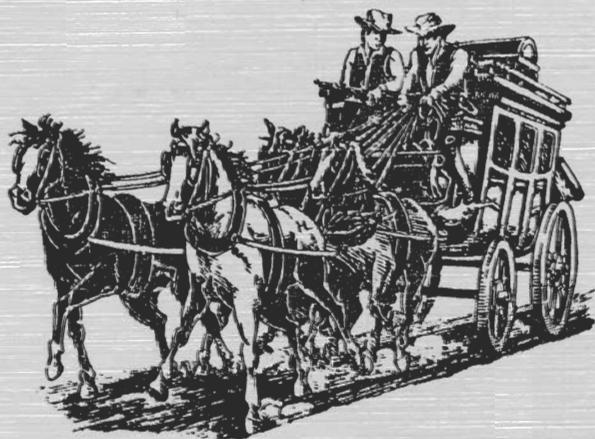


# HENRY LUNT

BIOGRAPHY



By  
Evelyn K. Jones  
1996

# **HENRY LUNT**

## **BIOGRAPHY**

**AND HISTORY OF THE**

**DEVELOPMENT OF SOUTHERN UTAH**

**AND**

**SETTLING OF COLONIA PACHECO, MEXICO**

By  
Evelyn K. Jones  
1996

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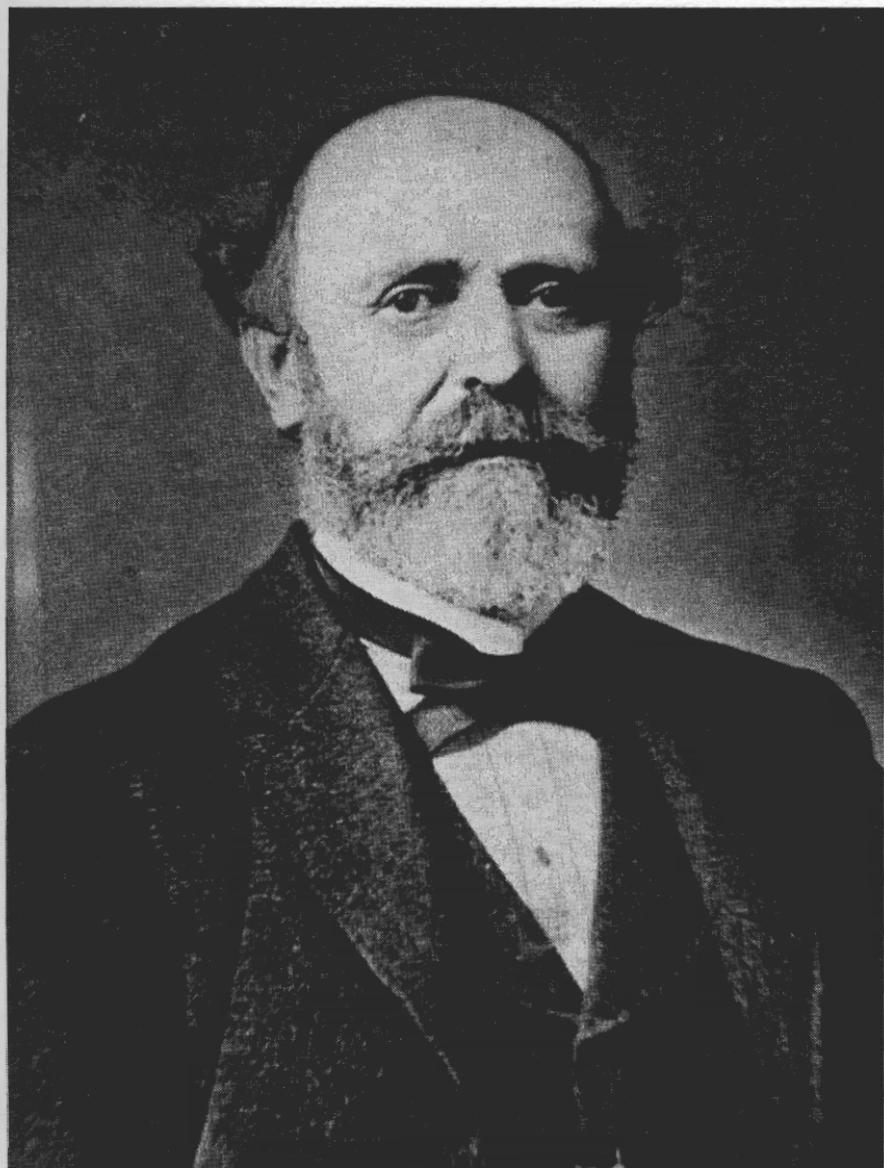
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**HENRY LUNT**

July 20, 1824      January 22, 1902

*Henry Lunt*

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## AUTHOR'S NOTE

After ten years of research and hours of writing and editing, York and I submit this work to the reader with confidence and satisfaction that it will stand upon its own merits. This is a book about an honest, dedicated man and his equally courageous and hardworking wives, all of whom devoted their lives to their beliefs. The story embraces a period of nearly one hundred years of history, from the boyhood of Henry Lunt to his death in Mexico, and it continues to follow the lives of his family until the death of his wives. Between the covers of this book is a true tale full of struggles and heartaches, but it is also one of strength and rewards.

While York was researching Henry Lunt I did not share in his interest and enthusiasm when he found bits and pieces of information concerning our subject. I slowly gained an appreciation for the man as the story unfolded, and I learned to forgive his weaknesses and admire his strengths. In searching for information, it was hard to believe the phenomenal number of people that Henry was associated with and how many events he was involved in. In fact, there was so much material available concerning him that we decided the only way to do justice to such an important and prominent man was to write a book about him. York unearthed letters that were yellowed with age, diaries, faded newspapers, stories and histories from family members and history books containing many events which took place during that era. Henry was closely associated with L.D.S. prophets Brigham Young, John Taylor and Wilford Woodruff, as well as many other apostles and well-known Mormon leaders such as George A. Smith, Parley P. Pratt, Heber C. Kimball, Erastus Snow, Lorenzo Snow, John D. Lee and Isaac C. Haight. He, himself, was a Stake President, a Bishop for more than twenty years, and an L.D.S. Patriarch. Whenever any dignitaries came to Cedar City, they stayed with the Lunts at the Lunt Hotel and Stage Stop.

Many people take pride in saying their ancestors were the "first" to accomplish something. In the case of Henry Lunt, he was a member of the first company that came to Parowan, he was Captain of the first group that came from Parowan to settle Cedar City, and he

was among the first Mormon colonists to settle in Pacheco, Mexico.

We have compiled this history to portray in words and pictures the events in Henry Lunt's life. It is a factual story which could have been made more interesting with a little dramatic license and with quotations of what "might" have been said or "probably" was done. We have preferred to stay with history and have tried to tell the facts without embellishing them. Accuracy has been our main goal, and there are many quotations from historical accounts.

This book is written for the Lunt family, but others will find that, in many ways, the story parallels the lives of their own ancestors. For the most part, Henry and his children have supplied the information for this document. Henry Lunt's willingness to follow the advice of the Church leaders is not unique among the pioneers who settled the West. It can never be said that he ever declined a request or "call" from the Church authorities.

York and I have the greatest esteem and respect for Henry Lunt and his wives and children. We sincerely hope this book will reveal the subject in such a manner that those who read it, especially the family members, will gain an insight into the stoic English gentleman who gave up everything he owned for the Mormon Church. We also hope that the readers will gain an appreciation for the never-ending labor and diligence of the pioneers who settled Utah. They truly recognized "the hand of God" in all things.

We wish to thank the many family members, and other historians, who contributed freely of their time and shared their history collections and pictures with us. Also, we want to thank our children for supporting us in this endeavor, especially our son, Evan, and his wife, Carol, who spent many hours in editing and revising to make the story more readable.

*Evelyn K. Jones*



**HENRY LUNT AND HIS WIVES**



1856 - Age 32

**HENRY LUNT**



1886 - Age 62



**ELLEN WHITTAKER LUNT**



**MARY ANN WILSON LUNT**



**ANN GOWER LUNT**



**SARAH ANN LUNT LUNT**

# LUNT FAMILY

## **I Henry Lunt and Ellen Whittaker were married 25 March 1852**

## **II Children of Henry Lunt and Mary Ann Wilson--Married 7 Oct. 1857**

1. Martha Henrietta Lunt (12 Nov 1858 - 28 May 1932)
2. Ellen Eva Lunt (7 Feb 1861 - 23 Jun 1923)
3. Henry Whittaker Lunt (25 Jan 1863 - 26 Dec 1926)
4. Randle Wilson Lunt (8 Nov 1864 - 19 Oct 1951)
5. William Wilson Lunt (18 Jul 1867 - 2 Feb 1930)
6. Florence Wilson Lunt (20 Jan 1870 - 14 Dec 1909)
7. Violet Wilson Lunt (10 Aug 1873 - 7 Feb 1967)
8. Alice Maude Wilson Lunt (18 Dec 1875 - 14 Sep 1962)

## **III Children of Henry Lunt and Ann C. Gower--Married 11 April 1863**

1. Jane Gower Lunt (3 Mar 1864 - 3 Jul 1952)
2. Jemima Gower Lunt (20 Jan 1866 - 4 Nov 1945)
3. Roselia Gower Lunt (3 Mar 1868 - 13 Jan 1928)
4. Oscar Gower Lunt (6 Oct 1870 - 27 Jun 1959)
5. Richard Henry Lunt (17 Nov 1872 - 17 Nov 1872) No Children
6. George Albert Gower Lunt (18 May 1874 - 27 Mar 1960)
7. Owen Gower Lunt (29 Aug 1876 - 29 Aug 1876 ) No Children
8. Thomas Amos Gower Lunt (14 Jan 1878 - 7 Sep 1947)
9. Ellen Gower Lunt (25 Oct 1880 - 29 May 1945)
10. Rachel Ann Lunt (19 Feb 1883 - 2 Mar 1968)

## **IV Children of Henry Lunt and Sarah Ann Lunt--Married 16 Jan. 1878**

1. Edgerton Lunt (5 Feb 1879 - 9 Nov 1918)
2. Broughton Lunt (5 Apr 1881 - 2 Jul 1946)
3. Parley L Lunt (22 Feb 1883 - 15 May 1968)
4. Edward Lunt (21 Jul 1885 - 25 May 1959)
5. Heaton Lunt (7 Mar 1888 - 19 Sep 1969)
6. Alma Lunt (24 Apr 1890 - 30 Mar 1957)
7. Owen Lunt (15 Nov 1892 - 19 Jan 1934)
8. Clarence L Lunt (16 Jul 1896 - 4 May 1939)

**Henry Lunt had a total of 26 Children and 179 Grandchildren**

Coat of Arms



Lunt

**PEDIGREE CHART**

**HENRY LUNT**

7-20-1824 1-22-1902

**PARENTS:**

Randle Lunt 1766

Ann Owen 1781

**GRANDPARENTS:**

Randle Lunt 1726

Anne Johnson 1733

Richard Owen 1751

Sarah Crewe 1759

**ELLEN WHITTAKER**

6-6-1830 5-18-1903

**PARENTS:**

James Whittaker 1809

Rachel Taylor 1808

**GRANDPARENTS:**

Samuel Whittaker 1780

Sarah Whittaker 1782

James Taylor 1772

Alice Turner 1774

**MARY ANN WILSON**

1-19-1834 4-6-1910

**PARENTS:**

William Wilson 1808

Martha Phillips 1812

**GRANDPARENTS:**

David Wilson

Jenny Routledge

**ANN GOWER**

10-10-1843 1-11-1914

**PARENTS:**

Thomas Gower 1816

Jane Cresswell 1817

**GRANDPARENTS:**

Thomas Gowhearn 1790

Catherine Cressell 1792

Richard Cresswell 1791

Ann Cartright 1795

**SARAH ANN LUNT**

8-11-1858 12-27-1921

**PARENTS:**

Edward Lunt 1815

Hariett Wood 1822

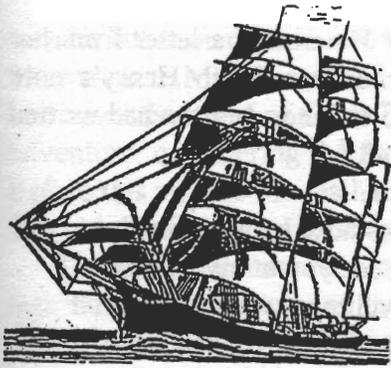
**GRANDPARENTS:**

John Lunt 1786

Ann Elston 1778

James Wood 1793

Ann Amos 1797



## CHAPTER I

### TO AMERICA

1850

**T**he coastline of England became a speck in the distance as Henry Lunt stood on the old plank deck of the ship, *Argo*, straining to get the last view of his homeland.<sup>1</sup> It was a bleak day in January 1850. A cold brisk breeze filled the sails, and the mast and rigging creaked as the ancient ship gathered momentum. It had been three months since Henry joined the Church of Jesus Christ of Latter-day Saints. It was a difficult decision, one that would forever change his life, but one that he knew was right. He had made up his mind to follow the teachings and obey the Lord, which included immigration to the land of Zion in America. This decision meant that Henry might never see his beloved England nor his family and friends again. He had prayed frequently and felt that his prayers had been answered. His mind was open to the truth and he believed in the divine mission of Joseph Smith. The love of God had always abounded in his heart, and the message he had heard about the Mormon Church found him eager and willing. Henry approached this new mission in life fervently, with a strong desire to serve.

A gust of wind caught the sails and the ship took a sudden lurch ahead. Henry's attention was caught by a flock of birds circling above. He began to reflect on the beautiful countenance of the girl he was betrothed to, Martha Bristol, whom he had left in England with

the hopes of one day being reunited.<sup>2</sup> He carried a letter from her which he had read many times over. In answer to Henry's note advising her that he would be coming to visit her, Martha had written the following, dated November 30, 1848:<sup>3</sup>

I cannot adequately express how happy I feel in thinking that I shall once more see you at my humble abode, where I am sure you will meet with a hearty welcome from my parents, and can you for one moment think that your presence would be otherwise than agreeable to me.

May God grant that our happiness in this life may be conducive towards promoting our everlasting felicity hereafter.

I remain, Dear Henry, Yours still. Sincerely,  
Martha Bristol

Henry was introduced to Martha by his brother, John, who married Martha's sister, Ann, January 4, 1848.<sup>4</sup> Although Henry became well known among the better elements of Birmingham society, it was through John's association with the Bristols that Henry began courting Martha and won her affections. Although they became engaged, she was not ready to follow him on what she considered just an adventure to the New World.

Henry spent his childhood in England in the beautiful green countryside of Cheshire, where he was born in Mickley Hall in Wrenbury on July 20, 1824.<sup>5</sup> His brothers and sisters were born in Cheshire, but eventually the family moved to Staffordshire. While the Lunt family was residing there in September of 1833, Randle, Henry's father, recorded his will.<sup>6</sup> Between the gently undulating rich pasture land which covers most of the county of Cheshire lies a ridge of higher ground broken by the narrow valley of the Gowy River. The plain is famous for its meres or lakes, the largest of which is Rostherne, covering an area of nearly 120 acres. Henry hiked over the countryside with his brothers and sisters. To the west of Cheshire was Denbighshire, Flint and then the Irish Sea. As a youth Henry went

with his father on occasions to visit some of the neighboring counties. They went to Manchester and even as far as Birmingham, but Henry had never been out of Great Britain, so he was facing a courageous adventure, considering the fact that he had no relatives in America. Before this voyage the sea had been the boundary of Henry's world, a world that was quickly disappearing behind the horizon.

The Lunt children were introduced to work very early in life, as their father, Randle, was an independent farmer who owned his own estate.<sup>7</sup> The family members are as follows:<sup>8</sup>

Father: Randle Lunt . . . born Mar. 24, 1766 (died Sept. 19, 1836)

Mother: Ann Owen . . . born July 27, 1781 (died Mar. 7, 1862)

Children:

- |                  |                     |                    |
|------------------|---------------------|--------------------|
| 1. Mary Ann      | born Oct. 5, 1803   | died Nov. 27, 1860 |
| 2. Ann           | born Dec. 12, 1804  | died Jan. 5, 1854  |
| 3. Randle (twin) | born Aug. 15, 1806  | died Aug. 16, 1806 |
| 4. Henry (twin)  | born Aug. 15, 1806  | died Aug. 16, 1806 |
| 5. Randle        | born Aug. 16, 1807  | died Jan. 9, 1835  |
| 6. Owen          | born July 28, 1809  | died Nov. 26, 1888 |
| 7. Sarah         | born July 7, 1811   | died June 12, 1887 |
| 8. Catherine     | chr. April 4, 1813  |                    |
| 9. John          | born Aug. 15, 1814  | died May 2, 1815   |
| 10. Richard      | born Feb. 27, 1816  | died Nov. 25, 1888 |
| 11. Jemima       | born March 14, 1818 | died Sept. 6, 1897 |
| 12. John         | born Feb. 6, 1821   | died May 19, 1897  |
| 13. Henry        | born July 20, 1824  | died Jan. 22, 1902 |
| 14. Thomas       | born Feb. 25, 1826  | died Jan. 21, 1854 |

Grandparents:

1. Randle Lunt chr. Feb. 25, 1726 (parents--  
Robert Lunt . . . 1695 and Jane Spoad, 1699)
2. Anne Johnson Lunt chr. Oct. 12, 1733 (parents--  
Samuel Johnson . . . 1712 and Elizabeth Roe)
3. Richard Owen chr. May 2, 1751 (parents--  
Richard Owen and Catherine Done)
4. Sarah Crewe Owen born about 1759

Henry was twelve years old when his father died, September 19, 1836.<sup>9</sup> The burial record in Wybunbury stated that Randle Lunt was 70 years old and was of Bagnall in Eccleshall, Staffordshire. At that time, Henry's older brothers were ages 29 and 27, and were able to help their mother with the farm. The older girls were married and had moved away. Eventually the property was divided and some of the family went into the wholesale business.<sup>10</sup> When this took place, Henry and Thomas invested in gold mines in Australia in hopes of becoming rich, but the project did not materialize.

Henry started working with his brother, Richard, and his brother-in-law in a wholesale establishment in the city of Birmingham, with the understanding that his wages would be invested in the business and he would eventually become a partner. He first served an apprenticeship in the large mercantile firm, and in due time received promotions and became a supervisor over more than fifty clerks.

The members of the Lunt family were devout in the Church of England, but Henry's father, though outwardly faithful, was not entirely satisfied that the teachings were completely true. Henry had overheard his father and mother talking one day after Sunday School, and his father said, "I've my doubts as to the Church of England being the true church." He indicated on several occasions that he hoped, if the Church of England was not the divinely authorized church of Christ that some of his children would some day find the true gospel. This could have laid the foundation for Henry's religious nature and his desire to investigate other denominations.

While at work, Henry engaged in a conversation regarding religion with William Persel,<sup>11</sup> one of the workers who was hired to make pearl buttons. William told Henry of a new sect called "Mormons" which had missionaries in England. Henry was immediately interested in hearing what they had to say. However, his family was very much opposed, and they told him that it was only the poor and low who listened to the Mormon missionaries. In due time, Henry went to hear them in spite of his family's warnings and was very impressed by what he heard about Joseph Smith and the Angel that appeared to him. He was so filled with the spirit that he was soon converted and was baptized by Jeter Clinton on October 6, 1849.<sup>12</sup> From that day on

Henry worked in the store with the idea of saving his earnings, not to be a merchant, but to travel to America to be with other Mormons.

Jeter Clinton was in charge of organizing the 402 Saints who boarded the ship *Argo*. They left England Jan. 10, 1850, and took eight weeks and three days to reach New Orleans on March 8, 1850.<sup>13</sup> Henry became acquainted with many people on board the ship, including Milo Andrus and his wife, Sarah, and their little boy. Milo had been serving as a Mormon missionary in England. He grew up in the state of New York, was converted to Mormonism at a young age and migrated with the Saints to Utah. He was present at the dedication of the Kirtland Temple and went to Missouri and Nauvoo, Illinois, eventually crossing the plains to Salt Lake City where he received his call to preside over the Liverpool Mission in England. When Andrus left for this mission he traveled with Orson Pratt.

Henry also became friendly with Thomas Gower and his wife, Jane Cressell Gower, and their three small children, the oldest of whom was Ann.<sup>14</sup> Little did Henry know then that this little six-year-old girl would one day become his wife. Thomas, like Henry, was an English gentleman and an iron foundry man by occupation, being employed as an overseer of a large force of men in Stratford, England. Jane had brothers who were commissioned officers in the British Army.

The emigration list of 1850 lists Henry Lunt as age 26, from England.<sup>15</sup> The trip across the ocean was very grueling as he was prone to seasickness, although he was fortunate to escape cholera, which infected many on board the ship. In fact, there were several deaths from the disease during the voyage. Milo Andrus and his wife and child suffered from cholera but survived the disease, feeling that they were blessed by the Lord.<sup>16</sup>

When the *Argo* approached America in March 1850, the land was a welcome sight to the weary passengers. It was spring in New Orleans, and the beautiful green trees and growth along the shoreline were a much appreciated change from the open sea. The mouth of the Mississippi River was so immense that it appeared to be more of a continuation of the Gulf of Mexico than a river. New Orleans was about 100 miles up the river, and the passengers were filled with the excitement of embarking on a new adventure in this awesome and

beautiful new land. They passed along great swamps of cypress trees which were nonexistent in England. Finally they reached their destination, New Orleans, which was the portal through which most immigrants going west entered. Upon arrival, one of the first things Henry did was write a letter to Martha Bristol. He also sent her a New Orleans newspaper.

The population of this city at that time was approximately one-half million, half of which were slaves. The health of the inhabitants was notoriously bad as they were subject to yellow fever and cholera, along with other maladies. Deaths mounted to two hundred daily. The worst of the diseases was cholera which spread through the western United States in the late 1840's and early 1850's. The epidemic was at its peak when the *Argo* arrived. The disease raged up river, thence west across the plains where it ravaged like an uncontrolled prairie fire. Whole tribes of Indians died of it. The red-men fled before the whites who brought the plague upon them.

Cholera is a disease of the human intestines caused by bacteria which enters the body through the mouth in contaminated food or water. Patients were known to have died in as little as six hours, but the disease usually took several days to run its course. By present standards the ignorance of the time was appalling. The unlearned felt that the fumes in the air carried the disease and great campaigns were waged in which sulphur was burned to purify the air. Lime was spread on the streets and all kinds of remedies were proposed. Bloodletting was advocated, but finally one doctor found success in washing down medicines in small doses with "lots of fluids." He accidentally hit on the only successful remedy, which was fluid and not medicine. Approximately fifty per cent of those who contracted cholera died, mainly from dehydration. The water was, undoubtedly, the source of the problem in New Orleans and in other areas, as there was no such thing as water treatment and chlorination.<sup>17</sup> Henry must have had a natural immunity to the disease because he was certainly exposed to it on the ship and nearly every place he went.

The steamboat-cotton wealth was developing along the mighty Mississippi. One enthusiast called the New Orleans waterfront "the master street of the world."<sup>18</sup> Nowhere else, it was said, could be

found such a concentration of steamboats. They stretched for four or five miles, curving with the river itself, sometimes two and three deep. By night, the procession of boats on the lower river was one of magical splendor. Hundreds of lights glanced in different directions from the villages, towns, farms and plantations on shore, and from the magnificent "floating palaces" of steamers that frequently looked like moving mountains of light and flame. However, with all the romance of the gambling and party atmosphere of the steamboat, such trips could be arduous. The cabins on some boats were extremely small and the service negligent with meals confused and disorganized. Outside the cabins a simpler, rougher life went on. Roustabouts and crew stretched on the decks, and with them deck passengers who might be poor traders trying to sell wares inland, new settlers, or immigrants from Europe. In the social caste system of the south such passengers received little heed and almost no care; they sat wherever they could. The transportation to the west was upstream by boat and then overland by wagon, so Henry probably traveled under such conditions. He had a long journey up the Mississippi River and the Missouri River to Kanessville, Iowa (now Council Bluffs), before traveling west.

The Mississippi River was treacherous, filled with snags, driftwood, and shoal points just below the surface. The pilot often operated in darkness and the passengers were dependent upon him for their safety. He received top pay and generally deserved it. Despite much training and experience the pilot operated much on instinct for the river constantly changed and he had to take chances at every point. The activities of the pilot were mostly unobserved by the passengers, especially by those, such as Henry, who were still somewhat in awe of even being in America. At every tiny settlement there were vast stacks of cordwood for quick pickups by the steamboats, as the engines hungrily swallowed fuel.

When the river boat arrived in Kanessville, Henry found that most of the population consisted of Mormons making preparations to go west. The city was situated in the mouth of a small valley beside a stream called Indian Creek. Some of the church members were still living in large holes dug in the sides of the hills, which had been made by the Illinois members of the Church who had fled from Nauvoo four

years before.<sup>19</sup> The city of Winter Quarters (now Omaha, Nebraska), where some of the people from Nauvoo settled, was across the Missouri River on the west bank. Weakened by the long trek, the inhabitants were plagued by disease but were still able to leave in the spring. Three hundred fresh graves appeared in the cemetery outside Winter Quarters during that cold winter.

When the Lewis and Clark expedition passed there in 1804, they recorded that they stopped at a hill-surrounded spot overlooking the Missouri River to hold a council with the Indians. This spot became known as Council Hill or Council Bluff. In 1846 the Mormons settled on the site and built Kanesville. In 1853 the name of Kanesville was changed to Council Bluffs. During the California gold rush of 1849-50, the city became one of the chief outfitting points for gold seekers as well as the Mormon settlers.

