waterless plains, perpendicular rocks, loose barren clay, dissolving beds of Sandstone & various other elements, lying in inconceivable confusion, in short a country in ruins, dissolved by the pelting of the storms of ages, or turned inside out, upside down by terrible convulsions in some former age, southward the view was open for at least 80 miles, shewing no signs of water or fertility and the Indians tell us there was noon told us there was none Eastward- the view was bounded by vast tables of Mountains one rising above the other and presenting a level summit at the horizon, as if the whole country had occupied a certain level several thousand feet higher than its present, and had washed away, dissolved, or sunken, leaving the monuments of its once exalted level, smooth and fertile surface. Poor & worthless as was the country it seemed everywhere strewn with broken Pottery well glazed & striped with unfading colors, it may have been the choicest portion of Gods vineyard.

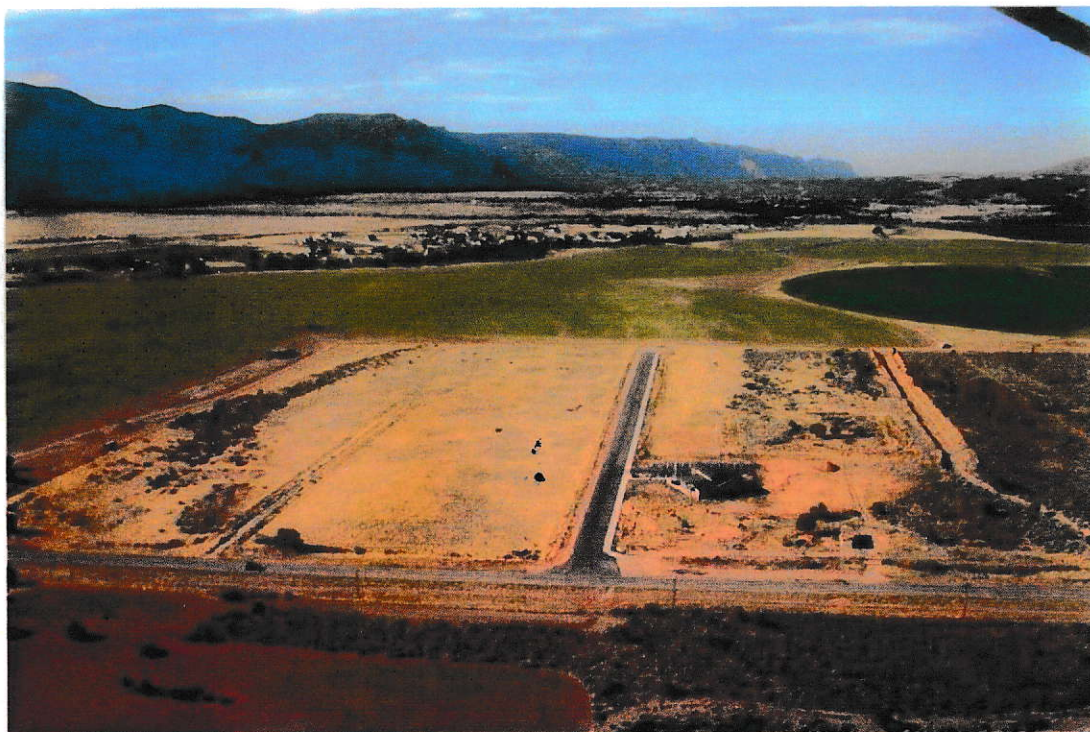
Appendix II

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

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

New Harmony township government has been petitioned several times to annex the entire valley into New Harmony and they have refused. Uninformed people and those that don't concern themselves with such accuracy will still use the name New Harmony even though it is incorrect.

The early legal papers refer to Harmony and in essence does include the valley. This distinction isn't really incorrect and does give an indication of what part of the valley is being addressed. I have referred to the valley as Harmony Valley because this distinction includes not only the Black Ridges development, but also the Church property, Harmony Farms, The Ridges, Chekshani, Harmony Heights and Harmony Views and it is historically and legally correct.



Fort Harmony Located 1 mile from exit 42, I-15 on Schmutz Lane

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