About the time Henry was in Kanesville, the population stood at approximately 7,000 people; however, many people stayed there just long enough to earn sufficient money to get outfitted to leave, making the population highly unstable. It is difficult to conceive how the L.D.S. converts could ever have made a one-thousand-mile trip across the plains and mountains to Utah without this stopping place where they could rest, make repairs, and lay in supplies. At this time the whole of the Pottowattamie County where Kanesville was situated, as well as considerable adjoining territory, was under the exclusive control of the Mormons. There was such a rush of emigrants and gold seekers westward that sometimes they would have to wait for days just to ferry across the Missouri River.<sup>20</sup> The Latter-day Saints who gathered there were urged to collect seeds, grain, food, shrubbery, trees, the best stock of beasts and fowl, the best tools and farming utensils of every description, spinning wheels and looms, and every other article that would be needed to survive during their travels and in settling in a new territory. Therefore, Henry began gathering his supplies to make ready for the journey westward.

Henry left Kanesville on June 3, with the first company of emigrating Saints for the traveling season of 1850 which consisted of 206 persons and 51 wagons.<sup>21</sup> There were ten such companies that left within a month. Milo Andrus, the man who crossed the ocean on

the same ship as Henry, was Captain of the first company. The last company left on July 4, and took until sometime in October to reach Salt Lake City. It was unwise to leave Kaneshville any later because of bad weather that late in the season. There were also other independent companies who crossed the plains, as well as the "gold seekers" who traveled with many of the parties. The Mormon companies had a set of their own rules and regulations to follow, such as providing hay and feed for the livestock, praying each evening, retiring at nine each night, arising at sunrise, and commencing travel at seven in the morning with each man taking turns at guarding the camp and cattle.

Brigham Young issued orders for each of the company of Saints to follow as they crossed the plains: "After we start from this spot every man must carry his loaded gun, using safety precautions of the company, or else have it in his wagon where he can seize it at a moment's notice. If the gun is cap-lock, he should take off the cap and put on a piece of leather to exclude moisture and dirt; if a flint-lock, he must take out the priming and fill the pan with tow or cotton. The wagons must now keep together while traveling, and not separate. Every man is to keep beside his own wagon and is not to leave it except by permission."<sup>22</sup> The Saints were all to assist each other in case of sickness or broken wagons, or any other such accidents as might happen.

Apparently all the members of the company were not Mormons because Milo Andrus recorded in his diary that he baptized fifteen persons on the journey and that James Leithead and Richard Hopkins were elders and clerks of the company. There was but one death on the journey, that of a stranger going to California.

The pioneers did not start westward on the Oregon Trail as most travelers did. The first companies made a new road to the west which came to be known at the "Mormon Trail." This road ran north of the Platte River, while the Oregon Trail ran south of it. The two routes nearly paralleled each other with often no more than the width of the river between. It was the vision of the L.D.S. leaders which prompted this decision. The early pioneers were not looking for an easy trail for themselves or they would certainly have followed the Oregon Trail,

saving weeks in travel and the hard labor of blazing a new trail. They had in mind the moving of the people who would come after them. The route they chose was somewhat shorter than the other trail, with a better grade. Further, the greater part of the emigrants going west on the Oregon Trail were from Missouri and were old enemies of the Mormons. By going north of the Platte the Mormons would avoid contacts which might have proved unpleasant.<sup>23</sup>

The company that Henry was part of traveled only a few miles a day, but the monotony was broken by many unusual events. They had to watch their teams to keep them from mingling with the buffalo. The following statement was written in one account of the trip: "We journeyed among herds of buffaloes and were not at any time out of sight of them. They had eaten the grass to such an extent that there was little remaining for the cattle, and timber was also scarce." Prairie fires also had to be dealt with. The company had to scout ahead to find spots where there was feed and the grass was not burned. Fortunately, the Mormon exodus occurred at a time when the Indians of the plains were at peace with the whites. The friendly attitude of the Mormon emigrants toward their "red brothers" caused the latter to gradually distinguish between Mormons and other white men. But there was still fear, as there were always exceptions.

In the evening they camped on the banks of the Platte where they formed a semicircle. The river was on one side as a defense and one of the four wheels of each wagon was driven up to the back wheel of the wagon ahead forming a corral for the horses and cattle as well as providing security from the Indians. They often had problems with the stampeding of the cattle which usually occurred when they were forming camp. These stampedes were so dangerous and frequent that they outweighed the fear of Indians.<sup>24</sup> One traveler wrote:

Day after day we trudged along and day after day the red hills of sandstone looked down upon us; and the prairie, like the desert, stretched out its illimitable distance. The days grew into weeks; the weeks became months. During that time surely we ate, each of us, the peck of dirt . . . if sand may be classed as

dirt . . . which every man is said to eat in his lifetime. It filled our eyes too, and our ears, and our nostrils. It was in the food; it sprinkled the pancakes; it was in the syrup that we poured over them. Half suffocated were we by it, during some night wind, as we lay beneath our wagons. O, ye sand hills of the Platte . . . indeed, we have cause to remember. Oh, what a joy it was after a full day's experience of dust and toil to plunge into the cooling cleansing waters of spring or stream. Oh, the Platte! The gathering storm . . . the unbroken prairies! Magnificent, the clouds!

Countless in numbers almost were the graves, on plain and mountain, those silent witnesses of death by the way. The mounds were to be seen in all imaginable places. Each day we passed them singly or in groups, by the banks of streams, on grassy hillocks, in the sands, beneath groves of trees, or among piles of rock the graves were made.

The night drives were among the most trying experiences upon the overland journey. Usually they were made necessary to us from the drying up of some spring or stream where we had expected to make our evening camp, and the consequent lack of water for the people as well as cattle made it necessary to go forward. Yes, to the emigrant company of those days the drying up of a stream was often of serious import. Water enough might have been carried to quench the thirst of human beings, but what of the many cattle? The ox that suffers too much from thirst becomes a dangerous animal. Let him scent in the distance the coveted water, and who shall curb his strength? How nearly we met with disaster from this same cause. Almost useless were the brakes; how fiercely the thirst tortured animals strained at their yokes. It was a pitiful sight, and as we approached, boulder-strewn edge of the stream, our position was somewhat

dangerous. No less dangerous was the task of removing the yokes from the impatient creatures and of the unloosing the chains.

The romance of being out in the wilds was terribly chilled by an inclement sky. A few days of drizzling rain tried the most ardent spirit. Then it was that the disagreeableness of the time made the true metal of the emigrant show itself. Whatever traits of character he possessed--selfishness, senseless faultfinding, or those rare qualities of kindness, cheerful content, and ready helpfulness--all came out. Hardly less trying were the days of dust storms, what misery it was when the wind blew from the front and the whole cloud of dust raised by over several hundred head of cattle and the motion of the wagons drove in our faces! How intolerably our eyes and our nostrils burned, and how quickly our ears were filled with the flying sand and alkali.

What a gloriously majestic outline the peaks of the Wind River Mountains made, and especially from that spot, the High Springs in the South Pass. Delightful days were ours as we moved slowly forward through that broad and famous highway, with that towering range of mountains all the while seeming to gaze down upon us. That dividing line, that mighty ridge was the backbone of the continent. The waters flowed not to be lost in the Atlantic, but in the Pacific.<sup>25</sup>

The trip across the plains was a journey of extreme hardship and suffering. It was the faith and hope of the pioneers that induced them to face savages and to penetrate through a trackless, howling prairie. The accomplishment of the Mormons in getting safely to Utah was described as "one of the greatest miracles since Moses passed over the Red Sea." One Mormon leader said, "I do not believe that the history of the world records as great a miracle. The Mormon journey was one of the greatest achievements over natural obstacles ever accomplished upon earth."<sup>26</sup> By 1850, however, the trip across the

plains was so well organized that many of the prior problems had been solved and some diarists described the trip as a rather enjoyable event.

Henry Lunt's company reached the Great Salt Lake valley on August 28, 1850.<sup>27</sup> After traveling through a deep ravine they reached the head of the canyon and came in full view of the Great Basin, to them the land of promise. They stopped and viewed the fertile valley spread out before them and the glistening waters of the Great Salt Lake, and they were excited to proceed into the settlement. They had journeyed more than a thousand miles through flats of the Platte River and plateaus of the Rocky Mountains, and over the burning sands and eternal sage regions, willow swales and rocky regions, and now had finally reached their destination.<sup>28</sup> What a grand view it was. Henry didn't delay in writing his family and Martha to tell them of his experiences.

It had been just three years since Brigham Young and the first Saints drove their wagons onto this site which, at that time, was a dry and treeless plain. For centuries the hot rays of the sun in summer and the cold blasts of wind in winter had ruled in this vast virtually unconquered inland basin. It presented a challenge to the ingenuity of the Mormons just to survive. Few battles have so affected the destiny of a people as the battle fought between man and desert in the valleys of the Rockies those first few years. For two years the result had been uncertain, but now the settlement of Salt Lake City had a population of more than 11,000 inhabitants.

When the wagon train arrived in the city, the first concern of the weary travelers was to find lodging, usually with settlers who already had homes. Many of them continued living in wagons, much as they had along the trek, until they could construct better facilities. Those who intended to establish permanent residence in Salt Lake City soon began to build their own homes. Henry, being unmarried, found it easy to work for his board and room. Since the crops were ready to harvest, he helped in the fields with the vegetables and putting up the hay, as well as picking fruit and generally getting ready for winter. A week or so after the company's arrival in the valley, Henry was ordained a Seventy in the church by Joseph Young.<sup>29</sup>

From time to time another company of Saints arrived in Salt Lake

City, so the population grew very quickly. The residents looked forward in anticipation to each new company because, not only were they glad to see relatives and friends who had followed, but they always brought mail with them from Kanessville which many times included letters from Europe. There was great value placed on a letter because of the difficulty in transporting mail. Each letter was saved and read over and over.

A letter from Martha Bristol, dated June 20, 1850, was brought by one of the last wagon trains to arrive late in October. Henry was delighted to hear about England and about his dear sweet Martha whom he had reluctantly parted from. His hopes were that it would only be a temporary separation, but many problems had to be resolved, including converting her to Mormonism. He knew that she expected him to tire of this adventure and eventually return to England, but in his heart he knew that he was doing the right thing. His only hope was to convince her to come to America. Henry subscribed to a local publication, *Frontier Guardian*, and had it sent to Martha each month. He also was able to purchase a gold nugget from a California gold rusher who came to the city to visit. Henry thought this would be a unique gift to send to Martha so he included it in one of his letters.

In the letter of June 20, Martha thanked her dearest Henry for the newspaper he had sent from New Orleans and hoped that he received her two letters and that they had given him joy. She wrote the following:

I hope and trust this will reach you safely for I know that if it is but a few brief lines they will give you joy and to give you joy is (and I trust forever will be) the duty and pleasure of my future life. I am very happy to tell you that I shall be able to sometimes hear the Gospel preached; there is a meeting of the Latter-Day Saints here in the Temperance Hall which is not more than a mile from home. I went to it last Sunday evening and shall go again next D.U.[meeting]. The singing was beautiful, although there were not more

than thirty in the hall. I took the hymn book you gave to me and think I never sang with so much freedom and sincerity of heart in my life. One, William Simpson, preached. His text was 'Search the Scriptures.' He made a most excellent discourse. We then sang and parted with a blessing. With most affectionate love, which I do hope will never be blighted, and fervent prayer to almighty God for your welfare and happiness, believe me to remain

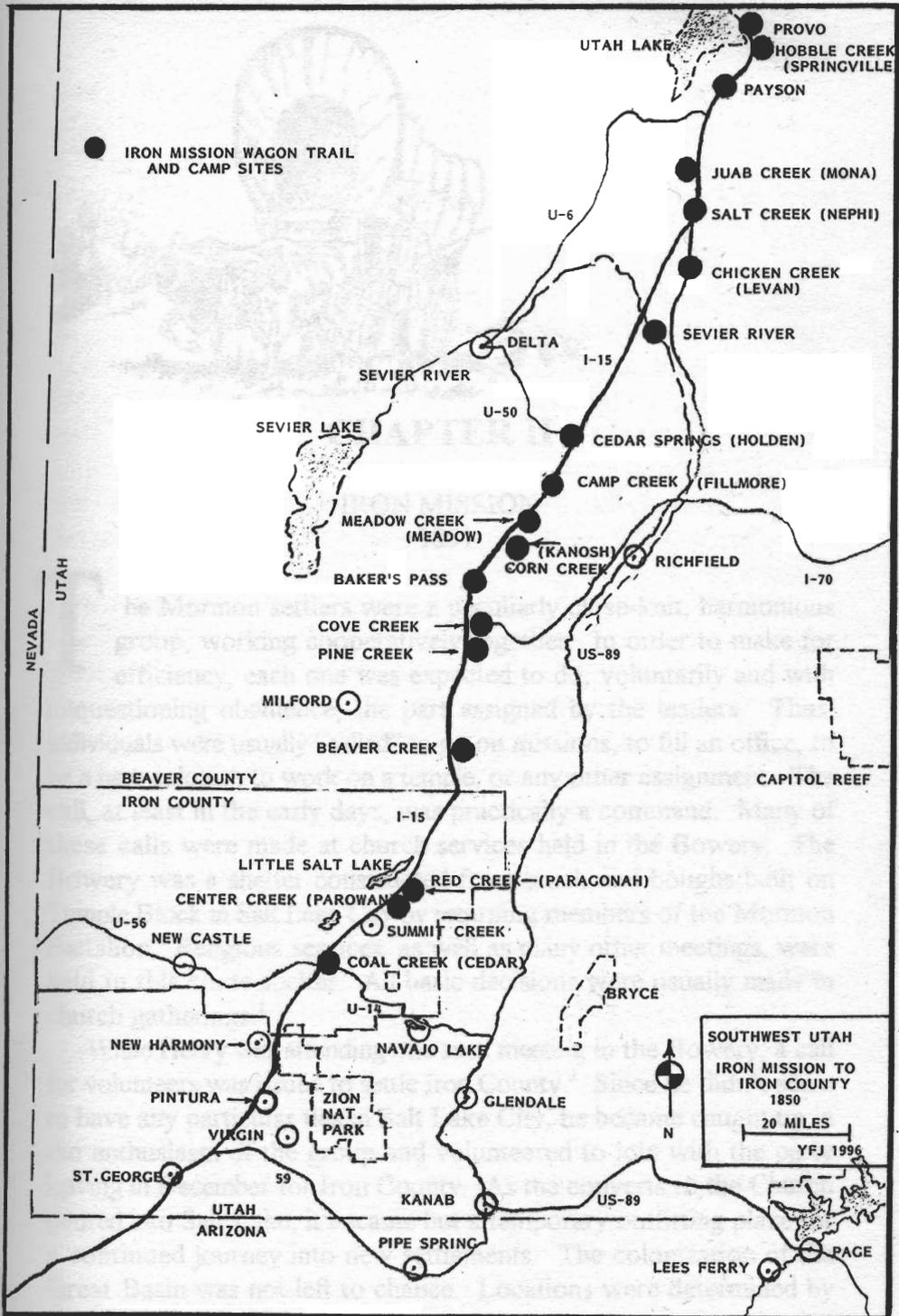
Your true and faithful,

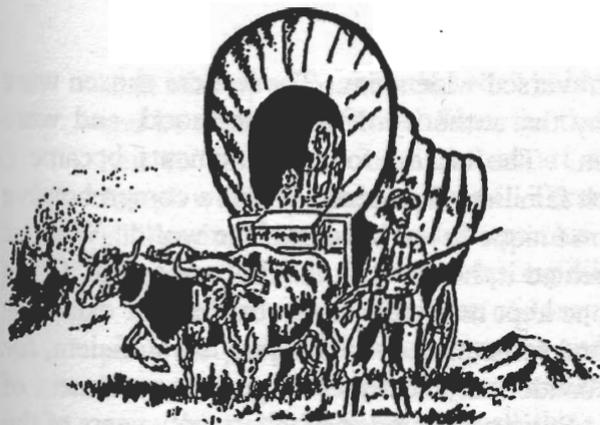
Martha Bristol<sup>30</sup>

Henry was most gratified to learn that she had attended the L.D.S. meetings. He hoped his prayers would be answered in her behalf and some day they would be together again.

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27. Henrietta Lunt Jones, *op. cit.*, p. 15.
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30. Vern and Rachel Petty Lunt, *op. cit.*, p. 75.





## CHAPTER II

### IRON MISSION

1851

**T**he Mormon settlers were a peculiarly close-knit, harmonious group, working cooperatively together. In order to make for efficiency, each one was expected to do, voluntarily and with unquestioning obedience, the part assigned by the leaders. Thus, individuals were usually “called” to go on missions, to fill an office, to be a new colonist, to work on a temple, or any other assignment. The call, at least in the early days, was practically a command. Many of these calls were made at church services held in the Bowery. The Bowery was a shelter constructed from brush and boughs built on Temple Block in Salt Lake City by returning members of the Mormon Battalion. Religious services, as well as many other meetings, were held in this crude shelter. All basic decisions were usually made in church gatherings.<sup>1</sup>

While Henry was attending one such meeting in the Bowery, a call for volunteers was issued to settle Iron County.<sup>2</sup> Since he didn't seem to have any particular ties in Salt Lake City, he became caught up in the enthusiasm of the group and volunteered to join with the party leaving in December for Iron County. As the converts to the Church poured into Salt Lake, it became but a temporary outfitting place for a continued journey into new settlements. The colonization of the Great Basin was not left to chance. Locations were determined by

scouting parties who traversed wide areas. The leaders chosen were called to this work by the authority of the Priesthood, and were carefully selected men. The call to found settlements became a religious duty to which families responded. It was a comprehensive scheme of colonization unique in the history of the world. Without the religious motive behind it, however, it would have failed. Often the feeling of duty alone kept men and women battling for existence against mighty odds, and sometimes even that was not sufficient, for some colonies were abandoned. Nearly every present settlement of importance in the Great Basin was founded within twenty years of the founding of Salt Lake City. Into these settlements flowed the great migration of converts in the succeeding years.<sup>3</sup>

Iron County was among the first areas to be settled in the Utah Territory. The colonizers sent to this area were largely farmers and frontiersmen, but a number of persons were included because of their experience in mining coal and working with iron. The leaders were pleased to have Henry Lunt in this expedition because of his ability to write, since there were few formally educated men in the group. Henry began preparations immediately and, in view of his journey ahead, was given a blessing on December 4, 1850, by Patriarch John Smith, an uncle of Prophet Joseph Smith who was the first Stake President of the Great Salt Lake Stake, formed October 3, 1847.<sup>4</sup> The blessing was as follows:

Brother Henry, in the name of Jesus Christ, I lay my hands upon thy head and seal upon you a Father's Blessing because thou hast obeyed the Gospel and left thy native land, not regarding persecutions neither the waves of the sea nor the afflictions through which the Saints have to pass.

The Lord is well pleased. Thy name is written in the Lamb's Book of Life. He hath given His angels charge concerning thee. They will guard and defend thee from all dangers, from sickness and the power of darkness.

Thou shalt have a companion to comfort thy heart,

shalt raise up a posterity that shall hold the Priesthood and be saviors on Mount Zion, for thou art a faithful heir to the Priesthood and thou art of the blood of Joseph who was sold into Egypt. Thou hast a right to all blessings that were sealed upon his children to the uttermost bounds of the everlasting hills.

Thou art one of the house of Joseph appointed to push the people together from the ends of the earth. Thou shalt go forth as a mighty man and, as a man of war, thou shalt prevail over all thine enemies. No power on earth shall prevail against thee. Thou shalt do miracles in the name of the Lord. The seas shall cease to roll at thy command. Thou shalt cause prison walls to fall to the earth.

The great and noble of the earth shall receive the Gospel from thee and they will consecrate their gain to the God of the whole earth. Thou shalt lead them to Zion with riches in abundance and eternity. No good thing shall be withheld from thee.

This worthy blessing, Brother, therefore thou receive and I seal it upon thee in the name of Jesus Christ, Amen<sup>5</sup>

A grand total of 168 people from the Salt Lake area were involved in the mission to Iron County. They left December 7, 1850, for their destination in southern Utah Territory. The party consisted of 120 men, 30 women, and 18 children, and they made quite a procession with 101 wagons, 2 carriages, 368 oxen, 100 horses, 12 mules, 146 cows, 20 beef cattle, 121 chickens, 14 dogs, and 18 cats. It certainly was not an easy task to move a group of this magnitude in the middle of the winter to an unknown region. The wagons were loaded with enough food, tools, implements, arms, ammunition, and other commodities to sustain them through the winter and summer until they could harvest crops in the fall.

Apostle George A. Smith was president of the company and everything was under his command. Joseph Horne, having the year

previous been over the road in Parley P. Pratt's Company, was appointed Camp Pilot for the group. An Indian interpreter, Thomas S. Wheeler, was with them. John D. Lee was appointed Clerk, and Henry was appointed Assistant clerk in addition to his being President Smith's private secretary. Anson Call and Simon Baker were each made Captains over fifty wagons.<sup>6</sup>

The Iron County Mission President, George A. Smith, wrote the following about their departure:

I left the City of the Great Salt Lake on Saturday, December 7, 1850, on horseback. My first wagon left the city on Friday, December 6, with my wife Zilpha, drove by one of my teamsters, Joseph Millett. Brother Henry Lunt assisted me in fitting up my other wagon on Saturday morning and loading it; I gave him a written order to fetch a cannon from Brother Robinson's, which he accordingly did, and rolled out with my other teamster. It was about 5 p.m. when I started, and I overtook Brother Lunt with my teams stalled in Canyon Creek, in consequence of which we stayed all night at widow Mary Smith's. Not being able to get any of the brethren who are going on this mission to drive one of my teams, I was under the necessity of hiring the above, Joseph Millett, at 16 dollars per month for eight months (he was not quite 17 years old).

Sister Smith provided for us and made us very welcome at her house. My boy was very unwell this evening with a violent cold. The weather was very severe and frosty; considerable snow was on the ground. The road was very slippery and bad traveling.<sup>7</sup>

The cannon spoken of was manufactured in France and taken by Napoleon in his siege of Moscow where it was abandoned in his retreat from the burning city. Somehow the cannon was dragged into

Siberia, thence to Alaska, and finally ended up at Fort Ross in California. When Sutter bought the fort he acquired the artillery with it. Members of the Mormon Battalion coming north after their historic march in 1846 were employed by Sutter to bring the cannon, along with other items, over the northern route to Salt Lake City in 1848.<sup>8</sup> George A. Smith thought that it would be good protection against the Indians, so the cannon was put in the baggage wagon driven by Joseph Millett. This was quite a load to be responsible for. Not only was Millett a teamster, but he was assigned the job of "candle stick holder" for Secretary Lunt who did a good part of his writing in the evening in front of the stove in Zelpha Smith's wagon.<sup>9</sup> Smith's account of the trip continues:

Sunday, December 8: Moved on to Brother Ferguson's where my other wagon was, and lay there all day. The day was very fine but frosty.

Monday, December 9: Stayed at Brother Ferguson's and loaded up my wagon. Joseph Millett went to Brother Alva Kellam's and fetched twelve hundred pounds of flour which he contributed towards the Iron County Mission.

Tuesday, December 10: I hunted the country around to try to buy a yoke of oxen but could not get them. Finally, brother Ferguson let me have a yoke of his, which I arranged for. I also had from Brother Ferguson one bushel of seven headed wheat, two and a half bushels of oats, two of barley, and 140 pounds of flour.

Apparently Henry Lunt traveled with Apostle Smith as one of his teamsters as far as Provo where they were to rendezvous with the rest of the company. While there, they visited a flour mill near the Jordan River on December 11. Smith's writings continued:

December 12: I hitched up and started on this morning. Traveled as far as Willow Creek. We

camped with some scattered wagons. No fuel, little food, and a long distance to fetch water as we camped one mile south of the creek.

Friday, December 13: Started this morning about 9 a.m. Doubled teams to ascend the Utah mountain which was very steep for about six hundred yards. Camped at Dry Creek, Utah County, together with John D. Lee and some twenty wagons on the Iron County mission.

Saturday, December 14: I went to the American Fork and obtained from Brother Arza Adams an ox which he had been herding for me. I also got from Brothers L. M. Harington and Adams, 4 chickens. We were directed to take the new state road to Provo, and about seven miles from this we were informed that the emigration to Iron County had taken the old road. We camped near Brother Lewis Harvey's in wagons.

Sunday, December 15: Moved four miles across to the lower road. Found about 50 wagons camped in the Cedars. Found the water impregnated with sulphur in consequence of which I advised them to move on to the Provo River. Camped on the site of the old fort--about 70 wagons.

John D. Lee also kept an account of the trek to Cedar City. He recorded that each man had fitted out his own wagon and got on the road by December 11, with the understanding that they would gather at Fort Provo, forty miles out. There, they would organize and perhaps secure additional supplies or needed articles. Lee's party traveled slowly, taking more than three days to get to Provo where they had their first general meeting around the campfire with their President, George A. Smith, addressing them from the running gears (the wheels and the under carriage) of an old wagon.<sup>10</sup>

They had hoped to recruit at least twelve men at Provo, but were not able to get a single volunteer. President Smith advised those with poor cattle to exchange them and he said, "We want a military

organization for Iron County. Our firearms must be kept ready and in order, and it's necessary that we appoint captains to form companies and report to the head of the military or of the State. We do not want a mean man to settle in Iron County. The bishops should be the fathers of the colony." He prophesied in the name of the Lord that if they would obey his counsel they should arrive at the place of their destination in safety.<sup>11</sup>

That night a pony belonging to the company was killed by wolves. Six miles of travel the next day brought the group to Hobble Creek (now Springville) where the weather turned very cold and snow began to fall. To add to their difficulties, the teamsters struggled through the mud with their overloaded wagons becoming mired down, one after another. It was necessary to unload the contents at times and use extra teams to pull each "rig" out. The group crossed the Spanish Fork River and a difficult slough on Tuesday, December 17, again covering only a distance of six miles. The next morning George A. Smith, John D. Lee, and Henry Lunt rode ahead and reached Fort Peteetneet (now Payson). In order to get there it was necessary to cross a deep swamp which was slightly frozen on top. The fort was an unfinished establishment, beautifully situated, occupied by six families. An old friend of Smith's, James Pace, was one of the colonists there. Lunt stated: "These were the last white settlers we saw on the journey."

President Smith drew up a petition for an appropriation of enough money for the bridging of the Spanish Fork River and building a road across the slough. He also wrote a letter to President Brigham Young in behalf of the settlers, recommending that fifteen families be added to their company. One wagon belonging to Brother Carruthers became stuck in the slough and lay there all night. The camp was very uneasy, wishing to be on the move.

From Peteetneet the company had to make their own road, for the old Spanish Trail, poorly marked even in summer, was now erased by the snow. After the many troubles up to this point, surely they wondered what else would lie ahead. Their course led across mountains where for days they must travel in snow, sometimes more than a foot deep. Even at this point in their journey the men, heavily bundled, had to walk most of the time; sometimes the women and

children sat by improvised stoves wrapped in blankets with their feet on hot rocks.<sup>12</sup>

They remained camped at Payson the next day, taking inventory of the livestock, provisions and contents of each wagon. They also organized themselves into military companies. Smith was a Major, and all the men were mustered into the Nauvoo Legion there, December 19, 1850.<sup>13</sup> In the afternoon they had a company drill. In addition, Lunt was appointed agent for the *Deseret News* for Iron County.<sup>14</sup>

The company moved a distance of seven miles to Summit Creek where the snow was about six inches deep. The next day, December 21, they were able to travel 12 miles to Juab Creek ( now Willow Creek near the present site of Mona). This was a beautiful location, but there was very little wood to burn in the fires. They usually didn't travel on Sunday but decided to move on to Salt Creek (near Nephi) because of the cold. In spite of the slippery, snow-covered road, the group traveled eleven miles, arriving early in the afternoon. After building a large sage brush fire, a prayer was given and President Smith preached a short discourse. They still had time after their closing song to start building a bridge across the creek. The temperature was only 17 degrees. That morning they had met a man named Jones who was returning to Salt Lake City because he was sick of being on a mission in the winter.<sup>15</sup>

The group began moving out early Monday, December 23. Part of the company who had horse teams stayed behind to finish the bridge which was later referred to as the Rear Bridge. Even though it was snowing, they were able to travel fifteen miles to Chicken Creek (west of Levan). The skies cleared the next day and they descended a steep and difficult hill before reaching the Sevier River, a distance of 16 miles. The river was 150 feet across at that point and it was impossible to build a bridge because, even though they searched extensively, there was no wood to be found. The next day was Christmas and the thermometer registered twelve degrees below zero. There was little celebrating as they felt they must forge ahead. They forded the river where there was an extremely slippery steep bluff on the other side, due to several inches of snow. The cattle were not shod; therefore, the cold water and rough terrain were very injurious

to their feet. It took all day to get most of the company across, so those who were able to ford the stream camped and waited for the rest of the group to cross the next day.

While yoking the cattle, the men discovered that some were missing. President Smith directed Captain Fulmer and Thomas Wheeler and three others to visit an Indian camp reported to be about four miles down the river. Soon after they left, Lunt came in and reported seeing Indian tracks leading into the mountains following a trail of cattle. Armed with a rifle, he left alone to follow the trail. A detachment of twenty men on horses, commanded by a Lieutenant Smith, was sent out later to follow the trail and help recover the oxen. A messenger came back with the report that some oxen had been found and the Indians were hiding in the brush. Since there was apparently a large party of Indians, another detachment of twenty men was sent on foot under the command of Lieutenant Elijah Sheets to support the cavalry in case of an encounter. Major Smith gave notice to the camp to search for wood and turn out the cattle to graze because the company decided to remain there until morning. Orders were given to keep a close watch for Indians and post a guard over the livestock.

Shortly after noon Lunt drove in President Smith's two lead oxen. One had been shot in the right shoulder with two arrows and the other had been wounded with eleven arrows. It was determined that the one ox would probably recover but there was little hope for the other one, yet they dressed his wounds with spirits of turpentine and salt. Late in the afternoon Lieutenant Sheets returned with his company of men and reported that the Indians had crossed the river and were being pursued by the company of horsemen which had been joined by Captain Fulmer. An hour later the group returned with two Indians, an old brave and a boy about twelve years old.

The wounded oxen were favorites of the Smith family and had been in their service since leaving Nauvoo, traveling the road from there to the Great Salt Lake Valley three times. Smith wrote:

Ever faithful in all bad places and perfectly handy  
and gentle and willing to draw, I had formed an

attachment for them that is hardly conceivable to exist between man and beast. And when Old Balley, goaded with eleven wounds, came up to my wagon tongue and lay down, groaning with pain and looking so wishfully to me for help, myself and wife could not refrain from shedding tears. After dressing his wounds, offering him food and giving him water which we had warmed, we covered him with a buffalo robe. I felt that I could inflict almost any punishment on the head of his savage enemies, but when I came to see the Indians, two-thirds naked, half starved and more than a third scared to death, first thing I did was to give them some bread to eat and place them under guard until morning.

Another day was gone and the group of settlers remained at the same camp ground. Captain Bringham's company was the last to cross the river so that the whole of the Iron County Mission was together.

The following morning, December 27, President Smith wrote:

I found the ox, Balley, must die, so ordered him to be knocked in the head out of his misery. I showed him to the Indian and in an angry manner told him he was the scoundrel that had shot it. He denied it, but turned very pale for a redman and set up an Indian cry for the ox. I told him it was too late to cry but, if he would let me have the boy, he might have the ox, to which he readily agreed. I told him the boy would be well-fed, comfortably clothed, and made a man of if he would be a good boy. The Indian said he wanted to see him dressed like a white man on his return. I told Brother William Empey he could take the boy for the present and take care of him. The Indian pointed to Brother Empey and told the boy that was his father. The boy immediately followed Brother Empey,

seeming much pleased, and Empey took off his clothes and gave them to the boy in the presence of the old brave. I told the Indian that he and his band must leave off killing our cattle as we passed or they would all be destroyed, as the white men would not bear it.

The camp moved about nine miles in 12 to 24 inches of snow, crossing a range of mountains. It was necessary to use double teams on the wagons because of a very dangerous "sidling" hill in the canyon. In consequence, a number of cattle were too tired to continue and were left by the way side. Finally everyone reached the mountain summit and camped on the divide in some cedar trees. There was no water and one "outfit" had a broken wheel, so some of the wagons continued on while 34 stayed behind. The cattle were watered with melted snow. During the trip the vision of both the cattle and men was affected by the brightness of the sun's rays reflecting off of the snow.<sup>16</sup> The group that went ahead reached Cedar Springs (Holden) the next day, a distance of six miles, where there was plenty of water and tolerably good feed. They waited there for the remainder of the company to catch up. The weather was warmer and, according to George A. Smith, "the camp in this snowy desert presented quite a lively appearance." He called them all together in the evening for instructions and later wrote:

There was some listening of violins, accordions, hymns, relating of anecdotes and calling of the guard, all of which served to create a pleasant variety. The perfect good humor which prevailed and good health in the company, notwithstanding the severe cold and deep snows which we had to encounter whilst passing over high mountains, which would be no small obstacle even in summer, was really remarkable.

On Monday, December 30, they had traveled about three miles when Brother Love broke an iron axle while crossing Explorer's Creek. His wagon was moved on ahead to Camp Creek (Fillmore) in

order to prepare a coal pit to be used for blacksmithing. The rest of the company reached the creek, known also as Chalk Creek, in the middle of the afternoon. They traveled twelve miles to this beautiful stream where there was plenty of feed for the cattle. Brother Frost welded the broken axle the following morning while the other men made a ford across the creek although there was no timber large enough to construct a bridge. The company then traveled eleven miles to Meadow Creek. Some of the brethren went about three miles down the creek and found an abundance of useful chalk about two feet under the ground. Smith was obliged to remain in his wagon most of the day with his eyes covered from the light because they were sore from snow blindness. Edson Whipple was the officer of the guard that night and at midnight he loudly wished the camp a "Happy New Year."

By the wish of the majority, the company laid over on new Year's Day and rested. Brother Peter Shirts went deer hunting and reported that he had looked out over a great valley from the top of the mountain and saw a large body of water (Sevier Lake). The next day they only traveled five miles to Corn Creek (Kanosh), where they found the remains of an Indian village. The Indians had planted about two acres of corn, wheat and beans which, from the stalks left on the ground, appeared to have grown exceedingly well.<sup>17</sup> During the night the cattle became scattered so some of the group, who had a disposition to travel fast, left before the others. Henry was with the remainder of the group and they traveled fourteen miles but failed to catch the rest of the company. Lunt wrote:

Our pilot acknowledged himself lost. The most of today we were in the clouds and could not see for the thickness of the fog. We passed several mounds of cinders similar to those of an iron furnace. In the evening we ascended a high mountain and, for the first time today, saw the sun as we were above the clouds. Our fifty camped in the mouth of a canyon. Part of the company camped five miles ahead near the summit of the mountain.

Saturday, January 4: Captain Baker mounted his horse at an early hour and went out in search of a better road, and in a short time came back and reported that he had found a way by which we could avoid climbing any further up the mountain. He ordered his 'fifty' to hitch up, and we were on the way by ten a.m. After crossing a short steep hill we landed in a beautiful pass and, in a short time, were in the valley beyond and ahead of the other 'fifty', although they were some miles farther on than we last night, they, having hard pulling in going up and in going down the mountain, had to tie ropes to the hind end of each wagon and men had to hold the ropes to keep the wagons from tipping over. All reached the valley in safety [the 'pass' is now called Baker's Pass, and the valley is called Dog Valley]. The reflection of the sun on the snow, which was fifteen inches deep in spots, was such as to sensibly affect the cattle and had no mercy on our eyes.<sup>18</sup>

They camped that night at Cove Creek after traveling nine miles. January 5, being Sunday, the company rested. By the next day the cattle were scattered again. George Smith stated in his diary:

An ox belonging to Jacob Hofheins was devoured by the wolves. One of my best oxen got lamed by running a stub into his foot. We had considerable trouble to extract it. We poured tar into the cavity and nailed on a shoe. I substituted in his place old Bright, the ox that was wounded by the Indians on the Sevier river. Quite a number of cattle were lame today, their feet worn tender. Traveled about six miles and camped. We called the name of the small stream Pine Creek.

Several of the brethren made moccasins out of the hide of the ox

that had been killed and put them on the feet of the cattle. The following day the road took them over high mountains and deep ravines through deep snow, but they traveled nine miles to Dry Creek.

There was a severe snow storm the morning of January 8, but the company traveled about thirteen miles to Beaver River, and the next day they forded several small streams and commenced to ascend the Beaver Mountain, gradually at first through thick cedar and scrub pines, then later following up deep ravines and steep rocky terrain. The first fifty and ten wagons, comprised mostly of the weak teams of the second fifty, camped at the foot of a steep mountain about six miles from Beaver in about eight inches of snow. Captain Baker, with forty wagons, camped three miles ahead. The temperature was seven degrees above zero. On Friday, January 10, they doubled teams and cleared timber to reach the top of the mountain and descend the other side. The bows were broken and the covers torn on several wagons. When they reached a hill in the second range of mountains, they could see the valley of the Little Salt Lake, and they journeyed six miles to camp at the edge of the valley. The group Lunt was traveling with now consisted of only 23 wagons, most of which were being pulled by the weak teams. That night the brethren wished to make a little demonstration on their arrival, so they fired the cannon and 24 stands of small arms followed by giving three cheers for Iron County and the governor of Deseret. The other part of the company, which was camped six miles ahead, thought it was an Indian attack and sent two horsemen back to check. Some of the best teams in Captain Baker's "fifty" had reached Red Creek (Paragonah), and a messenger was sent to send relief to the rear company. Quite a company of horsemen was dispatched, since the first and last companies were about 15 miles apart, and it was two in the morning of January 11 before all were assured that peace prevailed in the various camps. That day the rear camp traveled six miles and found plenty of water for the thirsty animals, but the water was brackish. They spent the day shoeing the lame cattle and shooting rabbits. That evening Brother Walker with a boy brought back six yoke of cattle sent by Captain Baker and reported the lead camp to be about ten miles ahead on Red Creek.

On Sunday, January 12, the last camp moved to Red Creek and

camped with the main body. On Monday the entire company moved on to Center Creek and camped at the mouth of the canyon. President George A. Smith wrote in his dairy: "I found a tract of land which pleased me, but not so with a great majority of our farmers who make up wry faces and say they can see no facilities here." Many pronounced the upland in this valley as worthless. President Smith called a council of the camp and appointed several men to explore the canyons the next day. Bishop Tarlton Lewis, Brother Moss and several others were to explore Center Creek Canyon, and Captain Cherry and others were to explore the next canyon south. Smith also called for twelve horsemen to accompany him on an exploring expedition for a few days.

1. Leonard J. Arrington, *Great Basin Kingdom*, (Lincoln, Nebraska: University of Nebraska Press, 1958), p. 46.
2. Henrietta Lunt Jones, "Father's Life," (1920), p. 15.
3. William Edwin Berrett, *The Restored Church*, (Salt Lake City, Utah: Deseret Book, 1969), p. 287.
4. Andrew Jenson, *Encyclopedia History of L.D.S. Church*, (Salt Lake City, Utah: Deseret News Publishing Company, 1941).
5. York F. Jones, "Lunt Family Records," (Salt Lake City, Utah: December 4, 1850)
6. Juanita A. Brooks, *John D. Lee*, (Glendale, Calif.: Arthur H. Clark 1972), p. 157.
7. George A. Smith, "George A. Smith Journal," (Provo, Utah: B.Y.U. Library, Copied 1956), p. 2.
8. Phillip Hanks, *Parowan Stake History*, (Cedar City, Utah: 1960), p. 10.
9. Joseph Millett, "How Things Were 80 Years Ago," *Joseph Millett's Journal*, (1931), From Morris Shirts History File, Cedar City, Utah.
10. Juanita A. Brooks, *op. cit.*, p. 157.
11. George A. Smith, *op. cit.*, p. 4.
12. Juanita Brooks, *op. cit.*, p. 158.
13. "Nauvoo Legion," State of Utah--Division of State Archives, (Salt Lake City, Utah: November 29, 1851).
14. Henry Lunt, "Henry Lunt's Journal," (Provo, Ut: B.Y.U. Library, Copied from original journal 1955), p. 35.
15. George A. Smith, *op. cit.*, p. 8.
16. Henry Lunt, *op. cit.*, p. 35.
17. George A. Smith, *op. cit.*, p. 17.
18. Henry Lunt, *op. cit.*, p. 39.

Note: B.Y.U. Library, 1955:

Permission to copy the material from the original Henry Lunt diaries was secured through the kindness of William H. Lunt of Locust Lane, Provo, Utah. The originals from which this copy was made have been returned to the owners, together with a bound carbon copy of this reproduction (William is a son of Heaton Lunt).

The original journals, which comprise pages 50-214, consist of two portions, both of which are written in ink which is fairly legible. One was a section of loose pages which may formerly have been stapled or bound together, and are 20 x 12 cm. in size. The first four pages of this section are of a different paper which is unlined, whereas the following pages are lined and are numbered from 47 to 100. The second diary, which is called Volume 3 and begins June 10, 1852, is in a bound book form but lacks a back cover, and the covers have been stripped off and the boards are held together by binding thread which is so loose that some of the signatures can be moved around. The front section was devoted to English accounts and the pages are cut so as to give a tabbed alphabetical arrangement. The original journal may be seen in the microfilm reproduction. Volume 3 is 16 x 10 cm. in size.



## CHAPTER III

FORT LOUISA - 1851  
(Parowan)

**F**inally, thirty-eight days after the first wagon left the Salt Lake Basin, the pioneers in the Iron County Mission reached their destination, Center Creek (Parowan), January 13, 1851.<sup>1</sup> Being in the middle of the winter, this new location seemed like a desert in comparison to the beautiful valley they had left. But in time most of them grew to appreciate the land that they had chosen to settle.

The Wasatch Mountains and the high plateaus that extend south from them divide the state into two well-defined geographical areas. To the west most of the drainage flows into the Great Basin; to the east most of the water drains into the Colorado River. The vegetation is diversified due to the great variation in elevation. Tableland runs down the center of Utah to its southern end, forming massive plateaus, the tops of which are made up of broad expanses of valleys and ridges with spring-fed meadows. There are shimmering groves of quaking aspen trees and dense forests of fir trees on the northern slopes and open sage-grey southern slopes. The landscape is brightened throughout the summer by a succession of wildflowers. Snow banks persist in sheltered coves sometimes through August. The escarpments loom dry and forbidding above the southern Utah valleys, rising stratum upon stratum of cliff and talus slope to where a few pines are silhouetted against the sky. The green flows with the

creeks out of the canyons, widens to encompass an area of good farmland, then tapers off and disappears in the desert gorges and mesas that stretch westward. With the advent of spring, the snow banks melt and disappear, and the mountainsides become green with scrub oak and maple. The valleys are known as desert country, open always to wintry blasts and the hot winds of summer. Greasewood, Rabbit brush, and salt-bushes grow in patches with many varieties of grasses and wildflowers.

The settlers found a certain charm in the desert landscape around Center Creek and found box canyons and strange indescribable rocks and peaks which formed fantastic scenery. The deep canyons were cut by rains and streams in ages past, and only the native Indians were acquainted with their extent. However, it was difficult to look at this harsh foreboding country as a desirable spot to sink one's roots, and it took great courage and imagination to visualize a prosperous settlement in this desolate country. It was truly going to be a task of giant proportion to turn the red soil near the creek into gardens and fields of grain.

The morning of Tuesday, January 14, was clear and cold with a wind blowing from the south. An exploring party, consisting of twenty men, left camp at 10:00 a.m. President Smith, Lieutenant Thomas Smith, Thomas Wheeler, and John D. Lee rode together in Lee's carriage drawn by four horses. Wheeler, only 19 years of age, was the interpreter and Lee, being the clerk, was instructed to make observations and write an account of the excursion. The party rode through dwarf sage and greasewood plains, reaching Summit Creek just before noon. Here they met a group of eight men with pack animals who had traveled from California and were on their way to Salt Lake City. They were led by Captain Jefferson Hunt and had a total of forty-two animals with them. John D. Lee wrote in his journal:

Captain Hunt reported that Isaac Brown had started from California several days previous to the time they did. He was alone and had five animals. They supposed he was killed by Indians and saw

where they thought he met his fatal end, as there were signs where the horses were driven off. Captain Hunt said that they had seen Indians repeatedly and some were hostile, but they had gotten through safe. From him we learned that President Brigham Young was appointed governor of Utah Territory and that nearly all the brethren that were at the gold mines from the beginning, and had made fortunes, were all broke and but few could get credit for a meals victuals, and they have become poor worthless dissipated creatures, and robberies and murders are common in California. He said that it was reported that Brannon, the richest Mormon in the mines, was broke.

President Smith invited Captain Hunt's group to stay and rest a few days, then they could take mail and the news of the organization of Iron County with them to Salt Lake City. They accepted the invitation and Captain Hunt got into the carriage. The group proceeded on to the Little Muddy while the other seven went on to Center Creek. Smith's party traveled about fourteen miles through sage and rabbit brush before they reached their destination. Lee described the valley (Cedar Valley): "About five miles northeast of the Muddy [Coal Creek] a low range of mountains juts in from the north and almost divides the valley. On the west side of that range several springs break out and form a small lake [Rush Lake]. Around it is an abundance of good feed and some good farming land."

The company crossed the Muddy and camped there for the night where there were plenty of dry cottonwoods and grass for the animals. Lee continued to write: "The banks of this stream are low; water spread over the ground. Abundance of cottonwood timber and plenty of cedar. Easy of access and near soil of the best quality. Thermometer 29 degrees above zero."

President Smith and John D. Lee retired at eleven but continued talking for a long time concerning the interest of this people and the best policy to build up Zion. Lee wrote: "The President seemed very earnest and much engaged about the present location for this

mission.” In the morning the company split up to examine all aspects of the valley as to water, soil, and facilities for farming. The group, consisting of ten men, drove through the cottonwood valley and came to a small ridge of mountains on the west side. According to Lee: “We ascended one of these hills or small mountains of iron ore which was a distance of about one-half mile from large quantities of ore. In this vicinity are three hills of ore and large amounts of free stone suitable for buildings for the iron works and cedar trees in abundance.”

At noon they spotted several horsemen riding toward them who proved to be Indians of the Utah Tribe. Smith wrote:

There were seven in number, well-clad and riding good horses. The leader was old Peteetneet, after whom Peteetneet Creek was named. From them we learned that Walker, the ‘hawk’ of the mountains, was a short distance south, about twenty-five miles. They were quite friendly and seemed glad that we were settling in the Little Salt Lake Valley. Captain Hunt gave them some tobacco which pleased them. They then insisted on smoking the pipe of peace.

After lunch Smith’s company started back and the Indians rode along to chat for a while. The group camped near the same place they left in the morning and Captain Fulmer reported that the creek (Iron Springs Creek) was not considered sufficient to irrigate the quantity of land they wanted to till.<sup>2</sup>

That night they had a meeting around the campfire and President Smith, a Major in the military organization, addressed the group stressing the necessity to organize Iron County and report to Captain Hunt who would carry the returns to headquarters. They selected the candidates which were to be voted on by the citizens of Center Creek. The following morning when they left the encampment on Thursday, January 16, the temperature was only eight degrees above zero. Captain Fulmer and four others left to explore the cottonwood canyon [Cedar Canyon], and the rest of the group started for home.

Both parties reached the settlement in the afternoon, and Captain Fulmer reported that the canyon of the Little Muddy was open and accessible and the stream (Coal Creek) was as large as Center Creek.<sup>3</sup>

The election to establish an Iron County government was held Friday, January 17 and Lunt described it in his journal:

This day, an election was held in due form of law. John P. Barnard, Simon Baker and Thomas S. Smith acted as judges of election and Henry Lunt was clerk. The voting was done by ballot with 117 votes polled [only men]. The following named persons were unanimously elected: Jefferson Hunt--Representative, Elisha H. Groves and Edwin Whipple--Associate Judges, James A. Little--Sheriff, James Lewis--Recorder, Joseph Horne--Assessor and Collector, Almon L. Fulmer--Supervisor of Roads, Anson Call, J. D. Lee, Aaron Farr and Tarlton Lewis--Magistrates, Philip B. Lewis--Sealer of Weights and Measures, and Z. B. Decker, Charles W. Dalton, Samuel A. Wooley and Charles Hall--Constables. At the close of the election two discharges of artillery were fired by Captain Hofhein's Company. The whole company then sat down to a splendid dinner given in honor of Captain Hunt and his California boys who were saluted by another three discharges of artillery. Captain Hunt made a short speech at the close of the dinner and some toasts were given. The party was then dismissed by prayer and in five minutes all appearance of the dinner had disappeared, although 170 persons had feasted. The rest of the evening was spent in a dance given by the Captains of the Company to our Representative, Captain Hunt.

Captain Hunt and his Company left for Salt Lake City the next day, Saturday, January 18, carrying a goodly amount of mail from the new settlers. Some petitions were sent to President Brigham Young--one

for a state road from Peteetneet to Iron Springs, one for an exploration to find a new route from Tooele County to this place via Sevier Lake, and one for a railroad from the Great Salt Lake City to Iron Springs.<sup>4</sup> To avoid the wind which blew out of the canyon, the settlers at Center Creek moved their camp across to the south side of the creek and formed the wagons into two lines near the liberty pole which had been erected by Parley P. Pratt and Company the winter before. Old Peteetneet with his band of Utah Indians came and camped near them.<sup>5</sup>

The real objective of the Mormons settling in southern Utah was to manufacture iron, but the most pressing task was to provide food and shelter for their survival in this remote country. They needed building materials for their homes, and they wanted to settle where there was fertile soil to raise enough food for their needs. Seeds were treasured commodities and it was imperative they keep enough to plant crops rather than eat their meager supply of grains. Center Creek (Parowan) apparently had been chosen as the best site to settle because of the water supply and farm land, but there were some questions as to the wisdom of establishing the community so far away from the iron ore. It was apparent, after the "Muddy" had been explored, that they would have to place the iron foundry near the ore deposits and commute between Iron Springs and Center Creek.

Coal had not yet been found, but there was ample water and enough cedar trees near the ore deposits to make charcoal for foundry fuel. The soil was rich in the surrounding valley, but it was not possible to build a community there at the present because the canyon to the east was narrow and not accessible to wagons. They could see timber on the mountain; however, it was impossible to reach, especially with the winter conditions. It was agreed that even with all its advantages and facilities, the area around Iron Springs was not the home for the iron mission, at least for the present. They felt that the red soil at Center Creek was not of the best quality, but with a good water supply this could be offset. It was agreed that the iron workers would not farm, so they could spend their time at the iron works and commute to Center Creek for family, social, and religious needs.

Explorers were sent to scout the entire area to assess the

resources--including iron ore, coal, and millstone grit. They found a good stand of sawlog timber only six miles away in Center Creek Canyon, and there were great quantities of aspens there and in Red Canyon. They found Summit Creek to be too rough to permit ascending to an elevation high enough to obtain any timber at all.<sup>6</sup>

On Sunday, January 19, the camp assembled and, after a talk from Brother Anson Call, it was agreed unanimously to build a meeting house, also to settle in a compact fort and make a road up Center Creek Canyon. There was discouragement among the people so it was important to start gathering building materials and get everyone busy as soon as possible. John D. Lee wrote:

Many have formed an opinion of the country and its facilities before seeing one foot of it, and the result was many were disappointed and could not reconcile themselves to take the country as they found it. Could they have found cedar trees on the sides of the mountains and valleys about thirty feet higher than what they actually are, and this 'bloody' soil turned into a black loam, and that the burden of the land was here with sage grass six feet high and so thick that a rabbit dare not enter, and small rivers running out of every canyon alive with fish, and above all, gold mixed with the soil instead of gravel, it might have met their expectations in some small degree. Others had the building up of the Kingdom in view alone and were willing to put up with the country and its disadvantages, and be satisfied and thankful that it is no worse, and this is the way we should all feel. I am aware that there is a better farming country on the cottonwood [Cedar Valley] and water enough perhaps to irrigate 6000 acres of land, and timber and poles handy--but no site to locate a fort without being surrounded by thickets on every side where we would be exposed, as well as our cattle, to savage hostilities who could lay in ambush and shoot every man that

would attempt to pass, and could not even go for our cattle without being in danger of having our back stuck full of arrows. To settle at that point is not good policy at present. Still, within a few years, that country will no doubt be settled and be the grand post of farming in this country, and I believe that this was the mind and spirit of every man that went with me to explore that country.

President Smith drew up the plans for a fort and William H. Dame surveyed the area. The fort was to be located on the east bank of the creek on high enough ground to give them a commanding view of the countryside. On January 22, the surveyor William H. Dame, and his hand finished the Fort plot which was 56 rods square. The plot contained 92 lots, each measuring 33 by 66 feet around the perimeter, as well as a layout for roads and a corral for the livestock. A detail of men began building a road up Center Creek Canyon and it was miraculous how quickly it took shape. The Indians stayed around the camp and made the settlers somewhat apprehensive as to their intentions. They seemed peaceful, but ten men were detailed to guard the camp and the livestock.<sup>7</sup>

The road was completed up Center Creek Canyon by Friday, January 24, and Smith addressed the settlers declaring that they had accomplished a miracle. Also, the timbers for the Council House were all cut, the fort was laid out, and each man had a lot. In fact, there were only two lots left for new settlers. This was all done in just five days in addition to completing the other duties, such as tending the cattle, erecting grindstones, blacksmithing, exploring, and writing.

The men kept the public grindstone rolling all day Saturday sharpening up the axes to obtain a liberty pole from the canyon. The following week, Captain Baker and some of the brethren dug the hole and, that same afternoon, the pole was raised in the center of the corral. President Smith dedicated the fifty-foot pine pole to liberty of God.<sup>8</sup> This symbol of liberty and truth dated back to the days of the Book of Mormon. In the following scripture, Alma 46:12: "Moroni rent his coat and wrote upon it in memory of our God, our religion

and freedom and our peace, and he fastened it upon the end of a pole, and he called it the title of liberty.”

The settlers now turned their attention to procuring logs for the meeting house. John D. Lee wrote:

Monday morning, January 27, 1851: The cattle were driven into the corral to select some of the most able to work--to draw the timber of the Council House--but to our surprise, as soon as we began to yoke them, they commenced rearing, jumping, kicking up their heels and scampering round like so many kittens and it was with difficulty that they were kept together long enough to yoke what we wanted. The poorest ones that were brought in, and not even yoked, were now in better heart than the best were when we came here first. Today the first ‘fifty’ with their teams commenced drawing timber, the second ‘fifty’ were to continue working on roads, with the exception of the guards and some men to hew timber and haul stone for the chimney of the Council House.

About noon, six men arrived from California on their way to Salt Lake City. They had with them a package of letters to deliver to President Brigham Young. The men reported having some trouble with the Indians (Paiutes) on the Big Muddy Creek (at Moapa). Tuesday, January 28, George A. Smith wrote:

I spent the day in writing letters. I was assisted by three clerks--J. D. Lee, James Lewis, and Henry Lunt. Among my letters was one to the Postmaster General requesting a post office at this place; one to Albert Carrington to procure a barometer and meteorological instruments; one to the *Desert News*; one to President Young; one to the Supreme Court for bonds, judges, and clerk of the Court of Iron County; and six to my family.

On Friday, January 31, the camp was called together by order of the President who expressed his mind to the settlers. He stated that the ground was now fit to plow and that it would be well to commence putting in wheat. He informed the brethren that there was no public work for today, so everyone went to work getting logs and other materials for their own homes.<sup>9</sup> Smith warned that there would be a general rush for the timber so "they should do right, which is liberty enough for any man, and not slash down any great quantity of timber which would not be prudent, nor run over it and tangle it about which would not produce good feelings." Within a half an hour after the meeting the road was lined with choppers.

The surveyor commenced surveying the five-acre plots to accommodate each family in the entire camp with a small piece of land for vines, potatoes, and garden vegetables. Later that day President Smith, with his own hands on the plow, turned what to their knowledge was the first furrow that had ever been made in Iron County and sowed some wheat. By late afternoon there must have been at least 1500 house logs and as many poles. At the meeting that evening they were asked to apply for lots for planting, and fencing. The next day there, again, was a general turnout for the canyon. Only the President, a few invalids, and the women remained in camp. Late that day the canyon was lined for five miles with loaded wagons and teams hauling house logs and fencing. All was reported well in camp save one man, brother Thomas Cartwright, who unluckily cut one of his middle toes off with his axe.<sup>10</sup>

After the religious meetings on Sunday, the names were taken for the lots for planting. Each settler was allowed ten acres of upland and five acres of land covered with wire grass. There were approximately 300 hundred acres of upland property to be divided. The names were put in a hat and drawn out by Bishop E. H. Groves. President Smith advised everyone not to overcrop saying, "a little land, well cultivated, is better than double the amount run over and half attended to." It was required that a fence be built around each plot to secure it from their stock or the Indians' horses. Henry was assigned a lot but probably helped the others with logs for their homes since he was not married and unsettled as to his future. There is no evidence that the

decision had been made yet to settle Cottonwood Valley (Cedar City).

On Monday, February 3, while Smith was plowing and sowing wheat, Ammon, the brother of Chief Walker, assisted him in this task and expressed the desire to farm and live like the Mormons. Smith offered to give him seed and let him use his team and plow in order to farm. At first, he seemed highly delighted, but the heat of the sun and fatigue of labor soon made him tell a different story. The Indian said, "Ammon too lazy to work like Mormons. Ammon hunt, kill deer, get buckskins and swap to Mormons."

The temperature being 70 degrees in the shade was somewhat deceiving, as they were not yet aware of the unpredictable spring weather. On Tuesday evening, February 4, "candle light," the camp was called together by President George A. Smith who supposed the house-log fever had, in a measure, abated. He expressed his desire to have the settlers start moving across the creek onto their fort lots the next day. He wrote in his journal entry of February 5: "About 89 wagons moved over on the fort plat this morning. The bustle was a lot like 'May Day' in New York."

There were only about half a dozen wagons left to move. About sunset, a wolf came into the camp while one of the settlers and his wife, who were among the last to move their wagon, were in the act of catching their chickens. The wolf, no doubt, wished to share the chickens and ran up to within a rod of the woman before her husband, Ebenezer Brown, shot the animal. That night they posted a double guard for the protection of both camps.

Everyone assembled on the south side of the Council House for worship service on Sunday, February 9, 1851. During the course of the meeting, President Smith gave the new settlement the name of "Louisa," in honor of a wife of Brigham Young who they said was the first woman who listened to the light and voice of revelation and yielded obedience to the seal of the covenant. The City was organized into four wards and four Bishops were sustained--Anson Call, First Ward; Tarlton Lewis, Second Ward; D. A. Miller, Third Ward; and Joseph L. Robinson, Fourth Ward. Smith was acknowledged as president over the Mission after which he said that future operations would be carried on under the direction of the bishops in their

respective wards. Each ward was to be organized into a quorum of Elders with E. H. Grove over them, and Henry Lunt was put in as Clerk of said quorum. Smith also advised, "be careful not to indulge the Indians in their laziness, for they have their way of living and let them depend on it, or labor as we do. It would not be amiss for each man to weigh his supplies of provisions lest he may be making way with it faster than what he is aware of." He counseled them to be industrious, saying, "idleness is no part of Mormonism--still, take things patiently."

After such warm weather, the settlers were surprised the following week when snow fell two days in a row. In fact, they could not hold meeting on Sunday because of the mud after the snow melted. Late that evening a company of men attempted to move a small cabin belonging to Sixtus Johnson and his brother Nephi. The building was not in line with the others and the move was intended to be a prank as it was being done without the knowledge of the owners, although they sent someone to invite them to the "bee," expecting them to join the company with friendly feelings. This would, doubtless, have been the case had not Joseph Millett, a teamster of 18 years of age, gone to the brothers and influenced them to the contrary. They and the lad, to the surprise of the company, came out with guns and threatened to shoot the first man that touched their building. The gun was wrenched from Millett, and they reasoned with the Johnson boys explaining the object and designs of their intentions, saying they were among friends, not enemies. In the process, loud talk ensued which brought President Smith from his bed. He laid hold of the boy and asked him what he meant by threatening to shoot, shaking him and eventually throwing him on the ground. They were all advised to retire to rest and were told if they wanted to move the building to do it some other night except Sunday. They immediately dispersed and moved the cabin a few days later. The following entries appeared in Smith's journal:

February 17: I employed about eight hands to get timber for the mill tomorrow. Brother Henry Lunt wrote up my journal about 10 o'clock this evening.

February 23: Brother Pugmire killed a rooster last

evening and found in his gizzard some two dollars worth of gold dust. It has produced no small excitement in town.

February 25: I examined the gold taken out of Pugmire's rooster and believe it to be brass. I placed my magnet in it and it took it up as it would steel filings, an evidence to me that it was mixed with iron

A bricklayer, Robert Wiley, and his twelve-year-old son lived in a dugout with Henry Lunt. In the 1851 Census it states that Lunt was a storekeeper. The settlement was receiving supplies from general church headquarters from time to time such as flour, food supplies, tools, and whatever could be assembled to help in building roads and buildings. It was necessary to keep an account of the distribution of these items, and Henry was assigned to keep an inventory and record of all the transactions. This was certainly the closest thing they had to a store at that time. Most of this work was done in the evening. They lived on wheat which many ground into flour for bread, but Henry and his companion preferred to eat the wheat boiled into sort of a gruel. For three months they spent every day, from daybreak to sundown, working on the walls of the fort which were constructed of vertical logs and large pine pickets. Each evening Henry went to Smith's wagon to write down the events of the day. One evening as Henry was about to leave, Brother Smith put a sack of flour on his shoulder which in Henry's words, "seemed the most precious thing I had ever possessed." The flour had just arrived from Salt Lake City. Henry also purchased a hen from one of his neighbors and fifteen eggs from another. Henry and Wiley had the luxury of supplementing their diet with eggs as every egg hatched and the chickens grew to maturity.<sup>11</sup>

The next large task that the company faced was that of developing the water from Center Creek for irrigation. Planting crops and growing food was an absolute necessity for their survival. They built a rather makeshift school which was called the "wickiup." The teacher and the students assembled at night after a hard day's work to study English Grammar. When the Council House was completed,

this volunteer school was superseded by regularly scheduled classes.<sup>12</sup>

Smith wrote: "March 19, 1851: The wind blew very hard from the south leaving no tents standing in camp. March 20: Went with Frost and Bringhurst to visit the coal vein [Cedar Canyon]. Put into the rock a blast and found that the vein increased from one inch to six inches. March 21: Brother Barnard presented me with a child, a Paiute girl, about four years old. He purchased her from Walker for an ox." The Indians were very friendly even to committing themselves to being baptized into the church. Chief Walker said, "I must tell all the Paiutes far and near that they must be honest and not steal anything from the settlers."

Apostles Parley P. Pratt and Charles C. Rich arrived at Fort Louisa on April 10, 1851, and brought mail. Henry was delighted to get a letter from England from Martha Bristol which follows:

I thank you kindly for the *Frontier Guardian* which I receive regularly. I intend to have a ring made from the gold you were so kind as to send me. I assure you it is quite a curiosity, at least in this part of the globe. The Salt Lake City must indeed be a rich and beautiful vale. My sister Ann [married to John, Henry's brother in England] sends me the *Millennial Stars* as they come out. I take great delight in reading them and perhaps sometimes espy your name in them, which would indeed be a great joy to me.

[The following poem was included with the letter]

And can you then, adventurous youth, Your native land forsake;  
And leave your friends, and kindred all,  
To cross the raging lake.

Bound on a sail of awful length, And dangers little known,  
a stranger to each one you meet Far, far away from home.

For thee I've panted, thee I prize, For thee I'd gladly sacrifice  
Whate'er I see thee start away And helpless, hopeless hear thee say,  
'Farewell! We meet no more.'

If love and reason could but guide With thee I'd  
brave the ocean wide, And live for thee alone. Go  
where you will, I'm still the same, My heart is fixed.  
I oft exclaim 'We may be happy yet.'

And when the farewell tear is dry'd Heaven  
prosper thee, be hope thy guide, And happiness thy  
lot. Hope be thy guide, adventurous boy The wages  
of thy travel joy, And Oh! Forget me not . . . Martha<sup>13</sup>

No one knew what to expect in this nearly unexplored country. They weren't even sure when to plant their crops. When the warm weather or "February thaw" came, they thought that spring was just around the corner, but they soon found out that the warm weather was temporary. Living in wagons and trying to build homes in cold weather made that winter seem rather long. They were anxious for a permanent warming change in the weather. Parley P. Pratt wrote:

April 10: We arrived in the fort accompanied by the citizens who came out to meet us. I found the inhabitants all well and the settlement in a truly flourishing condition. Hundreds of acres of grain had been sown, gardens planted, etc., and the farming land nearly enclosed, together with a most substantial sawmill and many houses of wood and of sun-dried brick built and in progress. Building materials consisting of timber of the finest quality--pine, fir, and cedar--together with good building stone and brick were scattered in profusion in every direction. Water ditches were flowing for mills and irrigation purposes in many directions. Mechanics' shops were in operation such as jointers, carpenters, millwrights, coopers, blacksmiths, and shoemakers. All this was the work of two or three months in winter and early spring, not to mention a large enclosure of pickets in the center of the fort, a Council House of hewn timber, and a Bastion of the same material. The

number of men composing the settlement and performing all this work did not exceed one hundred and twenty all told, including old men, boys, and Indian servants just being tamed and initiated into the first rudiment of industry.

Within a few months, the new settlement of "Fort Louisa" had been established with the fort laid out and the essential public works started, including the Council House, the Bastion, a sawmill, and an irrigation system. The crops were all planted and the essentials of a civil government had been established. There was law and order and a unity of purpose which helped the settlers overcome many obstacles.

1. Henry Lunt, "Henry Lunt Journal," (Provo, Utah: B. Y. U. Library, Copied from original journal 1955) p.43.
2. George A. Smith, "George A. Smith Journal," (Provo, Utah: B. Y. U. Library, copied from original journal 1956), p. 26.
3. *Ibid.*, p. 27.
4. John D. Lee, *Journal of The Iron County Mission*, Edited by Gustav O. Larson, (Published in *Utah Historical Quarterly*).
5. Henry Lunt, *op. cit.*, p. 45.
6. George A. Smith, *op. cit.*, p. 32.
7. *Ibid.*, p. 30.
8. *Ibid.*, p. 31.
9. Henry Lunt, *op. cit.*, p. 46.
10. George A. Smith, *op. cit.*, p. 34.
11. Henrietta Lunt Jones, "Father's Life," (1920), p. 25.
12. George A. Smith, *op. cit.*, p. 38.
13. Vernon and Rachel Lunt, *The Life of Henry Lunt*, (Salt Lake City, Utah: 1944) p. 76.



## CHAPTER IV

### FORT LOUISA AND COAL CREEK

1851

**O**n Monday April 7, 1851, the fifteen lead wagons of a large California bound company, led by Parley P. Pratt and Charles C. Rich arrived in Fort Louisa. This group, who was commissioned by the First Presidency to travel to the Pacific Ocean on a mission to its islands and coasts, had left Salt Lake in March with several men and some of their wives. They journeyed most of the way with a large company of Saints, outfitted with 150 wagons, who were emigrating with Charles C. Rich and Amasa Lyman to southern California. On Sunday, April 13, 1851, the party stayed at Fort Louisa and attended worship services, where they and the settlers received encouragement and counsel from the two apostles, Pratt and Rich. Pratt admonished them to stay and help build up the settlement, knowing that some had left Salt Lake City against the counsel of the L.D.S. Presidency. A few of the main company came to settle in Fort Louisa but most were continuing on, and George A. Smith was surprised to see some of his acquaintances moving to California. The visitors created great interest among the settlers. It was very unusual for a company of this magnitude to come through the settlement.

Apostles Pratt and Rich went on to Summit Creek on Monday, April 14, and the following Sunday most of the settlers from Fort Louisa traveled there for another good meeting with these men.

President George A. Smith, who also took part in the meeting, rode part way in John D. Lee's carriage. However, the horses became uneasy and caused one of the reins which controlled the bit to break, and the carriage tipped over. This made it necessary to return to the fort and get another wagon. There were several passengers in the carriage, including sisters Lee and Smith, and according to Smith: "They were very bruised and looked as if they had had a good beating, but they continued on." Many of the brethren walked to Summit for the meeting. Lunt and his companion, Brother Wiley, went on foot.<sup>1</sup> At the end of the meeting P. B. Lewis, a local resident, was set apart as one of the Pacific missionaries, and he and his wife left with the group that afternoon. That day Parley P. Pratt recorded the following in his journal:

We traveled eight miles to a stream called Coal Creek. Encamped and built a bridge across the deep and narrow channel, and tarried here next day waiting for the remainder of our company, some of whom had failed to obtain their animals the day before. This stream forms a rich meadow bottom of about fifteen miles long and two broad. Abundance of Cedar fuel and rich pasturage is found on the table lands which border this bottom; and iron ore abounds a few miles to the southwest, not to mention a large cottonwood grove in the upper part of the meadow, and a canyon opening into the mountains from which the stream issues. Taken all together, this place combines materials for a large settlement.<sup>2</sup>

The association and meeting with Pratt and the other apostles gave the settlers of Fort Louisa renewed faith to continue in their efforts. Henry Lunt felt the Spirit which was poured out in abundance in the meetings, and he was even more convinced of the truthfulness of the Gospel. After the apostles and their companies left, everyone went back to their usual schedules. The following week George A. Smith wrote:

On Friday, April 25, laid hands on Sister Miller who had just become the mother of a fine daughter, the fourth child born in our new town, and without the aid of doctor or midwife, as our county does not afford any such professional characters. During the forepart of the night it rained several hours beautifully.

Monday April 28: Brother Shepherd this morning, with four others, reported the death of Sister Swartout and asked for lumber to make a coffin. Brother Whitney found some, taking part of a wagon bed which he used for a floor. I selected a place for a burying ground northeast of Louisa in a cedar grove. Attended the burying about 3 o'clock. She died at the crossing at Cottonwood, age 22 years, leaving a child three days old.<sup>3</sup>

Some of the men, who were exploring the creek at Cottonwood, found some stone coal which had washed down from the canyon. On May 3, two men who were exploring Cottonwood Canyon (Cedar Canyon) reported two veins of coal were exposed due to a landslide which took place four miles up the canyon. Brother Whitney tried the coal in his forge and was able to make horseshoe nails and weld pieces of iron together. He pronounced that it was a good quality. However, President Smith stated: "It will cost two thousand dollars or one thousand days' work to make a road to the coal."<sup>4</sup> On May 7, Smith sent Brothers Frost, Bringham and Green to Iron Springs to procure some specimens of iron ore, and he and Brother Farr rode their horses in search of a site for a city. Smith wrote: "Found a splendid site on both sides of Coal Creek. [The creek] is a rod wide, 15 inches deep, very rapid stream, rocky bed, soft water, milk water color, banks covered with scrub cedars and a few serviceberry bushes, some Spanish soap root, and abundant grass--all five miles from coal and ten miles from iron--and large tracts of farming land. This point must become a fine flourishing manufacturing town."

Henry Lunt wrote: "May 10: Snow fell this morning six inches deep. President Brigham Young and company (about forty people)

arrived at our camp. We fired the cannon six times in welcome." President Young spent the next few days visiting the settlers and giving comforting instructions to those who wanted to go home. He and others in the party visited the gristmill and spent a day at Red Creek (Paragonah) where a few families had settled. On Thursday, May 15, they rode to Summit Creek and on south over the divide and viewed Coal Creek or Iron Valley. They were all delighted with the prospect of a settlement at that location.<sup>5</sup>

On Friday they met in a council and organized the city of Parowan which they felt was a better name than Fort Louisa. William H. Dame was unanimously elected as Mayor assisted by Aldermen: Richard Harrison, Tarlton Lewis, John D. Lee, and Mathew Carruthers. Also elected were the following Councillors: Andrew A. Love, Joel Johnson, Dr. William Moss, William Layney, Dr. Briddy Meeks, Elijah Newman, Robert Wiley, John Wolf, and John Dalton. A week later on Saturday, May 24, the Council met in the Council House and chose men for several other positions. Henry Lunt was appointed as Treasurer.

After organizing Parowan and giving some excellent instructions on government, Brigham Young and his party started on their return journey on Friday, May 16. Brother Hofheins saluted them with three discharges from the cannon as they rode out of the fort. The group planned to camp at Red Creek that evening. About 28 men from Parowan accompanied Young on his return home, some of them to get their families and some to attend to business in Salt Lake City.

A few days later when Bishop Tarlton Lewis was exploring around Red Creek, he discovered a large mound of dirt. When he dug into it, he found an adobe wall, timber, and what he thought to be some human bones and hair. The next day President Smith and Brother Bayles and their wives went to examine the ruins and found more than 120 mounds in the vicinity, the largest measuring 88 by 78 yards. They came to the conclusion that these were ruins of an Indian city. The dwellings were composed of dirt with roofs of earth supported by timbers which had decayed, causing a hollow at the top of each dwelling. They found very solid adobes, charcoal, kernels of corn, many pieces of pottery and bones of animals, but they felt sure there

were no human bones.<sup>6</sup>

The water from Center Creek washed out the headgate at the mill race on Friday, May 30. In addition to the water problems, the cattle were destroying the wheat because of inadequate fences. President Smith gave notice that, beginning Saturday, all the men in the camp would be required to build and repair the fences around the fields. The settlers needed a road built from Red Creek to Coal Creek, so on June 2, the court appointed a County Commissioner and a Supervisor of Roads, and they were instructed to locate a suitable route.

The following journal entries were written by George A. Smith:

Monday, June 9, 1851: General cattle drive. Brother Goodale had an ox come up badly shot with arrows. The heads of two cattle were found and quite a number of cattle were missing, also a horse.

Wednesday, June 11: Called the brethren together and advised them to gather their horses and loose cattle and to put them in the general herd or they would be liable to be stolen or killed by the Indians.

Thursday, June 12: Several Parvine Indians came into camp this morning with a letter from John D. Lee who had left earlier in the week for Salt Lake. They also brought a horse taken by them from the Utes which the Utes had stole from Brother Bozarth in the spring. They said the horse's mate had been killed and eaten by the Utes. Brother Bozarth paid the Indians for bringing the horse.

The weather had been very warm and dry with temperatures over 90 degrees, and the water in the creeks was getting low. The men began investigating ways to dig canals from Center Creek, Red Creek, and Summit Creek to water their crops. A company of twenty wagons arrived in Parowan on Friday, June 27, 1851, bringing the families of some of the men who had been sent with the first company. They brought letters and newspapers to most of the settlers. Brother Pugmire brought a package and some letters to George A. Smith.

One of the letters was written to inform him that his wife, Sarah Ann, had died of consumption.<sup>7</sup> The latest Washington paper was dated April 13. Henry received a letter from Martha Bristol in England, dated February 22, 1851. She wrote:

My Dearest Henry: Your letters do indeed bring peace to my mind and joy to my soul, and for such blessings how can I sufficiently thank you. Although we are, at present, divided by a distance of ten thousand miles, my feelings have been such that the greater the distance the more firm and sincere my affections have grown. Who can tell but our separation may still be for years; but, if even so, I am thine forever and thine alone. I kindly thank you for the cheering hopes you give me of the happy return (by the blessing of God) being sooner than we may perhaps expect, but whether or not, dear Henry, I do not murmur or repine, knowing and feeling that if we both continue faithful in the Lord all will work together for good, both for our temporal and eternal welfare.

I am very comfortable at this quiet and retired spot and do think I never enjoyed such good health in all my life. Dearest Henry, I am still your faithful friend. It is true as you say I have had a deal to contend with so to remain, but I feel so fully convinced that your opinions are right, all England could not persuade me to the contrary. I devote what leisure time I have to reading the books you were so kind as to send me, which help to increase my faith on the important subject, and I am anxiously looking forward to the happy time when we shall both walk hand in hand together in the path of life.

I will write to you again shortly and conclude my present letter with affectionate love and constant prayer for your welfare and happiness, and believe me

to be . . . Yours forever faithfully and affectionately,  
Martha Bristol<sup>8</sup>

Henry managed to focus his mind on the things at hand, since he was so busy working with the settlers to build a community. He toiled in the fields every day until the last rays of sun disappeared. Consequently, each evening after he had eaten and written in George A. Smith's journal and in the camp log he fell exhausted into bed. This letter, however, undoubtedly brought renewed thoughts of the girl in England whom he had long loved and he would surely not be separated from except for his strong beliefs. This letter seemed to indicate that Martha was beginning to be converted to the teachings of the L.D.S. Church. If only he could return for a time and help convince her. In spite of his feelings of loneliness, he looked forward to his future in America among the Saints and didn't have any regrets.

The crops were flourishing in spite of the hot and dry weather. The settlers turned the water into the finished canal on July 3, 1851. The ground was so dry that the water made very slow progress. The settlers worked diligently to improve their environment and to explore the surrounding territory for more convenient travel routes. Two men, Shirts and Gould, reported an excellent route to the Beaver area which could be traveled without a mountain to cross, however the cost to build a road would be almost prohibitive.

The Saints placed much more emphasis on celebrating the 24th of July than they did on July 4th, Independence Day. Smith wrote: "July 4: All was silent, not a gun fired nor a drunken man seen in the streets. July 6: I went to the water and baptized four persons. July 8: We organized a police force. Sunday, July 13: Fine shower in the morning—laid the dust." Lunt wrote the following entry in his journal on Sunday, July 20, 1851:

This day I am 27 years old. I return thanks to my heavenly father for his protecting care over me on my perilous voyage to this land, and that I am a member of His church. May my life still be preserved and prolonged that I may continue to throw in my might

towards building up the Church and Kingdom of God. On July 24th the flag was raised and the cannon fired and, this being the day the pioneers arrived in Great Salt Lake Valley, we had a celebration. The cannon was fired, had a fine procession, marched to the Bowery where all assembled. Some appropriate hymns and songs were sung and some good speeches were made. Concluded with a ball in the evening at Brother Shirt's house. All enjoyed themselves and good will prevailed.<sup>9</sup>

In the program Henry sang a solo, entitled "Old Adam Was a Gentleman."

The first marriage in Iron County took place on July 29, 1851, when George A. Smith married Robert Callisby to Phoebe Dart. It was noted that the girl was of age and she married contrary to her father's wishes.

Smith wrote the following entries in his journal: "July 28: I employed Joseph Claws to build an ash house and privy containing an apartment for chickens. Wednesday, July 30: Brother Webb made me a door and some shelves for my books. A good many of the brethren are busy getting hay and harvesting some early patches of grain."

By this time the food, originally brought by the settlers, was getting very scarce. There had been a few shipments of flour from Salt Lake, but there would be no vegetables until the gardens began to produce. Smith noted on August 2, that he had a mess of new potatoes and obtained fifteen pounds of beef which added very much to the scanty variety of bread and water. The women learned to use every method possible in preparing different types of bread and pastries from flour. Smith wrote that his wife, Zilpha, was a good cook who baked corn meal pones in a bake kettle and fried doughnuts in a little three-legged skillet.<sup>10</sup> Many years went by before she had a cook stove in her house.

On August 4, the voting polls opened at 10 a.m., after the firing of the cannon to announce election day. The following candidates were put in by unanimous vote: John M. Bernisel--delegate to Congress,

George A. Smith--delegate to Territorial Council, and Elisha H. Groves--Representative to the Legislature. The City Council met and passed an ordinance for the prevention of fires within the Fort. A company of settlers met to make arrangements to return to the Great Salt Lake for Conference, and a dance was held that evening at the Parowan House.

Smith wrote: "August 7: It rained very heavily near Red Creek. A thunder cloud burst on the mountain up Dry Creek and raised Center Creek one foot. The water which was as red as blood flooded Parowan." The settlers had been allowing the Indians to work in the fields and glean some of the wheat for their own use. The quorum met on Sunday, August 10, and decided against this practice. President Smith, who was not present due to illness, rescinded this decision that evening. He told the brethren that President Young had counseled them to employ the Indians such as were willing to work.<sup>11</sup>

The settlers not only kept busy working in the fields and harvesting crops, but they continued building on the homes, fences, corrals, and other buildings. Smith spent the day of August 12th finishing his chicken coop. That day, Henry gave him a fine sage hen to eat. Peter Shirts built a second story on Smith's house (Parowan House). Smith left for Salt Lake City leaving Bishop Elisha Groves in charge during his absence. While he was gone, Henry and some of the brethren hauled several loads of hay for him. A company of people in six wagons left Parowan on August 21, 1851, to attend conference in Salt Lake City. Brother Wiley, the man who was living with Henry, went with the group.

The months of September and October were spent in the same fashion, working diligently to harvest crops and get prepared for winter. A rich harvest of grain, potatoes, squash, and vegetables was the result of their toil. According to an account written by Andrew Jenson: "A grist and sawmill combined were erected, lumber of the finest quality was supplying our wants, and when flour was wanted we had to turn the bolt [in the mill] by hand until our immediate wants were satisfied. Later additional machinery was added."<sup>12</sup>

George A. Smith conducted a survey for the location of an iron manufacturing colony at Coal Creek (Cedar City) in November 1851.

He wrote the following, dated November 5, to the *Deseret News*:

Yesterday a site was surveyed for a fort and stock corral on Coal Creek, twenty miles from Parowan. Today a company has been organized to commence operations immediately in the construction of this new post. They are mostly composed of English, Scotch, and Welsh miners and iron manufacturers. They have been organized into two companies of militia, one a horse and the other foot, which form the Second Battalion of Iron County. The company are all in fine spirits. They will commence on Monday to put up their corral, after which they will move their families which are remaining here, and encamp in their corral until their fort is completed. They have a beautiful situation.

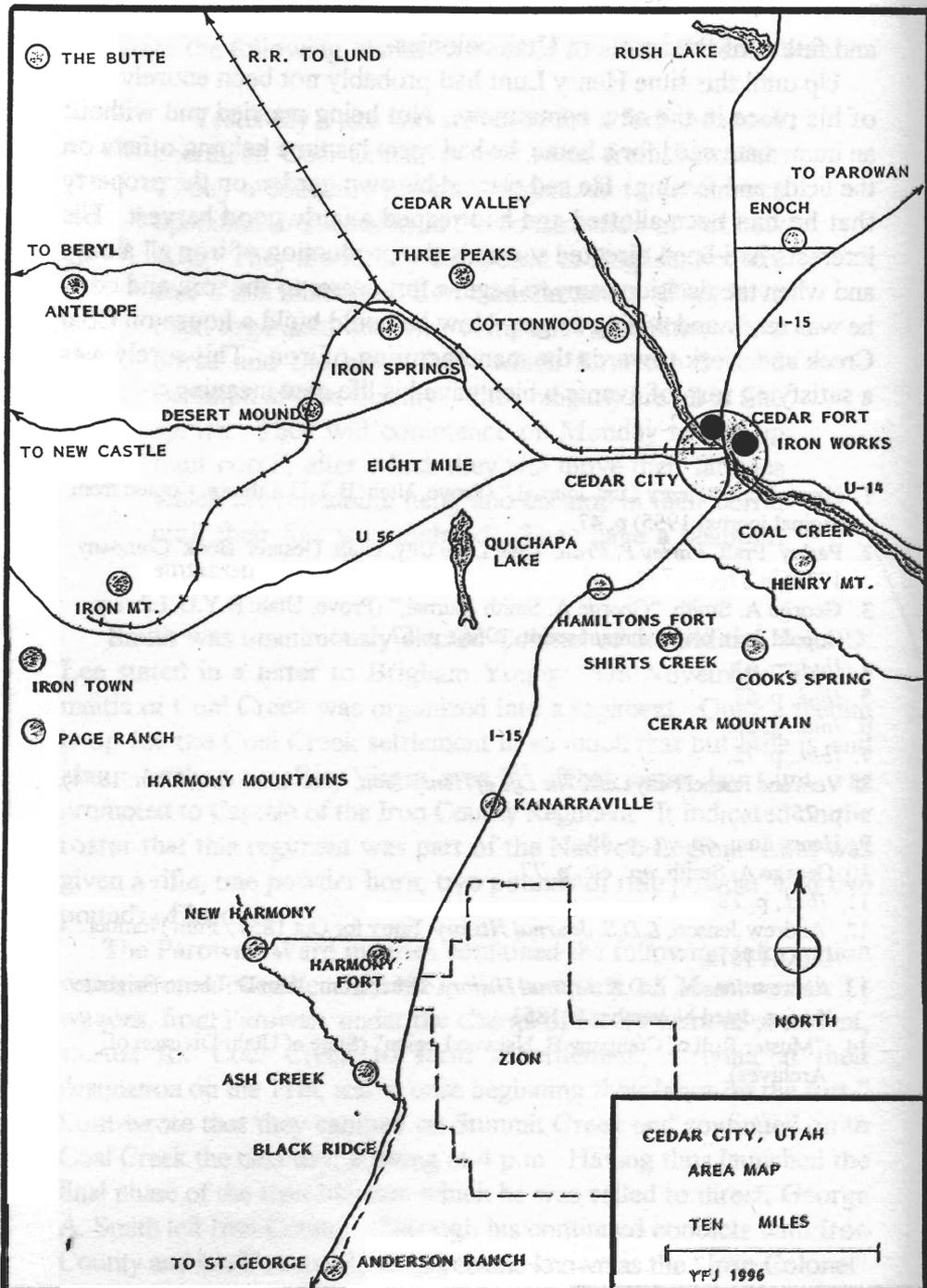
Smith was unanimously elected Colonel of the Militia. John D. Lee stated in a letter to Brigham Young: "On November 5th, the militia of Coal Creek was organized into a regiment. Quite a feeling is up for the Coal Creek settlement in so much that but little is said about settling the Rio Virgin area."<sup>13</sup> That same day Lunt was promoted to Captain of the Iron County Regiment. It indicated on the roster that this regiment was part of the Nauvoo Legion. Lunt was given a rifle, one powder horn, two pounds of rifle powder, and five pounds of lead.<sup>14</sup>

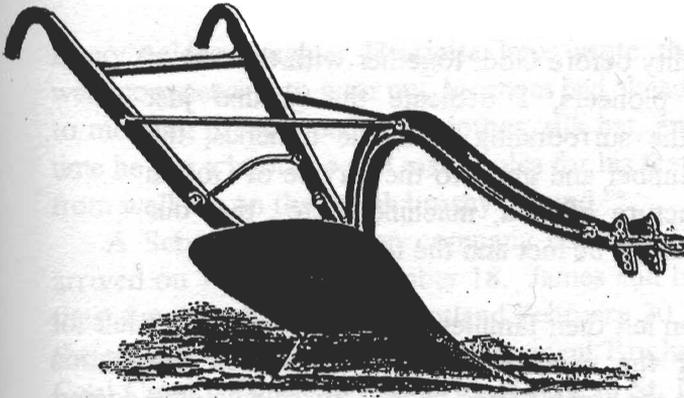
The Parowan Ward minutes contained the following information written on November 10, 1851: "A company of 35 men with 11 wagons, from Parowan, under the charge of Henry Lunt as president, started for Coal Creek to form a settlement, arriving at their destination on the 11th, and at once beginning their labor on the fort." Lunt wrote that they camped on Summit Creek and continued on to Coal Creek the next day, arriving at 4 p.m. Having thus launched the final phase of the Iron Mission which he was called to direct, George A. Smith left Iron County. Through his continued contacts with Iron County and Utah's south land he became known as the "Iron Colonel"

and father of the southern Utah colonies.

Up until this time Henry Lunt had probably not been entirely sure of his place in the new community. Not being married and without an immediate need for a home, he had spent his time helping others on the fields and fencing. He had planted his own garden on the property that he had been allotted and had reaped a fairly good harvest. His interests had been directed towards the production of iron all along, and when the decision came to begin a fort nearer to the iron and coal, he was ready and willing to go. Now he could build a house on Coal Creek and work towards the manufacturing of iron. This surely was a satisfying turn of events which gave his life new meaning.

1. Henry Lunt, "Henry Lunt Journal," (Provo, Utah: B.Y.U. Library, Copied from original journal 1955) p. 47.
2. Parley Pratt, *Parley P. Pratt*, (Salt Lake City, Utah: Deseret Book Company 1938), p 376.
3. George A. Smith, "George A. Smith Journal," (Provo, Utah: B.Y.U. Library, Copied from original manuscript, 1956), p. 57.
4. *Ibid.*, p. 61.
5. *Ibid.*, p. 63.
6. *Ibid.*, p. 66.
7. *Ibid.*, p. 72.
8. Vern and Rachel Petty Lunt, *The Life of Henry Lunt*, (Salt Lake City, Utah: 1944), p. 75.
9. Henry Lunt, *op. cit.*, p. 48.
10. George A. Smith, *op. cit.*, p. 77.
11. *Ibid.*, p. 78.
12. Andrew Jenson, *L.D.S. Journal History*, Entry for Oct 1851, Film Number CRMH 1514.
13. Andrew Jenson, *L.D.S. Journal History*, Letter from John D. Lee to Brigham Young, dated November 5, 1851.
14. "Muster Roll of Company B, Nauvoo Legion" (State of Utah: Division of Archives).





## CHAPTER V

CEDAR CITY  
1852

**H**enry Lunt was the first of the thirty-six men called on November 5, 1851, to settle Coal Creek which was approximately twenty miles south of Parowan. These men constituted that group:<sup>1</sup>

|                   |                     |                            |
|-------------------|---------------------|----------------------------|
| James Baird       | Peter M. Fife       | Thomas Rowland             |
| William Bateman   | Richard Harrison    | William Slack              |
| James Bulloch     | Robert Henry        | John Stoddard              |
| Thomas Cartwright | Nephi Johnson       | William Stone              |
| George Cassell    | S. Johnson          | James Thorpe               |
| John Chatterley   | Alexander Kier      | John Tout                  |
| Joseph Chatterley | Henry Lunt          | Samuel West                |
| Alexander Easton  | James H. Martineau  | James Whittaker Jr         |
| George Easton     | William C. Mitchell | James Whittaker Sr         |
| John Easton       | Alexander Ross      | Edward Williams            |
| Robert Easton     | Daniel Ross         | James Williamson           |
| William Evans     | Duncan Ross         | William Woods <sup>2</sup> |

After the area was surveyed by William H. Dame, George A. Smith dedicated the ground and gave it the name of Cedar City due to the abundance of cedar trees. Smith made the following statement:

In humility before God, together with the rest of my fellow pioneers, I dedicate the ground just surveyed, the surrounding land, the minerals, the water, the timber and grass to the service of God in the manufacture of iron, machinery etc., that our necessities might be met and the territory built up.<sup>3</sup>

Most of the men left their families in Parowan when they left for Coal Creek. After the new settlers arrived at their destination November 11, 1851, the first task was to "fort up" as a defense against the Indians and build a corral for the livestock. At first the new company of men camped by what is called "the knoll" (north of present Cedar City). Henry lived with James Whittaker in a wagon box with James' 18-year-old son. This was temporary, only until the rest of the Whittaker family arrived. It was no small feat that had transpired in just a year's time. Here they were, establishing the second settlement in the midst of semi-hostile savages, and they felt their prayers for the preservation of their lives and property had been answered. Building facilities to corral the livestock took first precedence. They all worked on the corrals during the day and met around the campfire in the evening. Such heavy work was difficult in the cold November air.

James Whittaker and his family who Henry was staying with had sailed from Liverpool, England on the ship, *George W. Bourne*, January 23, 1851, arriving in New Orleans March 20. They traveled up the Mississippi to St. Louis, then journeyed up the Missouri River to Kaneshville, Iowa, arriving the 27th of May. The entire family came with one of the pioneer companies to Salt Lake, reaching their destination September 27, 1851. James and his family came on to Parowan with the Iron Mission that fall where Henry became well acquainted with the family.<sup>4</sup>

The crops had been harvested in Parowan before the company left. Although the food was of a coarse character which contributed to digestive problems, they had plenty to eat. However, there was also some uncertainty about replenishment of clothing and shoes.<sup>5</sup> A great deal of patching was being done on what little clothing they had.

Henry's oldest daughter, Henrietta, later wrote: that "Henry's clothes were commencing to wear out, his shoes had already gone, so he went to meeting in his broadcloth clothes, silk hat, and barefooted. One time he got a boot top and made soles for his feet, as they were sore from walking on the rough brushy ground."<sup>6</sup>

A Scotch immigration company consisting of sixteen wagons arrived on Tuesday, November 18. James and Isabella Bulloch and their family, who had left Scotland February 20, 1848, were among the settlers who were called by President Brigham Young to go to Coal Creek. James had spent some time in St. Louis where he and Matthew Carruthers purchased a farm together in order to earn enough money for supplies to travel on to Utah. Bulloch's son, David D. (seven years old) arrived in Cedar City ahead of the others, riding from Summit with a man hauling supplies. He was greeted by Henry Lunt who patted him on the head and said, "My boy, you have the honor of being the first white boy on this creek." The new arrivals placed their wagons in line, each facing south, and made a brush wickiup to shield the campfires from the winter winds. At this time the men who were already there were building a stockade corral out of driftwood they had found along the creek banks. They were living in their wagon boxes which had been removed from the running gears. Dave Bulloch wrote the following about the Indians:

We always tried to treat them kindly, and whenever they stole from us, as they often did, or committed any other offense against us, we reported it to the Indian Chief. We knew it would be best to let him punish them, for whatever punishment he gave them they were forced to take, but they never seemed to forgive a white man for bringing them to justice. The punishment most frequently given them was the whipping post. I remember seeing the Indians tied to our Liberty Pole, and seeing them whipped so hard that the blood oozed out of their skins. Later there was a guardhouse on each side of the Cedar Fort which was manned at all times in fear of the Indians.<sup>7</sup>

After supper, when the men gathered around the campfire, Brother Lunt exhorted the brethren to "obey counsel and suffer wrong rather than do wrong, and, for the sake of a few house logs, not to let the devil get into their midst."<sup>8</sup> Apparently, it was decided that everyone would cut and haul logs for the corral before they gathered materials for their own use. Finally, after morning prayer, a few men went up the canyon to get the last pickets to finish the corral on Tuesday, November 20. The rest of the men started on the water ditch. Brothers Lunt and Chatterley determined the place where the water should be taken from the creek.

The Utah settlers felt that it was a treat when they received the *Deseret News* which was a newspaper published in Salt Lake City. The Bishops helped with the distribution of the paper. The following statement appeared in the *News* November 15, 1851:

The *Deseret News* is published every other Saturday; terms: 3 months--\$1.25, in advance. Agents: John Stoker--North Canyon; A. L. Lamoreaux--North Cottonwood; Isaac Higbee--Utah; Nelson Higgins--Sanpete; Ezra T. Benson--Tooele; and Henry Lunt--Iron County. We shall send the subscribers papers to our agent nearest their residence. Butter, cheese, eggs, fowls, ducks, geese, quail, snipes, prairie chickens, beans, molasses, pork, mutton, wood poles, corn, oats, shingles, lumber, cash, and everything good will be accepted in payment of the *News*.

Matthew Carruthers was assigned the position of Presiding Elder on November 21, 1851. This calling gave him the responsibility of being the civic and ecclesiastical leader of Cedar City. The settlers met that afternoon and were addressed by Carruthers, Lunt, and Brother Gould. After the meeting Brother Lunt rebaptized seven brethren and sisters in Coal Creek--Joseph Chatterley, James Williamson, Dan Ross, Dan Ross Jr., Mary Caston, Alex and Marion Keis. They were confirmed in the evening by Lunt and Carruthers.<sup>9</sup>

The men of Cedar City spent Tuesday, November 25, making a wind break around each of the wagons out of cedar trees. James Whittaker, who had been visiting his family in Parowan, arrived back in the settlement that day with his daughter, Ellen. Many families were moving now that the corral was completed. During a meeting the following evening, Lunt announced that everyone could work at cutting their own house logs the next day.

Bishop Johnson, of Parowan, visited the settlement on Sunday, November 30, and attended the noon meeting. Some of the brethren expressed their discontent with two of the brethren who had cut a set of house logs before the public works was finished. One of these men was President Carruthers.<sup>10</sup> However, during the month of December all the settlers worked on their own homes, only donating one day a week to public works. In spite of their anxiousness to complete their homes, they faithfully held meeting each week on Sunday. When food became short, it was necessary to make a trip to Parowan to replenish supplies.

Whittaker wrote the following on Sunday, December 21 concerning his family in Parowan:

Dull morning. Commenced snowing about 9 o'clock a.m. continuing until noon. I went to Parowan with three yoke of cattle for mother, sisters, and wagon. Arrived at 5 ½. That same day at about 12 o'clock [noon] John C. L. Smith, John L. Smith, James Lewis, Tarlton Lewis, James A. Little, W. H. Dame, and John Steele arrived at Coal Creek from Parowan. They had a meeting at about 3 o'clock when these visitors addressed the congregation and said they were well pleased with the progress made. The meeting closed at 5 ½ p.m., and they met again at 6 ½ and continued till 12 o'clock night.

Henry Lunt visited all the people and told them to prepare for a public dinner at noon on December 22. James Whittaker wrote: "They did so, and the table was filled with a good dinner such as

would not disgrace the most refined part of the world.” The Parowan brethren enjoyed themselves very much. Several toasts and three cheers were given to President Brigham Young. There wasn’t too much celebrating done on Christmas Day for, according to the same entry, “it was a very cold day with snow and sleet, and they worked on the house.”

While herding cattle, Brother Robert Owen’s son, Jerome, shot Brother Pugmire’s son on January 2, 1852. Henry Lunt stated, “It was supposed to have been accidentally done.” John D. Lee wrote: “It was a shocking occurrence. Whether the boy was shot designedly or not was a consideration that remained to be proved.”<sup>11</sup> Young Owens was tried, or rather examined, before Lee and Squire Leyno and held to bail for his appearance at the next term of the District Court. Circumstantial evidence was strong against him.

On Thursday, January 7, the Whittakers could not find one of their cows that had been turned out the night before. They supposed that the cow had been killed by either the Indians or some Spaniards passing through on their way to California. The Spaniards left the following Wednesday, January 11, and three of the settlers decided to go with them. At any rate, the cow was never found.

A meeting was held at the home of Brother Chatterley on Monday, February 2. After an address by Presiding Elder Carruthers, he proposed that Henry Lunt be his First Counselor and John Easton his Second Counselor. He felt that this decision was dictated to him by the Spirit of God, and they were unanimously supported. Lunt was also put in as Clerk and was chosen as a member of the committee, composed of three men, to manage the Public Works. Another committee was assigned to visit all the families in the settlement to make sure they were attending to their duties.<sup>12</sup>

It snowed and rained most of the day on February 4, 1852. That evening Lunt wrote a letter to George A. Smith informing him of the progress of the new settlement. He wrote:

I started from Parowan on Monday, November 11, 1851, with eleven wagons for this place. As we were traveling along breaking a new road nearly the whole

of the way, many serious reflections came to my mind. For instance, twelve months have scarcely elapsed since I had the first interview with you and came on the mission to Parowan. Then I knew but little what it was to help build up our Heavenly Father's Kingdom in making new settlements, and now I am leading a company myself to a large and delightful valley to form another new settlement. We have built a good corral and enclosed the fort. We have a bastion on each side of the fort and have one pair of double gates on the north side. We have all our cattle herded and corralled every night. Brother Carruthers has the faith and confidence of the Saints and peace is in our midst. We have not yet built the most important building, a meeting house, but are going to commence next week.

At the same time Lunt wrote the above letter, Matthew Carruthers wrote a letter to Governor Brigham Young which was confirmed by Lunt. Both of these letters were sent with Joseph Chatterley who was leaving for Salt Lake City the next day. Carruthers wrote:

Much respected and worthy brother: In as much as I have been appointed to preside in this place, I have considered it my duty to avail myself of the present opportunity now offered to send you a letter relative to our position and prospects in the Coal Creek settlement, knowing as I do the strong anxiety of your mind to get iron manufactured from the materials, so profusely scattered over the surface of the earth in this locality, for the use of the Territory and the upbuilding of the Kingdom of God. I have presumed to write you relative to our condition and prospects in this place connected with the above affair. Shortly after a number of the brethren had arrived at this place and built a corral, Brothers Bladen and Walker arrived and

stated that they had been sent especially by the President to go forthwith and test the qualities of the iron ore and send back a sample with all possible haste. They, therefore, required a certain number of the brethren to come forward and assist in this work. But, for the following reasons, I advised the brethren to turn in with us and assist to close the fort--First, Brother Bladen brought no written instructions with him, and I found that his commencing forthwith was breaking in upon the policy and counsel of Brother George A. Smith and the general policy of your letter, and I thought it was better to abide by the counsel we had received until we had orders by the same authority to act otherwise. Second, the brethren had their families exposed to the severity of the winter and were unwilling to turn their attention to coal and iron digging until they had got cabins to live in. Third, we had been strictly charged to enclose the fort in order to secure ourselves against the Indians, as we are the most advanced southern settlement; consequently, we could ill spare from that important labor any of our hands. Fourth, and most important reason of all was that we could not, had we been willing, for the canyon was locked up with snow, and we could not possibly get coal to try the equipment.<sup>13</sup>

Cedar City was chartered as an official settlement or town on February 10, 1852.<sup>14</sup> The congregation met at 10:00 a.m. on the banks of Coal Creek on Sunday, February 15; and, after they had sung a hymn and had prayer, Henry Lunt went into the water and rebaptized 33 persons. In the afternoon these people were ordained by Matthew Carruthers, J. L. Smith, and Bishop Lewis from Parowan. They met by Lunt's house for this procedure. At the same meeting, eleven men were ordained elders and Smith appointed Henry Lunt as the Indian Agent.<sup>15</sup> Lunt wrote in his journal: "Sister Ellen Whittaker took supper with me and Mother Wiley." Everyone attended an

evening meeting where the congregation was addressed by Carruthers and Lunt, after which there was a testimony meeting. Several children spoke and one little boy said he was willing to do as his parents told him, and he also would do whatever Brother Carruthers and Brother Lunt told him. James Whittaker wrote about the event: "Every bosom seemed to be full of the Spirit of God."

By the middle of February the grass was beginning to grow, and the settlers began collecting posts to enclose their gardens and make pens for the livestock. A spot for gardens had been surveyed on the north side of the Fort. On Monday, February 16, Lunt wrote:

Considerable rain fell, water lay on the ground in holes and tracks which reminded me of wet weather in old England. The Lord be praised for the beautiful distilling showers on this dry and thirsty land. The rain reminded me of being in a house covered with mud, as wet dropped on me of a very muddy color. I did not murmur as I knew much better Saints than me had suffered. Grant, oh Lord, that we may live long upon the earth that we may enjoy health, peace, and plenty in our habitation, and raise up a posterity to thy honor and glory that shall come to stand upon Mount Zion as Savior. Preserve us, oh Lord, from the power of darkness, and through all the changing scenes of life. Fit and prepare us for the coming of our Redeemer, Jesus Christ, Amen and amen.

Lunt delivered a lengthy discourse from the fourth chapter of Ephesians at the Sunday meeting, February 28, at Brother Chatterley's house. The theme was, "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all malice."

Whittaker wrote in his journal: "Saturday, March 6, 1852, there was a strong south wind. The Indians had been stealing oxen from Johnson's herd and the brethren from his place had pursued the Indians and shot two of them. In the evening Brother Lunt called the brethren together and instructed them to have all their guns in

readiness and to treat the Indians in a proper manner.” The Indian, Chief Walker, and his band had been camping near the Fort. He was very thin and looked as if he had suffered with hunger during the winter. Some of the brethren collected about fifty pounds of flour and gave it to the Indians on March 7, after which the band of Indians left for Parowan. Walker seemed peaceable with the settlers. James Whittaker traded a tin bucket to a squaw for two buckskins. After the Indians reached Parowan on Thursday, March 11, it was reported that they shot Brother Wood’s gray stud horse and there were several other horses missing. The Paiute Chief, Kanarra, and Chief Walker had a fist fight in John L. Smith’s house. Walker declared that he would kill Kanarra and all his band for killing the Mormon’s oxen and horses. That evening in a meeting Lunt again instructed the men to take care of their cattle and horses and, whenever they went out, go well armed.<sup>16</sup> On Friday, March 12, a dozen well-armed men rode horses to Shirts’ Creek to fetch Shirts and his family to the Fort until the Indian difficulties were over. That evening Henry Lunt and Ellen Whittaker went together to the wedding ceremony of Robert Henry and Mary Ross which was performed by President Carruthers.

A shot was heard in the Fort during the evening meeting on Sunday, March 14, and Henry went out to see what was happening. He found some brethren from Parowan and invited them to join the congregation. Bishop Lewis informed the group that they had received news from the passing travelers from Salt Lake City that the gentiles were burning the houses in Kanessville, Iowa, and the Saints had been warned to leave there by June next. There was likely to be war between England and America and there was, also, likely to be a great emigration to California. Most of the brethren in the congregation spoke on the subject.<sup>17</sup>

Henry blew the horn for muster on Monday, March 15, and the foot company was drilled by Lieutenant Colonel James A. Little. The horse company was drilled by Adjutant J. L. Smith. After parade they met in a quorum capacity concerning some difficulties existing among the brethren relative to the iron business. Brother J. L. Smith and others from Parowan instructed them to obey counsel and be led by those in authority. He said: “Some of you have got the big head and

think you know more than those that are placed above you which is wrong, and you must humble yourselves and be united."<sup>18</sup>

Some of the settlers were beginning to plant turnips, beets, onions, radishes, and lettuce in their gardens. Their domestic affairs seemed to be constantly interrupted by trouble with the Indians. Brother Shirts came from Parowan on Tuesday, March 16, and reported that the Indians had shot five arrows into an ox belonging to Bishop Robinson, but the Paiutes claimed there were only four Indians who were mad and would kill cattle, and all the rest of the Paiutes were friendly. On Saturday, March 20, some of the settlers, including Henry Lunt, followed the trail of one of James Whittaker's oxen which had been missing for several days. After about five miles, they found the bones very clean picked. They also found a very bloody arrow a short distance from where the ox had been butchered; however, they did not see any Indians. That evening they agreed to herd the cattle in turns.<sup>19</sup>

When Ellen Whittaker came to Cedar City with her father in November, Henry was immediately drawn to her. She was fair-complexioned, small and a very pretty girl. In a very short time she and Henry became very fond of each other. This association, undoubtedly, helped Henry forget about the girl he had left behind in England, and it was just a matter of time before he and Ellen decided on marriage. Actually, they must have been considering it for quite a while because Ellen had been sewing and preparing for the wedding. She was an expert milliner and seamstress and had made and sold many types of hats while in England. She had brought a supply of thread, lace, and silk from her homeland, which she used to continue her trade.<sup>20</sup> James Whittaker, Brother Wiley and Henry laid a floor and fixed up one of the rooms in Brother Bosnell's house on Wednesday, March 24, in preparation for the wedding celebration and feast. On Thursday, March 25, Henry Lunt and Ellen Whittaker were married. Ellen's father, James Whittaker, wrote the following detailed account in his journal of the proceedings that day:

My daughter, Ellen, was married to Brother Lunt today. Myself, James and Mary, with several others,

attended the wedding. At twenty minutes to seven we left Cedar City for Parowan in two carriages--one drawn by four horses, the other by two. As we started, a salute was fired with guns which echoed through the mountains, and the city had the appearance of a joyful morn by the inhabitants being collected together to see us set off and giving us three cheers as we started. Soon after we left we saw it storming north and northwest; it came within a very short distance of us and continued to storm all around us nearly all the way to Parowan. About one mile before we got there the tire of one of the wheels of Brother Wood's carriage came off. It detained us about twenty minutes. We arrived at Parowan at twenty minutes past nine o'clock--a distance of twenty miles. We were met at the carriages by President John L. Smith and invited into his house.

Henry and Ellen were married at 1/4 to twelve in the morning by Bishop Lewis. Before the ceremony we sang the 40th Hymn, and after it we sang *Redeemer of Israel*. After the marriage they were blessed by the brethren with the richest of heaven's blessings. We breakfasted [actually, it was lunch] with the John D. Lees and left Parowan accompanied by another carriage containing President John L. Smith, Bishop Lewis, John D. Lee, and four ladies. Arrived at Cedar City at 4 o'clock when our ears were deafened with the cheering of the Saints and firing of guns. When we arrived at the assembly rooms there was a sumptuous feast prepared for about 150 persons.

After dinner a number of the brethren were amusing themselves in the center of the Fort by running races, jumping, etc. Shortly after, dancing commenced and was continued until four o'clock in the morning; a great variety of songs were sung and

several comic pieces performed. Joy and gladness seemed to be in every countenance. I never saw a party that enjoyed themselves like unto this--such order and a oneness of Spirit prevailed throughout the whole evening's entertainment. The horses on the carriages had roseates in their bridles and white ribbons attached there to some twelve inches long, which added to the appearance of the fine prancing animals.

The next day, Friday, March 26, Henry Lunt wrote:

Delightful morning. Myself and wife took breakfast with our Parowan friends at Brother Bosnell's house--had an excellent breakfast. After breakfast we commenced dancing again and continued until 5 o'clock in the evening. The Parowan friends returned home about one o'clock. We spent the afternoon with Father and Mother Whittaker in counsel together. In the evening I took Brother Wiley out for a walk and told him that I believed it was the will of the Lord that him and I should part, which he consented to do so.<sup>21</sup>

Henry and Ellen lived in a wagon box and had very few possessions. In addition to the bed, there was only one chair. They had very few dishes, and most of them were made of tin.<sup>22</sup> Brother Whittaker helped Henry move the wagon on Saturday, April 3. They placed it at the north end of the house which the Whittakers were building, and they placed the two Whittaker wagons alongside. Henry, together with James and James Jr., was soon busy plowing, harrowing, and preparing the soil for a garden and crops. They planted wheat in what they called the big field which was a ten-acre plot.<sup>23</sup> On that same day, Lunt wrote: "In the afternoon I and my wife planted some peas and some lettuce seed in the garden." The day before, April 2, he wrote: "My cow, 'Ten,' calved this morning, and

my other cow, 'Snip,' took the bull.”

The weather was warming up and all the settlers were busy and happy in their new home. Peace and prosperity were in their midst. Henry wrote the following on Tuesday, April 6, 1852:

Twenty-two years today since the Church of Jesus Christ of Latter-day Saints was first organized with six members. It now numbers not less than sixty thousand, and has been preached in the four quarters of the earth. I thank my Heavenly Father that I have the honor of being a member, and manifested my faith by my works by leaving my country and all, and gathering to these valleys of the mountains. I pray that I may be faithful unto the end as a faithful soldier of the Lord.<sup>24</sup>

1. York F. And Evelyn K. Jones, *Mayors of Cedar City*, (Salt Lake City, Utah: Woodruff Printing Company, 1986) p. 5.
2. *Ibid*, p. 5.
3. Daughters of the Utah Pioneers, *Our Pioneer Heritage*, Cedar City Public Library, p. 190.
4. James Whittaker, Sr., “James Whittaker Journal,” 1851 Entry, p. 3.
5. Daughters of the Utah Pioneers, *op. cit.*, p. 190.
6. Henrietta Jones Lunt, “Father’s Life,” (1920), p. 26.
7. Daughters of the Utah Pioneers, *op. cit.*, p. 215.
8. James Whittaker, Sr., *op. cit.*, p. 3.
9. *Ibid.*, p. 4.
10. *Ibid.*, p. 5.
11. *Ibid.*, p. 9.
12. Henry Lunt, “Henry Lunt Journal,” (Provo, Utah: B.Y.U. Library, copied in 1955 from original manuscript), p. 51.
13. Andrew Jensen, *L.D.S. Journal History*, Entry for February 1852.
14. Evelyn K. and York F. Jones, *op. cit.*, p. xi.
15. Henry Lunt, *op. cit.*, p. 52.
16. James Whittaker, Sr., *op. cit.*, p. 15.
17. *Ibid.*, p. 16.

18. *Ibid.*, p. 16.
19. *Ibid.*, p. 18.
20. Henrietta Lunt Jones, *op. cit.*, p. 45.
21. Henry Lunt, *op. cit.*, p. 53.
22. Henrietta Lunt Jones, *op. cit.*, p. 44.
23. James Whittaker, Sr., *op. cit.*, p. 23.
24. Henry Lunt, *op. cit.*, p. 5.



**ELLEN WHITTAKER LUNT**

June 6, 1830 - May 18, 1903

Born in Bolton, Lancashire, England

She was a weaver, by profession, the same as her father.



## CHAPTER VI

### IRON WORKS

1852

**M**anufacturing iron was the principal factor in determining the location of the settlements of Parowan and Cedar City. Before pursuing this object, however, it was necessary to take care of the physical needs of those who were to take part in this task. The L.D.S. Church was desirous of being independent of foreign countries, and even Eastern United States, for the iron they needed for machinery and domestic use. The time was right to proceed in this direction.

President Brigham Young and a group of some sixty brethren traveled from the Great Salt Lake Valley to Parowan, arriving Saturday, May 8, 1852.<sup>1</sup> Presiding Elder Carruthers received a note that day from President Groves of Parowan inviting as many of the brethren from Cedar City as could make it to come there on Sunday for the ensuing meetings. Henry Lunt wrote the following about what took place:

May 9, 1852: Myself, in company with Brothers Carruthers and Wood, started for Parowan 1/4 past 9 a.m. in Brother Wood's carriage. Arrived at Parowan at 11 a.m. and attended a meeting in the new meeting house. Very large congregation. Brigham Young, Heber C. Kimball, Orson Pratt, Wilford Woodruff,

General Wells and some sixty more brethren were there from the Salt Lake Valley. Orson Pratt preached, his subject principally being upon training up children in the way they should go and acting in a oneness of spirit. After the meeting I had the pleasure of greeting Brothers Brigham, Orson Pratt, and George A. Smith, besides a number of other brethren from Salt Lake City whom I rejoiced to see. We had a happy meeting and our souls seemed refreshed in beholding each other's faces. I dined sumptuously at John D. Lee's, together with Brigham Young, H. C. Kimball, Orson Pratt, Wilford Woodruff, George A. Smith, D. H. Wells, Bishop Groves, Brother Blair and some fifteen more brethren and sisters. Attended meeting again at two p.m. Brigham Young and Heber C. Kimball addressed the congregation in their noble and godlike manner. The saints rejoiced under their teachings. Returned to Cedar City in the evening. President Young and company promised to visit us at Cedar City in the morning.

Monday, May 10, 1852. Fine day. Brigham Young and company arrived at Cedar City about 3 p.m. with some thirty wagons. Our little city was all in excitement through so great a number of visitors. I had the following brethren and sisters who I invited and came to our house: George A. Smith, John L. Smith, Wilford Woodruff, Elisha H. Groves, W. A. Morse, P. Meeks, Seth M. Blair, Brother Farr and Sisters Groves and Banks. We enjoyed ourselves together. I called a meeting of all the brethren and sisters together in Brother Carruther's yard. We had a large meeting and were addressed by Brigham Young and George A. Smith. The principal subject was to make iron. Spent a very pleasant evening with our visitors. The delightful notes of the Brass Band cheered our hearts with its music.<sup>2</sup>

Tuesday, May 11: Delightful fine day. Mustered at 8 o'clock. I organized my company with all the officers required (James Furguson, Adjutant General) and inspected the arms. Had a meeting at 10 o'clock. Wilford Woodruff, Orson Pratt and Heber C. Kimball preached. Had another meeting of the brethren, only, at 4 o'clock in Brother Ross's house for the purpose of organizing an Iron Company. Richard Harrison was appointed to superintend the management of the iron works and Henry Lunt was appointed Clerk. Other brethren were appointed to manage the different departments. The Brass Band played considerable in the evening.

Wednesday, May 12: The morning fine. Brigham Young and company left for Parowan. I went with them, riding in Brother Brigham's wagon. Rather showery on our way. Arrived at Parowan about one o'clock. I dined with Bishop Robinson. Meeting in the Council House at 4 o'clock. Parowan and Cedar City were organized into one Stake of Zion [Iron County Stake], also, a presidency over the same--John Calvin L. Smith, President; John Steele from Parowan, First Counselor; and Henry Lunt from Cedar City, Second Counselor. The above named Presidency were ordained to their offices and also made High Priests.<sup>3</sup>

A High Council was also organized with former Presiding Elder, Matthew Carruthers, John D. Lee, and William H. Dame among the High Councilmen. The following was written in a biographical sketch about William H. Dame: "He was ordained a High Priest and placed in the first High Council of the Iron County Stake, being the eleventh member by age. Philip K. Smith was ordained Bishop for Cedar City. James Furguson read an Epistle from Brigham Young and Heber C. Kimball."<sup>4</sup> After the meeting Henry Lunt stayed up until one a.m. making a copy of the Epistle by candlelight.<sup>5</sup> The Iron County Stake was the fourth L.D.S. Stake to be organized in the Great Basin. The

first stake was formed in Salt Lake City on February 1, 1849; the second was Weber Stake, organized January 26, 1851; and the third was Provo Stake, organized March 19, 1851.<sup>6</sup>

Excerpts from the Epistle written by Brigham Young and Heber C. Kimball are as follows:

Brethren, in your midst our hearts have been made to rejoice and our souls refreshed in the union of spirit and effort, the good order and industry which so eminently characterizes your exertions, and the love of which so richly abides in you.

It is with regret that we observe that there are some among you who seem disposed to scatter out from the forts, thereby hazarding their own lives and the peace of the whole territory. We are located in the midst of savage tribes who, for generations untold, have been taught to plunder and kill and the gratification of every lustful appetite for blood and revenge, success in which among themselves paves the way to distinction and influence. They are, moreover, ignorant and degraded, living in the lowest degree of filthiness, practicing extreme barbarity to all such as, unfortunately, fall into their hands. They are of Israel, so are we; our position among them furnishes abundant opportunities of doing good . . . it is a privilege as well as a duty, thus, to use our influence and exertion to bring them back to the fold of Christ, for the promise is unto them of whom the Lord said, 'a remnant should be saved.'

While, therefore, we extend our charity and good feelings unto them, let us not condescend to their level, seek to elevate them in the scale of beings, seek to bring them to a knowledge of their fathers and our fathers, their God and our God, while we thus seek to do them good. It is obvious that we should not place ourselves in their power, subject ourselves to the

caprice of their savage nature which, through causes unknown to us, may at any moment become excited and arrayed against us. Let us then be wise and avoid every measure that gives them any advantage over us. To those brethren who have gone from the Fort and settled south of Cedar City we say, 'return and remain with your brethren.' The settlement of Elk Horn Springs [Enoch] should be maintained as a herd ground, and the brethren at that point should build a fort and be sustained by a few more families, sufficient to strengthen the place against any surprise and, those who dwell there should always be on the alert with their horses and equipments ready at any moment to go or come or defend themselves.

To the brethren at Cedar City we wish to say a few words. We have formed an organization for the purpose of bringing out the iron. It is unnecessary for us to add that this is, and has been, the principal object of locating the settlements in Iron County--you have the ore, the coal, the timber in rich abundance--you have in your midst a supply of grain and need have no fears of a scarcity of food. You will gradually be strengthened in numbers as the emigration shall arrive and everything conspires to accomplish this most desirable object, the manufacture of iron. Brethren, shall it be done, shall the people of this territory be no longer dependent upon foreign and distant countries for their mill, irons, machinery, and stoves, their pots and kettles, their plows and every other useful and necessary implement which is composed of iron, or shall we be disappointed in our expectations and still labor under the present disadvantage of precarious and expensive transportation and continual drain of our money, or do without those articles which are so necessary and which are so easily furnished by a little well-directed industry and perseverance in our midst.

You have raised your hand in solemn covenant that you will do all that lies in your power to accomplish this object, and we now leave you, with the fullest expectation that you will bend your united and untiring efforts to this purpose with the fullest assurance that but a few weeks shall roll around before the cheering intelligence will salute our ears, 'send your orders, we are prepared to fill them. The iron is piled up in our houses and in our streets, send your teams and carry it away.' You brethren have been selected for this purpose and set apart to this mission. Let no influence swerve you from this duty. Let no selfish interest intervene betwixt you and the accomplishment of your duties, but let a devoted magnanimity for the public interest, blended with a oneness of untiring efforts, characterize all your exertions in whatsoever you shall put yourselves to do, do it in a spirit of oneness and of faith believing, and the happiest results will be most likely to follow, so shall you accomplish the object of your mission and subserve the public good.

How reasonable to suppose that not only our knowledge but our talents, our capacity, be they great or small, should be devoted to the cause of God in whatever calling we may be engaged that is conducive to its interest . . . the work in which you are engaged in the manufacture of iron at this juncture is one branch of the Kingdom of our God and should be pursued with all the vigor and energy that has hitherto characterized your exertions in these valleys--should be pursued as regardless of the consequence pertaining to pecuniary considerations as preaching the gospel. It is as sacred as any other mission, and when was the time and where the place that a faithful elder who trusted in God did not find food and clothing sufficient to supply his necessities? We do not recommend that you neglect to enclose your field, water your grain,

and harvest the same; this is necessary to save and secure the labor which you have performed and the seed which you have put into the ground, but be generous to your mission to intervene and thwart the purpose thereof.

Commence upon a small scale and produce the iron before you go into any great expense, and then you can increase your operations as circumstances will permit and justify. Let your improvements be of a permanent nature that your labor be not lost. Do not be discouraged in your experiments if the first should fail. In new and untried localities that would be an incident most likely to occur and, yet, a subsequent trial prove more successful. But enough has been said upon this subject, words will not accomplish the desired object, but united and persevering efforts will.<sup>7</sup>

During the days that followed the organization of the new L.D.S. Stake Henry wrote:

Thursday, May 13, 1852: Fine morning. Took a walk with Brother Whittaker in the field before breakfast. Had breakfast with Bishop Groves [in Parowan]. Brigham and company started for the Great Salt Lake Valley. I left with Brother Bateman in his wagon, together with Father Whittaker and Peter Shirts, and arrived at Cedar City at ½ past 10 a.m. I called a meeting of the brethren in the evening at Brother Ross's house to attend unto business matters. I submitted the business meetings into the hands of the bishop, Brother Smith. I addressed the brethren on being united and urged them to enclose the field and finish the water ditches as a work to be done preparatory to commencing the iron business. I inquired of the brethren if they were willing to sustain and uphold me by their faith and prayers and abide by

my counsels. Every person manifested that they wanted to by raising their right hand. Bishop Smith chose Brother Hulse and Father Whittaker for his Counselors over the Cedar City Ward and ordained them.

Sunday, May 16, 1852: Morning's meeting commenced at 11 o'clock. There was a very good attendance, and an excellent spirit prevailed. The choir sang most beautifully. For the first time they sang their music with an accompaniment which consisted of an ophicleide, clarinet, and flute.

I instructed the brethren to be punctual in their meetings and that, in the future, two signals would be given at ½ past 10 for the people to prepare, and another at 5 minutes to 11, and the meeting to commence precisely at 11 o'clock. And, again, the horn would be sounded at 10 minutes before two, and the meeting to commence precisely at two. I instructed the brethren to suspend with watering on the sabbath day as we had abundance of water and, not only so, but I did not like for to see saints work on Sundays.<sup>8</sup>

The settlers participated in a general cattle drive on Monday, May 17, for the purpose of sending the spare cattle to Johnson Springs. Henry sent a yearling calf, branded with an "L" on the right horn. President Calvin Smith called a meeting of the High Council at Henry Lunt's house on Sunday, May 23, after the general meeting. He informed the Council that he had received instructions from President George A. Smith to organize the High Councillors in Parowan and Cedar City into a quorum. Henry Lunt was the head of the quorum in Cedar City. John Steele wrote in his journal: "Henry Lunt was sent to preside in Cedar City, and for me to remain and help Calvin in Parowan."<sup>9</sup>

Lunt assembled the High Council on Monday evening, May 24, but decided it was too late to conduct any business. He said, "I do

not agree with night meetings, there are plenty of days for us to do business without turning night into day. When night comes, the body is fatigued and needs rest. We have a great deal to overcome in this place, and we have need to be on our guard all the time." The High Council came together again at Brother Whittaker's house the next morning at 8 a.m. Henry wrote the following about the counsel he gave them and the events of the next few days:

I want this quorum to be united and feel a oneness of spirit, for it is impossible for us to do any good in any business that we do transact unless we are one. The reason I say this is because I feel that there are hard feelings existing between brethren in this Council at the present time, and it is in consequence of Brother Carruthers ploughing with two teams right in opposition to counsel given on Sunday by the Presidency, not only thereby breaking counsel, but setting a bad example to the whole of the brethren, in consequence of which this Council cannot feel well towards Brother Carruthers in so doing.

Considerable was said to Brother Carruthers by the Council, and finally he humbled himself and said he was very glad that he did not leave us, which he had debated doing, for he now felt good and was willing to be one of us and took each of the brethren by the hand and asked forgiveness and said that he was on hand to do whatever I required of him and that he had a good knowledge of the iron and coal business. It caused my heart to rejoice. I urged the fence round the big field to be completed so as the Iron Company could commence on the Iron Works. The people generally appeared to be selfish and disunited. I felt that the powers of the evil one were strongly against me and my Council. The meeting dispersed and I retired to my wagon and went to pray before the Lord.

Wednesday, May 26, 1852: Very hot day.

Thunder on the mountains and the creek still rising. I looked around today to see what all the brethren in camp were doing. I found them all very busy, some ploughing, some planting seeds, some building houses, and but three putting up fence. I just felt that the Devil had had his way long enough over this mission, and I was determined, by the help of the Lord, to stop it and start the Iron Works, the mission for which this person was sent to this place for. .

Saturday, May 28: I called the Foot Company together in the center of the Fort and told them the best thing for them to do would be to put up the fence. The cattle are destroying the crops in a shameful manner. Some were opposed to this counsel and insulted me by saying they just should not do it. I gave them a good preach on the importance of obeying counsel and put the whole company under Marshall Law. They went to work at the fence and finished putting it all up by 4 p.m.<sup>10</sup>

The following article appeared in the *Deseret News* on May 29, 1852:

Report of the visit of President Young and Kimball to Cedar City in May 1852: But little has been done at Coal Creek towards the manufacture of iron; though their dwelling houses, gardens, corrals, etc., are now completed and the settlement is newly organized into an iron manufacturing company who, it is expected, will prosecute the business without delay. Brethren, we want a large quantity of mill gearing and stoves, cooking utensils, and railroad fixings before another winter. We are informed that the entire settlement of ironmongers is composed of Englishmen, except two Yankees, one of whom is a Dutchman, and the other an Irishman. If such a company cannot blow iron, who can? We hope for a

more full report from this expedition at a future day; although the party did not go over the rim of the Basin or extend their research to a very great extent beyond that of last season. One of the greatest evils we have heard reported is the neglect of the citizens in not providing themselves with suitable forts. Should Indians come upon them as they are, they would remember the counsel they have forgotten by bitter experience.

Lunt was called to preach in the morning meeting on Sunday, May 30. He spent an hour talking on the subject of oneness. Obviously there were some problems in the High Council primarily due to the fact that Matthew Carruthers had been Presiding Elder over Cedar City and, when Henry Lunt was put in the Stake Presidency, it superseded that calling. On Monday, May 31, Henry wrote: "The Council sat until 12 o'clock night, and Brother Carruthers did not see things as I, and the rest of the Council did." That day they received instructions to hold a fast on the first Thursday of each month, also to take what scrap iron they needed for building machinery off their own wagons. The following day Brother Carruthers did not come to the evening meeting. In the prayer they asked the Lord to help them so that the way before them would be opened to find stone coal.

During the Council meeting the evening of Sunday, June 6, the case of Betsy Pugmire and Brother Bosnell, both being present, was brought before the group. Lunt wrote about this event: "Betsy Pugmire had been living with Brother Bosnell and had now left him, and she was slandering his character. The girl acknowledged her sins and admitted that what she had been reporting was entirely untrue. She was instructed to repent and get rebaptized and she was forgiven." A week later, Jesse Lewis came to visit Henry Lunt and said he wanted to marry Betsy (Elizabeth) Pugmire. Henry said, "As it is both of your desires for to be married, you had better be married, and you better go to Brother Pugmire, Betsy's father, and tell him your business in an upright straightforward manner, and I do not doubt but what all things will be made agreeable." Later Brother

Pugmire told Henry that he believed that Brother Bosnell was guilty of the things his daughter accused him of, and he had found evidence to prove it. They agreed to make further inquiry. Jesse Lewis and Betsy Pugmire were married by Henry Lunt on June 13.

A meeting was called in the center of the Fort early on June 7. Henry instructed the men that those who felt like spending all their time in the iron works should be free from the field, and those who were farmers, and would like to spend all their time in farming, should be united in taking care of the field. The men who chose to work in the Iron Works were counseled to let out their crops to those who would take charge of the field, and they were to give them one-half of their grain which would pay them well. Henry said, "If there are men here who will not comply with these requisitions, they had better gather up and leave this place." After this dissertation, sixteen men turned out for the iron business. Some went to digging out a place for the wheel to blow the blast furnace, and some went to the canyon for timber.

Nearly all the folks in town went off in wagons to Elk Horn Springs to hold a picnic party on Monday, June 21, 1852. There were very few left in camp. That day, Henry wrote in his journal: "About 11 a.m. ten Indians came to our house and seemed rather saucy. I gave them a smoke and a piece of bread each. They then went round to the other's houses. Sister Bladen gave them some bread and they threw it to the ground." After the picnic a dance was held at Chatterley's house. The next day Alex Easton's mare was found shot with an arrow and subsequently died.

George Brimhall and Brother Gould came in from Shirt's Canyon on June 27 for Sunday meeting. They had gone to the canyon to get hearth stones, and, while there, some Indians brought a beautiful specimen of stone isinglass and said there was any quantity of it two sleeps off--large rocks of it as big as a house. Brimhall and Gould brought the specimen to the meeting with them. It was agreed that the isinglass would make beautiful window glass. Lunt and Brimhall addressed the congregation. Later, Henry recorded: "I am thankful to my Heavenly Father for making known unto us the hidden treasures of the mountains that are so useful unto his Saints."<sup>11</sup> That evening

Henry sent an article to the *Deseret News* which was published nearly a month later on July 24. The following is the article:

We have been very busily engaged in preparing to make iron for the last month. Considerable work has been done. The fire brick for the furnace are ready for laying up and prove to be of the very best quality. The timber which we needed for the framing of the machinery, we hauled from a canyon five miles south of Coal Creek where there is an abundance of beautiful pine timber and any quantity of poles for fencing. A few hands went with teams and worked the road one day and hauled loads back to the Iron Works the following day. There is a good extensive blacksmith's shop erected, and the iron work for the machinery is progressing rapidly. It requires a deal of iron for the works which we principally obtain off our wagons--take the tire off and lay the wood work to one side until we can replace it with the iron from the Works. Our faith is that, in a very few weeks, we shall see iron of our own manufacture.

A number of the brethren from Parowan and this place have been working out their taxes in making a road up Coal Creek Canyon during the past week. The road is made within one mile of the coal--the distance from the Iron Works to the coal is supposed to be about eight miles. The coal that was discovered in the mountain east of the Fort during the time Brother Brigham was here has been examined and proves to be of no benefit.

The water ditch that supplies the upper part of our field has been very troublesome owing to it washing in some places so tremendously, and again filling other places up with sand that has washed over the sides. A great amount of labor has been spent over it and it is now doing much better. The crops in

general look first rate. I have a piece of barley nearly ready to harvest.

The following persons are leaving this place contrary to counsel: Daniel and Alexander Ross and Evan Evans and family.

There is a good spirit in our midst--no sickness, and at peace with the Lamanites. Yours in the Gospel Covenant, Henry Lunt

It thundered and rained on Monday, June 28. Henry wrote: "Labored late in the evening at hoeing potatoes for I have no other time but nights and mornings for to do my own chores. Moved into Brother Wiley's house until mine is built." Henry's father-in-law, James Whittaker, was doing most of the watering of the wheat and the garden, belonging to Henry and Ellen, while Henry worked in the Iron Works.

The following day Henry recorded that he labored at blacksmithing and made a very heavy gudgeon for the water wheel at the Iron Works. Henry and Supt. Harrison went to visit Matthew Carruthers who was in bed with a lame foot. They asked him for some iron for the Iron Works, as he had two wagons and lots of old iron. Apparently, he had promised them one of his wagons and the old iron during one of the Council meetings, but he now said that he had no iron to spare and he thought he should leave and return to the Great Salt Lake Valley. Because they needed the iron immediately, Henry took the tire off his new wagon, the only one he had, and appropriated it to the Iron Works. He wrote: "May the Lord grant that I may at all times be willing to part with anything that he has placed in my possession for the building up of his Kingdom."

Several days before, some of the men had expressed their dissatisfaction with Brother Harrison's proceedings. A meeting was held to discuss this and Henry advised them to be diligent and faithful in their mission and be humble and united. He told them that it was not the place of anyone to find fault with another man's work. They seemed to settle the matter for the present.

John White, who had traveled to Salt Lake City to get his family,

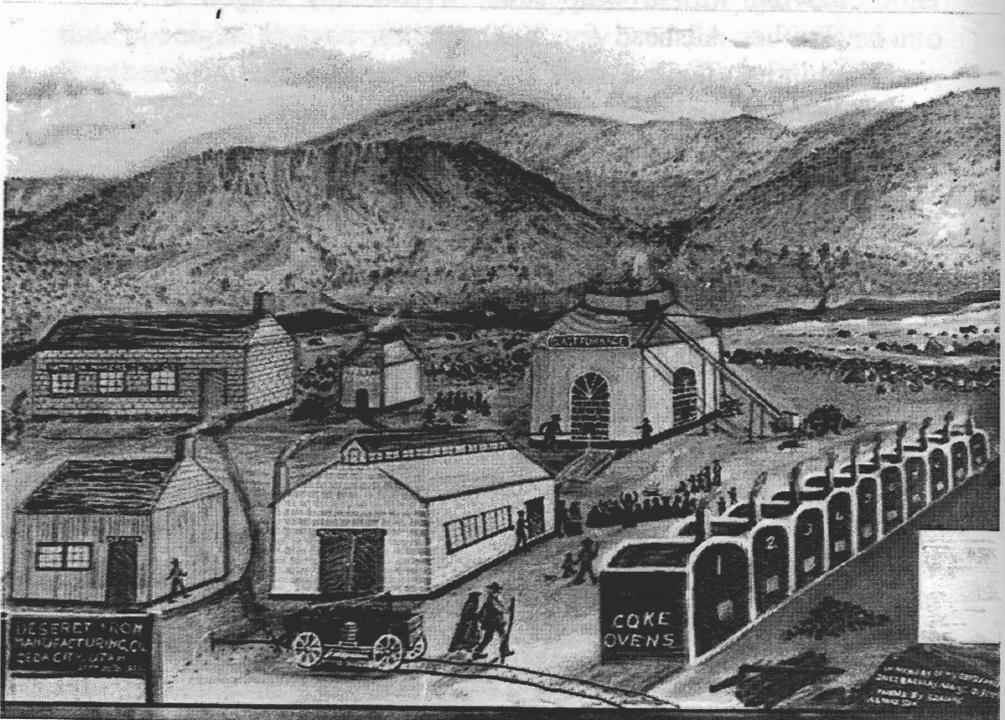
arrived in Cedar City on July 1st with his wife and children. While traveling, the Indians stole a cow and two calves from him and wounded two others. Since he and his family made the trip alone, Henry stated: "A very thoughtless foolish piece of business for one man to come alone. He will learn better another time--very well it was no worse with him."

Henry's journal entry on July 8, 1852 follows:

Fine day, very warm. Labored at the Iron Works hauling rock in the forenoon, and in the afternoon sawing with a whip saw. Traded my wagon to Brother Adshead for 4000 adobes, payable in one month. Took a walk in the evening with Brother Whittaker and his wife and my wife in the field. My heart was made to rejoice in seeing my wheat look so well. Truly said I, 'The Lord hath blessed my crops and the labor by my hands. Praise be His holy name.' The crops in general look much better than those at Parowan did last year. The water ditches do not wash so much now and everything seems to go on more prosperous since the Iron Works have been commenced. It shows that when saints do what they were sent to do, the Lord prospers them and the labor of their hands.

1. Andrew Jenson, *L.D.S. Journal History*, Entry for May 8, 1852.
2. Henry Lunt, "Henry Lunt Journal," (Provo, Utah: B. Y. U. Library, copied from original journal 1955) p. 62.
3. *Ibid.*, p. 63.
4. *L.D.S. Biographical Encyclopedia*, (Salt Lake City, Utah) page 532.
5. Henry Lunt, *op.cit.*, p. 63.
6. Andrew Jenson, *Encyclopedic History of The L.D.S. Church*, (Salt Lake City, Utah: Deseret News Publishing Co., 1941).
7. Andrew Jenson, *op. cit.*, Letter from Brigham Young and Heber C. Kimball to Iron County Stake, Parowan, Utah, May 12, 1852, Found in L.D.S. Church History division, Salt Lake City, Utah, L.D.S. Film 6778.

8. Henry Lunt, *op. cit.*, p. 64.
9. Extracts from John Steel's Journal, *The Utah Historical Quarterly*, (Salt Lake City, Utah: Utah Historical Society).
10. Henry Lunt, *op. cit.*, p. 72.
11. *Ibid.*, p. 79.



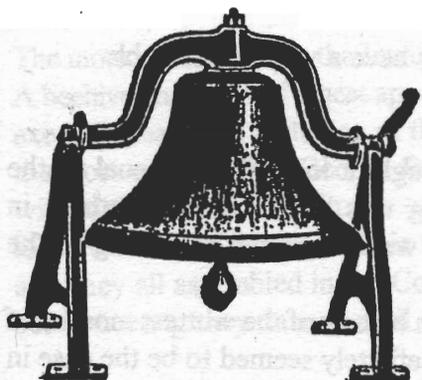
## PAINTING OF IRON WORKS

Cedar City, Utah

Painted by R. D. Adams

Adams took his grandfather, Barclay Adams, an official at the Deseret Iron Company, to this spot on the banks of Coal Creek, First East and Fourth North.

With his grandfather's help, Adams painted this picture.



## CHAPTER VII

### TAPPING THE FURNACE

1852

**L**ong hours of labor were devoted to the Iron Works by the brethren of Cedar City during the hot summer of 1852. The work consisted largely of building machinery for the blowing apparatus, erecting a blast furnace, mining stone coal, and making a road to the mine site. There were only about thirty-five men in the colony, over half of whom were constantly employed in watering and taking care of the crops. On a number of occasions flood water gushed down Coal Creek and most of the brethren were required to help repair water ditches and replace the dam in the creek which washed out several times.<sup>1</sup> On July 16, 1852, Henry wrote in his journal:

I went up the canyon with nine men to finish working the road up to the coal. Tremendous thunder and lightning and heavy rain up the canyon. Rained down in the valley tremendous for about two hours commencing about 11 o'clock. The water was twelve inches deep in some of the houses and cellars in the Fort during the storm. Thanks be to God for such a delightful shower on this dry and thirsty land. Slept all night up in the canyon under some brush. The ground

was very wet, and I did not have a very comfortable night's lodging.

The next morning Henry brought a load of stone coal to the blacksmith's shop where a meeting was held with the brethren in charge of iron, and some business was transacted pertaining to the rolling forth of the Iron Works.

History indicates that July can be one of the wettest months of the year in southern Utah, and that definitely seemed to be the case in 1852. The ditches and dams were truly tested when the skies became black nearly every afternoon and the rain soon followed. Up the canyon the constant downpour of rain filled the creek with logs, rubbish, and mud. Henry said, "the water was as thick as mush." As a result, the two dams dividing the stream between the field and the Fort were often entirely swept away and driftwood and debris clogged all the channels of all the ditches. It stormed every afternoon during the latter part of July which caused much damage. As a result, nearly every day Henry noted in his diary that, "another cloud seemingly has bursted on the mountains." A crew was organized each morning to clear the ditches and make new dams. The flood water varied in color from dark red to black or brown, depending on whether the storm was in the Cedar Breaks area or south in Right Hand Fork. Lunt described the water as, "sometimes being the color of soapsuds."

Henry wrote in his journal: "July 20, 1852: I labored on the Iron Works. I am this day 28 years of age. I thank the Lord, my Heavenly Father, that he has spared my life another twelve months and preserved me from all sickness and accident. I pray that He may continue to bless me with like blessings."

After the first company led by Brigham Young entered Salt Lake Valley on July 24, 1847, the settlers celebrated that day each year. In preparation for this event Henry and Ellen went with a number of brethren and sisters to Parowan on July 23, arriving at four o'clock p.m. A number of Parowan brethren rode out on horseback and in carriages to greet them. After a goodly amount of cheering, they escorted the Cedar City people into Parowan. There were two flags flying on the Liberty pole, the American flag and the Bishop's flag.

The motto, "Holiness to the Lord," was written on the Bishop's flag. A beehive and sheaf of wheat appeared under the writing, and a battle axe and spear were at the top of the flag. The group marched around the Fort and Brother George Brimhall assigned the visitors to stay with different families in the settlement. Henry and Ellen were located with Dr. Morse and his family. That night the trumpet blew and they all assembled in the Council House at six o'clock. After a short meeting they danced until midnight. Henry wrote:

Saturday, July 24, 1852: Celebration of the 5th anniversary of the 24th of July began at o'clock 5 a.m. The inhabitants of Parowan were aroused from their slumber by the roaring of artillery. At six o'clock the Battalion paraded on Artillery Square, under the command of Lt. Colonel James A. Little, and they fired a number of rounds of small arms. The whole of the people formed a procession on Artillery Square at one-half past eight, arranged in order by the Committee of Arrangements. The procession then marched to the house of President Smith and escorted him, John Steele, and myself [the Stake Presidency] to the Council House. As we joined the procession we took off our hats and gave three cheers accompanied by the whole of the people. We then marched into the Council House. The congregation was called to order by John D. Lee, Chairman of the Committee of Arrangements, and the choir sang, 'The Mountain Standard.' A beautiful and appropriate prayer was offered up by the Chaplain, E. F. Groves. The choir then sang 'Come, Come Ye Saints.' Brother Edson C. Whipple then delivered an oration appropriate for the occasion. J. C. L. Smith, John Steel, and myself each delivered a speech on the occasion, after which a number of toasts were read. Wm. Bateman and Richard Benson sang a song composed by John Steel for the iron mongers of Iron County. The meeting was dismissed.

Henry and Ellen, along with the rest of the Stake Presidency, dined with the John D. Lees. At two o'clock the trumpet sounded again to gather the people together. There was dancing until midnight interspersed with singing, comic readings, and instrumental numbers. Henry wrote: "Excellent order prevailed throughout the day." After the closing song, the Presidency led the group in five cheers. "Hosannah to God and the Lamb forever. Amen."

When Lunt and Smith returned with their families to Cedar City the next day, they passed twelve Indian men and three squaws who were camped west of town. Henry rode back out to visit with them in their wickiup the following day and found them to be friendly, and he smoked the pipe of peace with the old chief. Later in the day Brother Shirts stopped by to see the Lunts. When Henry noticed Shirt's worn clothing, he gave him one of his best shirts and some salt.

It rained and flooded again and washed out both of the dams once more. On Friday, July 30, the bishop called the brethren together for the purpose of fixing the dams, but because the "iron men" did not go to help them, they would not work, making it necessary for everyone to pack water from the creek. During the Sunday meeting the brethren were invited to speak as they felt and many did, exhibiting a spirit of "jarring and contention." They decided to nominate some men to hold offices. Henry suggested the following: James Easton--Justice of the Peace; William Bateman--Constable, Alex Keir--Pound Keeper; James Bullock and Edward Williams--Fence Viewers; and Richard Harrison, James Bosnell and George Wood--School Trustees. After all hands turned out to fix the dams and water ditches on Monday, August 2, an election was held and these men were unanimously voted upon and duly took office.

Henry wrote the following entry in his journal on Wednesday, August 4, 1852:

Labored on the Iron Works. Brother John D. Lee came from Parowan and brought me a note from President Smith inviting the members of the High Council to be at Parowan on Saturday to attend a trial at one o'clock. In the evening Brother John White

and his two wives were before the Bishop for to settle difficulties as they could not agree together. After hearing considerable said on each side, I asked for the privilege of making a few remarks which was granted. I told the women and also Brother White that it was all a trick of the devil, and all these little faults arose from jealousy. I spoke on the principle of a man having more than one wife and his duty, and also the duty of the wives to their husband, and also to one another. The Lord blessed me with his holy spirit and caused the parties to see their error and to repent. Praise be the name of the Lord for his condescension and loving kindness to his Saints. Several of the brethren spoke afterwards and testified to the truths which had been spoken. The spirit of God was manifest and much good was done. The two sisters White took one another by the hand and kissed each other. May the Lord bless them and grant that they may keep His spirit with them. Amen.

The settlers were asked to fast on Thursday, August 5, after which a meeting was held. Henry made a few remarks and then invited the brethren to speak the way they felt. In the past Matthew Carruthers had been somewhat obstinate in following suggestions. For example, when the High Council advised the brethren against working on the Sabbath Day, Carruthers responded by ploughing his field on that day. Henry wrote the following in his journal:

Brother Carruthers spoke at considerable length and manifested a very bad spirit, finding fault with me and several other brethren.

We held a meeting in the afternoon and after I had spoke at some length, Brother Carruthers rose and acknowledged his faults and said he was sure that I had spoken by the good spirit and he felt satisfied to be in peace with all.

It was moved and seconded by the brethren and carried unanimously that I be exempt from herding. It caused the flood gates of my heart to burst open with joy to my Heavenly Father for the good spirit that the brethren manifested.

Saturday, August 7, 1852: I rode horseback to Parowan. Brothers Carruthers, Chatterley, Harrison, and John Easton went with me in a buggy to attend another trial. Three men were involved in the case of Beason Lewis who had insulted the authorities. He did not make satisfactory acknowledgments and was disfellowshipped from the Church until he did. The President gave the others a heavy reproof and they were dismissed.

Commenced raining with heavy thunder and lightning about 3 o'clock and rained for three hours. The banks of the creek overflowed and both dams were washed away again. Was not very well in the evening. Slept at Dr. Morse's.

A Pihede Indian went into Brother Lee's house and was very impudent. Sister Lee took up a stick to drive him out and he immediately struck her with a club in the face and then on the head inflicting a very dangerous wound. Brother Barton, being near to the house, went to Sister Lee's assistance. He caught hold of the club just in the act of [the Indian] striking Sister Lee and prevented the blow. He then struck the savage twice with his fist and the savage ran away.

Monday, August 9, 1852: Counseled with Calvin Smith and John Steel and concluded to have the Indian whipped with forty lashes, tied to the Liberty Pole. We had the Pihede Chief and two more Indians in Brother Lee's house and gave the chief a very long conversation through Brother Lee's Indian boy who spoke English well and his mother tongue too. The old chief took it all first rate and said he would whip

the Indian himself at sundown. We told him, through the boy, a great many things about who their fathers were. The Indians worked with the settlers.

August 13, 1852: Labored for the Iron Works hauling loads of adobes, one load of fire clay and one load of red clay. Had two Indians working for me and one stayed with me all day, and a better workman I never did see as an Indian. He returned home with me in the evening and I gave him his supper. He washed his face clean and combed his hair. I invited him to come on the morrow and work for me and he said he would. Some of the brethren returned from the canyon yesterday and reported that they had found a fresh coal mine nearer than the other with thicker and better coal.

Henry referred to the Indian who worked daily with him at the Iron Works as "my Indian." When the wheat was harvested at the end of August, Henry wrote: "Cradled wheat for Brother Whittaker and 'my Indian' cleaned up. Brother Whittaker and James assisted me in cradling my wheat." Many of the Indians were converted.

Matthew Carruthers made the announcement to the brethren that he was leaving the settlement and moving to California. Henry wrote: "Friday, September 3: Made a trade with Brother Carruthers for his house and lot and 20 acres of land, garden and all its contents, a lot of corn, a lot of hay, a lot of lumber, and a lot of potatoes for two yoke of cattle." Two days later Carruthers came to Henry's house and asked if he could have his property back as he had changed his mind about going to California. Henry agreed to make the exchange.

Operating the Iron Works presented new problems almost daily. Henry was very disturbed about the progress and wrote the following in his journal:

Wednesday, September 8, 1852: The brethren seem to be much dissatisfied with Brother Harrison [Director of the Iron Works]. It is with great difficulty

that Harrison can get any of the men to work under him. He has almost entirely lost the confidence of the Saints.

Sunday, September 12: Gave counsel to the brethren that the Iron Works had better stand still for a day or two until something would be done to affect a union amongst the brethren so that they could work together in consort. Five men united are better than fifty disunited.

The men of the settlement were making trips up the canyon to obtain coal in preparation for winter. Henry packed five bags of coal down the mountain on September 22, and hauled them to the Iron Works. He counseled the brethren on the subject of making iron before the upcoming L.D.S. Conference to be held in Salt Lake City. Some of the workers even worked all day on Sunday, September 26, in order to accomplish this goal. Henry wrote:

Wednesday, September 29: Commenced charging the furnace and put on the blast about noon. Labored most of the night. The machinery worked most excellent. [Coked stone coal and dry pitch pine wood in the raw state were used for fuel].

Thursday, Sept. 30: Tapped the furnace about six o'clock a.m. The metal ran out and all gave three hearty cheers. When the metal was cold, on examination, it was not found to be so good as might be wished and also of a very peculiar appearance. This was attributed to so much sulphur being in the stone coal. President J. C. L. Smith visited me in the evening and took supper with me--walked with him up to the Iron Works [The location of the Iron Works was at 400 North and 100 East]. Called a meeting in the evening. The brethren expressed their opinion on the trial of the iron ore and their faith seemed to be generally very good as regards to the quality of the

ore. I told them that President Brigham Young had sent for Brother Harrison and Brother Bladen.

October 1, 1852: Stormy day. Snow fell about two inches. Was obliged to stay in the house most of the day on account of my having no shoes or boots to wade in the snow and mud. I would here remark that I have suffered much for the last two years for the want of shoes and everyday clothing. I am thought worthy to suffer with the people of God.<sup>2</sup>

Brothers Harrison, Bladen, P. K. Smith, Cartwright, and George Wood started for Great Salt Lake City on October 1, 1852, to attend Conference.<sup>3</sup> They took a sample of "pig iron" with them

Henry sent the following letter to Salt Lake City on October 5, to be published in the *Deseret News* (it was published November 5):

President Richards: The weather has been very cold lately. October 1st--snowed nearly all day; left about two inches on the ground--very sharp frosts since. Our peaceful little settlement has been a little annoyed of late through California emigrants that have been passing. I was informed on Sunday evening that a small company of three men and two wagons had drove off a two-year-old colt belonging to Brother George Wood. I immediately called the brethren together and, after a few seconds consultation, six horsemen were soon on the track of the thieves. They returned the day following, after pursuing them for thirty miles. Brought back the colt and recovered 30 dollars for expenses (they paid with a watch valued at 25 dollars, and a five-dollar gold piece), very mercifully allowing them to wend their way to their Golden God. The prospects for manufacturing that all important article, iron, is excellent. I would that we had 500 good men at this time to develop the rich resources of this beautiful vale, and I am satisfied that

iron to almost any amount could soon be manufactured. The machinery is of the best kind and works well and would do for a much larger furnace than what is up. In haste, I am yours, Henry Lunt.

The settlers harvested many loads of grass hay from the "meadow" which Henry claimed was the finest meadow he had ever seen in the mountains. It took almost an entire day to harvest a load of hay since the meadow was about six miles from the settlement.

A spark from Brother Keir's pipe started a fire in the meadow on October 18. The fire, fanned by a strong wind, spread rapidly. It appeared as though the entire crop would burn. There was a large stack of hay belonging to Brother Bosnell directly in the path of the flames as well as small stacks belonging to others. Henry wrote: "I fell on my knees and asked my Heavenly father to cause that the fire might stay its raging and destruction. By my exertions for about two hours I succeeded in putting the whole of it out." The next day Brother Bosnell visited Henry and said he was very much obliged to him for saving the hay, but he could not promise a reward for the trouble it took. That afternoon the fire started up again and burned Bosnell's stack of hay to the ground.<sup>4</sup>

The five men who went to Salt Lake City for conference returned on October 23. The day after they returned one of the men, Brother Bladen, examined the inside of the blast furnace and discovered a quantity of pure, malleable iron of a very superior quality in a solid lump weighing about 400 pounds. This discovery caused considerable excitement among the iron mongers. Henry's article in the *Deseret News* published on December 2, contained the following: "The greatest difficulty, in my opinion, is that the ore is so very rich that we are not acquainted with a system easy and simple enough to convert it into 'pig metal'."

The settlers were informed that Erastus Snow and Franklin D. Richards were on their way to Cedar City with another company of brethren from England to join the present men working at the Iron Works. Consequently, it was deemed wisdom to stop working until they arrived and another organization was formed.<sup>5</sup> On Monday,

October 25, Bishop Lewis came from Parowan and reported that George A. Smith arrived there from Salt Lake City on Saturday, October 21. Henry made the following entries in his journal:

Tuesday, October 26: Rained heavy for several hours before daylight and the ground was white with snow which soon disappeared. I stayed in the house reading the *Deseret News* and cutting squash and pumpkins. I could not go out with any comfort as I have nothing but an old pair of moccasins for to put on my feet. I am now living with my father-in-law and am very thankful that I am so comfortable. Father Whittaker bought me two red flannel shirts from the store at Parowan and said I could pay him for them when I had the money and he would trust me until then.

Wednesday, October 27: George A. Smith, J. C. L. Smith, Bishop Lewis, W. H. Dame, and Father Gould came down from Parowan about 4 p.m. I was happy to see them. Went with Brother George A. Smith and the other brethren up to the Iron Works and to look out for a site for a city. Spent the evening in having a meeting in Brother Bosnell's house. Brother G. A. Smith preached a most excellent sermon. He requested that those brethren who intended to build this fall on the new city plot to give their names to me.

George A. Smith spent Thursday morning counseling with Henry. He appointed Henry and the Bishop to be in charge of giving out the new city lots.

The crops were very good that summer and Henry and Ellen, with the help of several Indians, spent many days harvesting the hay and vegetables. Henry paid the tithing on his crops on October 30. He wrote: "I had over thirty bushels of potatoes and paid four for tithing; had four bushels of turnips and paid one for tithing; 100 beets and paid ten of the largest which measured one bushel. Also, paid one

dozen large carrots and one dozen large onions.” They also raised squash and pumpkins and an abundance of corn and grain. That day, after traveling to Parowan, Henry spent the evening in counsel with George A. Smith and President J. C. L. Smith. George A. Smith sealed Charles Dalton and Sarah Jane Lee for “time and all eternity” with Lunt and Smith as witnesses. Henry wrote: “It was a treat to me to be present, being the first time I ever saw the ceremony of sealing a woman to a man.” Partially as a result of this experience Henry and Ellen requested that they be sealed. This took place on November 14, 1852, when George A. Smith was in Cedar City.<sup>6</sup>

Henry and Ellen chose a corner lot in Cedar Fort, Plat A, Lot 5, Block 19. Henry wrote: “November 1, 1852: Took a walk and looked at the lot I had selected on the plot for the city. Found that it was rather broken having a hollow running through it and some large rocks on it. I was well satisfied with it knowing that no one would envy us of it, and they could not say that we had chosen one of the best lots.” Henry hauled many loads of adobes and rock in preparation to start building a home. Ellen and he were excited to get started on the foundation now that all the lots had been assigned.<sup>7</sup>

1. *Deseret Iron Company Minute Book*, October 1852 Entry, William R. Palmer collection, Special Collections Library, Southern Utah University, Cedar City, Ut.
2. Henry Lunt, “Henry Lunt Journal,” (Provo, Utah: B. Y. U. Library, copied from original journal, 1955), p, 103.
3. *Deseret Iron Company Minute Book*, *op. cit.*, p 1.
4. Henry Lunt, *op. cit.*, p. 106.
5. *Deseret Iron Company Minute Book*, *op. cit.*, p. 2.
6. Lunt family file, “L.D.S. Family Group Sheet,” Marriage sheet of Henry Lunt and Ellen Whittaker, Verified sealing.
7. Henry Lunt, *op. cit.*, p. 111.



## CHAPTER VIII

### ADOBE HOME 1853

**I**t has been twelve months this day since I first came down to this place with eleven wagons for to commence a settlement. It was then a wild desert, but is now a fruitful field. The work that has been accomplished at this place for the last year is a miracle--by a small number of men, not many more than thirty. We now number about sixty. Commemorated the day by having a 'ball' in the evening and some splendid speeches were given on this occasion. Good order prevailed and we enjoyed ourselves very much." The preceding entry was written in Henry Lunt's journal on November 11, 1852.

A few days before, on November 8, a group of settlers left Cedar City and headed south to search for a good location for cattle ranches. The party consisted of George A. Smith, Elisha H. Groves, John D. Lee, William Leaney, Tarlton Lewis and several others. They returned the following day at which time George A. Smith counseled John D. Lee and a few others to erect a fort on a creek (Ash Creek) some 22 miles southwest of Cedar City. The new settlement was to be called Harmony. Smith also suggested that about ten families settle and build a fort on the creek 12 miles south of Cedar which would be called Kanarra. In addition, he felt that two more families should join Shirts and Hamilton on Shirts's Creek and "fort up" in a compact manner.<sup>1</sup>

The Iron Works was not going ahead nearly as fast as they all had hoped and on Sunday, November 14, George A. Smith called a council of the brethren after church meeting for the purpose of inviting them to express their feelings about their situation. They manifested a great disunion among themselves and thought they had suffered very much. Some of them had even had to go barefoot and were short of clothing. The next morning Smith mustered all the men together and organized a company of mounted "Minute Men" with George Wood as Captain and Sixtus Johnson as 1st Lieutenant. They were to be ready at a minute's notice with horse and rider to alert everyone of any ensuing danger, Indians or otherwise.

Some of the men were anxious to move ahead on the manufacture of iron. The chemist, James James, had been experimenting and brought a sample of iron which he made to show Henry. James talked about commencing a new iron company and said he believed he could make iron in a puddling furnace and with the help of a few more men could make considerable iron this winter. Henry agreed to lay the matter before George A. Smith. The next morning he and James and John Griffiths traveled to Parowan to discuss starting a new company, and Smith said that he would be very glad if James could form a small company and make iron.<sup>2</sup> That afternoon Henry and the other two men went exploring and found more iron in Little Creek Canyon. Henry wrote: "Brother James and John Steele built a small air furnace in my old house in Parowan for to make a trial of the ore that we found. The trial was made and, about 12 midnight, the ore melted and some little iron came out. The furnace was rather too small or we would have done better." When Henry returned from Parowan he brought back 258 feet of lumber to cover his new house.

Franklin D. Richards and Erastus Snow came from Salt Lake City reaching Parowan on Saturday, November 20. Henry recorded: "I was introduced to them and rejoiced in their society. They brought mail." The following Wednesday Richards and Snow traveled to Cedar Fort and stayed for several days. They visited the Iron Works and counseled Henry in setting up the accounts for the company, and their visit instilled new enthusiasm in the iron workers and dispelled the plans for operating a separate furnace.

Henry was able to get two pairs of boots and a few other items from the merchandise that Richards and Snow had brought with them for the Cedar City saints. These goods added to the comfort of the needy brethren and sisters. On Wednesday, December 1, Henry was appointed as a member of the committee to adopt prices for wages for labor and prices for commodities. He wrote the following entry in his journal:

We met in the blacksmith shop at the Iron Works at about twelve. John C. L. Smith was appointed chairman and Henry Lunt, Secretary. The following prices were agreed upon as a medium, not regarding them in all cases as unalterable: common labor--\$1.50 per day; carpenters--\$2 to \$2.50; millwrights and masons--\$2 to \$2.50; setting adobes--25 cents per 100 and tenders--one-third less. Blacksmiths--\$2.50 per day; molders--\$2.50; furnace keepers--\$3.50; feeder--\$2.50; assistant keeper--\$2.50. For a team and wagon--\$1.25; adobes--\$.50 per hundred; wheat--\$1.25 per bushel; oats--\$.75 per bushel; potatoes--\$.75 per bushel; turnips--\$.40 per bushel; shelled corn--\$1.25 per bushel; and beets, carrots, and parsnips--\$.75 per bushel. Beef (alive)--6 cents per pound; 6 to 8 centers per quarter; killed cows--\$25 per head; oxen--\$60 to \$80 per yoke; and lumber--\$2.50 per hundred.

Sat in counsel and writing until 4 o'clock in the morning.

The following comment appeared in an article written by Henry Lunt in the *Deseret News* on December 2, 1852: "There has been a thorough organization for the manufacture of iron under the firm of the Deseret Iron Company. A large sum has already been subscribed and extensive contracts made, and the manufacture of iron goods is certain and all that is wanted is Mormon capital, 'bone and sinew.' All is peace and prosperity and never, as yet, been afflicted with

sickness. Our little number has been increased this season by some fifteen families.”

Franklin Richards and Erastus Snow left for Great Salt Lake City the morning of Thursday, December 2, 1852. Lunt wrote: “They have done much good while in our midst, and may God bless them forever. John D. Lee came in the evening with Mary Groves who had been sealed to him by Brother Snow. Brother Lee gave me about a bushel of beets that were raised from the seed that came from France.”

Representing the Stake Presidency of the Cedar City saints, Henry set up the schedule for Sunday meetings to be at 10 a.m. and 2 p.m. The bell was to be rung ten minutes before each meeting to inform the settlers that the meetings would begin. On Sunday, December 5, Henry wrote: “It was ½ past 11 a.m. before meeting commenced on account of the Bishop not ringing the bell sooner.” President Lunt assigned James Whittaker to be responsible for ringing the bell in the future.<sup>3</sup>

In his message to the Territorial Legislature on December 13, 1852, Governor Brigham Young gave the following information on the economic situation of the people in Utah:

Domestic manufacturers, I am happy to state are in a flourishing condition; considerable quantities of leather and crockery have found their way into market, and a large amount of clothing has been made, principally by the hand of the good housewife who thereby adds dignity to her station and reflects credit and honor upon her household. Specimens of iron have also been forwarded from the works in Iron County which, for the first run, was exceedingly flattering. It separates well but, owing to the sulphur in the coal not being sufficiently extracted, was thereby injured. But, a little experience in combining materials and continued effort, it is believed, will soon produce that article in great abundance and of good quality. A liberal hand should be extended unto the

enterprising men who have nobly devoted their time, under circumstances of penury and want, in producing an article of so much moment as iron to the urgent necessities and future wealth of the Territory. It will soon pay its own way and become a source of profit to the producers but, until returns can be received, the enterprise exhausts the means of operators and they should be relieved by the public funds. I am also happy to announce the arrival in our Territory of the machinery for the manufacture of sugar from the beet. The machinery and operators who have been accustomed to the manufacture of that article from the beet have come together from the 'old world' and, being under the direction of energetic, enterprising, and able men, will doubtless soon furnish an abundant supply of that article for the wants of the people.

Richards and Snow succeeded in making the Cedar City saints realize that the manufacture of iron was an important process for the entire state. Henry felt a very heavy responsibility resting upon his shoulders in regards to the Iron Works. The Mormons were, in a very literal sense, isolated from the world. They must not only supply themselves with sufficient food, but they must produce their own building materials, manufacture their own clothing, provide their own educational system, construct their own roads, and devise their own system of communication. This isolation forced them to exercise great initiative. It was seen from the outset that iron would be needed for ploughshares, wire, scythes, cradles, household utensils such as stoves and skillets, horse and oxen shoes, nails, and wagon tires. Brigham Young emphasized the need of an iron foundry in his first epistle issued to the saints in 1849.<sup>4</sup>

Necessity developed a leadership and force of character which permeated the most humble household. Fortunately for the saints, the membership of the Church was drawn from the great middle-class of society, trained and inured to labor. It contained artisans from every walk of life. The first generation of pioneers who settled in the valleys

of the mountains were blessed with an array of trained laborers. This was a vital factor in the success of the Mormons as colonizers.<sup>5</sup> Experienced workers had been sent to southern Utah to help in the manufacture of iron, but they were encountering more difficulties than they had expected.

Cedar City received several snow storms in December and on Thursday, December 23, 1852, Henry wrote:

Tremendous stormy night of wind, rain, and snow from the south. Snow on the ground, about four inches. Brother John Hamilton and George Shirts came with a carriage and a pair of horses for Ellen and I and a few others for to go to a party at Brother Hamilton's [at the Shirt's settlement about five miles south of Cedar City]. We arrived there about 5 o'clock p.m. It was very cold and the mountains looked most beautiful and sublime all white over with snow. Enjoyed a most excellent supper and afterwards enjoyed ourselves in dancing and talking and speaking on principle. Brother and Sister Shirts were with us at the party. Snowed and stormed all night with a very strong south wind. The next morning, December 24, the snow was drifted as high as two feet. I was told that the snow at Brother Lee's settlement, some 20 miles south of Coal Creek, was two feet deep on the ground. Brothers George Shirts and John Hamilton brought us back to Cedar Fort in the carriage. Arrived home about eleven o'clock and went up to the Iron Works. Attended the dinner party in the school house at 3 o'clock p.m. A very excellent dinner was provided and about 60 feasted thereof. The guests assembled again at ½ past five p.m. and, after singing and prayer, dancing commenced and, together with songs, glees, and pieces which were performed, the amusements were continued until about 12 midnight. The choir then went about the

Fort singing Christmas songs which serenaded the town most beautifully. Then they returned to the schoolhouse and partook of some refreshments, received some instructions, and danced again until daylight. The house was most beautifully decorated with evergreens interspersed with artificial flowers and a number of pictures hung around the room.

On Christmas day the entire town met at 1 p.m. for a meeting. Henry and Ellen dined with the Walkers and a small party after the meeting and had an excellent dinner of roast beef and plum pudding. Everyone met again at 6 p.m. and continued with dancing and amusements until late at night. They gathered donations of food to give to the Indians. So ended the second Christmas in the settlement of Cedar City.

On Sunday, December 26, Henry delivered a lecture on the duties of children and parents in regards to getting an education and speaking good English.<sup>6</sup> He was probably one of the best educated men in the community, having received his schooling in England under a strict school system. (This was probably the reason he was usually chosen to be secretary and keep journals for the church and Iron Works). Many of the settlers could not read, much less do any writing. On Thursday, December 30, Henry wrote in his journal:

Very fine warm day, no frost and remarkably muddy. Made another trial of the iron ore in the cupola [a re-heating furnace] at the Iron Works. After a good trial for about 15 hours, there was no iron and it is the judgment of all that there is something in it that eats the iron away. I attended prayer meeting in the evening and read a proclamation which Brigham had published in the *Deseret News* last year respecting the first day of the new year. It should be kept as a day of praise and thanksgiving unto the Lord. I also invited them to give liberally of their abundance to the poor so that they might rejoice with us and we would

all rejoice together and be glad. I promised them a dance which was to commence at 3 o'clock on that afternoon. Brother George Wood expressed a desire to be rebaptized and wished for me to baptize him tomorrow at noon. Nephi Johnson, John Nelson, and Margret Easton [John Eastons's wife] also requested to be rebaptized.

The baptisms took place the next day in the icy waters of Coal Creek. Henry gave a good large piece of beef to the Bishop for the poor and a piece of beef and a load of hay to David Cook.

Henry and Ellen celebrated New Year's day by inviting a group of people for dinner. Those who came were Brother and Sister Shirts, Brother Lee, Father and Mother Whittaker and their family consisting of James, age 19, Mary, age 14, and Sarah, age 12. The entire community met in the afternoon and sang hymns and enjoyed an entertaining program. Many poems were recited and throughout the peaceful colony the whole of the day was spent in rejoicing and giving thanks.

On Sunday, January 2, after Sacrament Meeting, a Utah Indian prevailed upon Henry to go to his wickiup and administer to one of the Indians who hurt his knee when he fell over some rocks while hunting. After this was accomplished, Henry chatted with a very intelligent Indian named Arapine who had been with Chief Walker. He could speak considerable English and said that Walker was trading with the Moquitch Indians and would be along by and by and would bring "a heap of horses."

Sunday was the day to conduct, not only spiritual meetings, but Bishop's Court when needed which concerned disciplinary action for church members. Henry wrote about one such meeting held that day:

Attended a Bishop's Court in the evening held at Brother Wiley's house. The case was as follows: Brother Wiley preferred a charge against his wife and Adam Nicholson for their unchristian like conduct. It appeared that Brother Wiley had seen them kiss each

other and, after telling Nicholson to not come in his house any more, he took no notice, but came in and out just as he pleased. They both denied the charge and, after some examination, were found guilty and cut off from the church. The Bishop reproved them severely.

Henry discussed the Iron Works with Brothers Bladen and Adams the following day and felt that the spirit they manifested was better than it had been before. On January 4, Brother Parks laid the floor in Henry and Ellen's house. Henry spent the day with Brother James analyzing the iron ore. A meeting was held in the evening concerning the removal of the "big field." Henry wrote:

After considerable litigation and a great deal said, some for and some against removing it, they all voted to move the field on the south side of the creek and there to make a very small compact field with a good fence around so that the cattle could not possibly break through. By removing the old field we could release all the brethren engaged in the Iron Works.

Saturday, January 5: My heifer, 'Nut', had a calf. Brother Stones came early to me this morning and informed me that the Indians had stolen his pony out of his pen. Almost at the same time Bishop Smith told me his pony was also gone and that one of the Indians had told him that an Indian from the Utah Camp had stolen them, and they thought he was gone to Sanpete. I sent up to the Iron Works for Brother George Wood, Captain of the 'Minute Company.' He came down and I instructed him to go with a company of some six or eight men in search of the Indian thieves. They started on horseback and returned about noon with the Bishop's pony which they found some two miles northeast of the city in the Cedars, but they could not discover any Indians nor the other pony. I

instructed Brother Nephi Johnson, Indian interpreter, and Brother Wood to go to the Utah's camp and tell them that if they would get the pony back again and bring the boy that stole it, we would pay them for their trouble. And, if they would not do that, if we found that boy we should shoot him. However, if they would fetch him, we would not kill him, but whip him.

Spent most of the afternoon at the Iron Works. Commenced building the foundation of an air furnace, or rather the stack for an air furnace which will also answer for four furnaces.

Henry preached to the congregation on the following Sunday about the mission that they were sent here to perform, namely to manufacture iron. He urged and exhorted the settlers to "attend to that thing and to let farming alone entirely." Henry wrote the following entries in his journal:

January 11, 1853: I was aroused out of my bed this morning by the report of two guns soon after which four Pihede Indians came into the house and told us that the Utah Indians had shot into their camp. Soon after, some of the Pihede wickiups were all on fire. It appeared afterwards from the testimony of one of the Pihedes that the Utahs had bought one of the Pihede squaws and the squaw had run away and that made the Utahs mad. I went to the Utah's camp and had a conversation with 'Tab' and 'Chrosefene,' the two chiefs, and they appeared very friendly with me. They asked me if I would invite my people to give them some flour, as they were going to leave this point at noon today. I told them I would and I sent around the Fort and collected some 75 pounds of flour to give them. I told them to see that none of their men drove off any of our cattle or horses. The Utah Tribe left at 12 o'clock. They said they were going to Sanpete.

Myself and wife and Father and Mother Whittaker attended a supper party at Brother Chatterly's. President J. C. L. Smith came in from Parowan in the evening.

Wednesday, January 12: Very sharp frost. Spent the day at the Iron Works--had 25 men at work. Father Gould commenced piling up a pit of wood for to burn for charcoal. Myself, J. C. L. Smith, and James James opened a splendid mine of excellent bog ore one mile northeast of the Iron Works.

Henry rode to Parowan with George Wood the following Saturday to visit and counsel with the Stake Presidency. While he was there three men arrived from Salt Lake City and brought a large amount of mail to the settlers, among which were three issues of the *Deseret News* which contained some very interesting news. The residents looked forward to receiving the *News* as it kept them in contact with the other settlements and informed them of the happenings in the entire state. Henry took the orders and distributed the newspaper for southern Utah.<sup>7</sup> Henry wrote:

The mail contained a quantity of letters. I received a letter from George A. Smith which informed me that he was in good health and spirits but had no wood, no hay, and no money on hand. Also said that the Legislature had appropriated three thousand dollars to be expended in the coal and iron business in Iron County.

I stayed at Brother Barton's house until Monday, January 17. Bought a bedstead from Sister James Lewis for six dollars.

Tuesday, January 18, 1853: Very sharp frost. Cloudy morning--commenced snowing about 8 a.m. and stormed slowly all day.

Saturday, January 22: Brother Parks finished the carpentering work in my house--charged me twenty

five dollars. Settled with Brother Robert Wiley for building my house, he agreed to strike level [call it even]. He also agreed for me to have the 10 acres of land at Parowan. Snow, about three inches in the evening.

Sunday, January 23: Very excellent meeting, a number of brethren spoke. Ellen bore her testimony. I made a few closing remarks and counseled the brethren for to have their guns and ammunition on hand and to take notice and listen to the tales of the Indians, but not to tell them our intentions. I had heard that the Utah Indians were mad and had said that they would come and kill us some night for we were cowards and durst not fight them. I have learned from the Pihedes that the Utahs killed five of the Pihedes and five more were wounded. They also stole a lot of children and some women. I would here remark that the Utah Tribe never were half so good behaved as the Pihede Tribe, neither are they industrious like the Pihedes. The Pihedes have hither to, as a general thing, been peaceable and kind and are willing to work for bread or anything else to eat. Truly, they do a vast amount of work for this people, and may God bless them and inspire their hearts to do right and to learn the habits of industry and cleanliness.

Wednesday, January 26: Thawing very fast, but little frost. Brother W. H. Dame came for the purpose of surveying a field on the south side of the creek below the city. I called a public meeting in the evening for to ascertain who wanted land and how much. I counseled the brethren to take but very little land, and those who were engaged in the Iron Works to take none. There were names given in for 298 acres--68 one-acre lots and 46 five-acre lots.

President J. C. L. Smith and Henry Lunt selected a piece of land

for the new field and picked out a place to build a bridge over the creek. There were nearly a hundred Pihede Indians camped on the south side of the creek. They were peaceable. Henry wrote:

Saturday, January 29: I baptized Catherine Chatterley in the afternoon seven times for the restoration of her health. I also rebaptized Mary Ann Corlett, Mary Whittaker, and Joseph Chatterley.

Sunday, January 30: Attended meeting in the morning, Bishop Smith preached. An Indian came in town a little before noon and inquired for me. He said that Indian Chief Walker would be here in five sleeps. There were two more Indians with him. I counseled the brethren to have all their guns ready for use and on hand. I also counseled them to put all their loose cattle in the herd.

Henry, James James, and an Indian went exploring and found a small spring of pure salt water about three miles east of the city in a dry canyon leading out of Coal Creek Canyon. They felt that this would be of great benefit to the community. Henry wrote: "Upon my return I heard that George Wood and Richard Benson had been fighting."

Father and James Whittaker put some earth on Henry and Ellen's house on Friday, February 4. They also hauled a load of firewood for them. Henry and Ellen moved out of the Whittaker's house into their new home the next day, February 5. Henry wrote:

I feel very thankful to them and the rest of the family for their many acts of benevolence and charity rendered unto me and my wife. I have not in my power at the present time to pay them for their work done for me, but if ever I should, it is my desire to pay them for their labors. Father Whittaker has been working for me for the past week and Mother Whittaker furnished us with a number of articles

necessary in housekeeping which we were entirely destitute of, such as pots and kettles. May the Lord reward them for their goodness. I will in return for their kindness to me endeavor, by the help of Jehovah, to prove myself worthy of their good deeds and live a life which may be acceptable to God and show myself to be an honorable member of His Kingdom and a dutiful son-in-law. In the evening in my usual evening's devotion, I thanked the Lord for the comfortable house that he had given me and my wife and asked His blessings to rest upon it and dedicated it to the Lord. It is an adobe house with 15 inch walls, 15 feet by 16 feet--10 feet high and well-finished inside. It fronts the south Lot 5 corner lot, Block 19 (Plat A), and is the first adobie house built in Cedar City. Praise be the Lord for his goodness unto me forever. Amen

1. Henry Lunt, "Henry Lunt Journal,"(Provo, Utah: B. Y. U. Library, copied from original journal, 1955), p. 114.
2. *Ibid.*, p. 116.
3. *Ibid.*, p. 121.
4. William E. Berrett, *The Restored Church*, (Salt Lake City, Utah: Deseret Book Company, 1969), p 297.
5. *Ibid.*, p. 297.
6. Henry Lunt, *op. cit.*, p. 129.
7. Joel Johnson, *Deseret News*, Letter dated January 25, 1853, Elk Horn Springs (Enoch), Utah.



## CHAPTER IX

### THE FIRST IRON CASTING

1853

**M**ormonism, especially in the early days of the church, was not only a religion, but the leaders also dealt with everyday duties. They were expected to minister to the social, economic, health and political wants of the members as well as to their spiritual needs.<sup>1</sup> Everything revolved around the L.D.S. Church. Religion was not only good for Sunday contemplation, but had to do with dollars and cents, trade and barter, and with the daily doings of ordinary life. As a member of the Iron County Stake Presidency, Henry was placed in a position of authority over the settlers in Cedar Fort. He was called in on most matters of importance including economic matters, social problems, and administering to the sick, which he did frequently.

Henry stayed home from church on Sunday, February 12, due to a painful toothache. Usually when a tooth got bad enough they simply pulled it or sooner or later it got better on its own.

Henry and Ellen were very thankful for their new home. They entertained quite often. Henry wrote: "I am truly thankful to my Heavenly Father that we have a good comfortable little house of our own to make brethren and sisters comfortable."

Three men from Salt Lake City passed through Cedar City on Monday on their way to California. They brought some mail and newspapers with them. They told the settlers that the people in Salt

Lake City had lost many sheep and cattle during the winter because of the severity of the weather.

President J. C. L. Smith came from Parowan on Tuesday, February 22. Henry wrote the following about their conversation:

There are a number of brethren who are working at the Iron Works who are in want of wheat. Neither Brother Smith nor myself are able to get any for them as the news has lately come from Salt Lake City that wheat is likely to be scarce before harvest. Those in our midst, and at Parowan, who have wheat to spare will not part with it at the cash price, namely 1 1/4 dollars per bushel. As the Bishop at Parowan, or here, has not received instructions from the Presiding Bishop in Salt Lake City, he will not part with the wheat for less than the old price, 2 dollars per bushel. I am sorry to see saints keep their wheat locked up because they think they can make a little more out of it by keeping it for a while. I have preached over and over against this principle and instructed the brethren to be liberal minded towards each other and turn out their wheat and not think of speculating out of their brethren and charge them higher. The principle is an old gentile, devilish principle, and therefore not good for saints.

Six men from San Bernardino, California, passed through Cedar City on February 25, 1853, on their way to Salt Lake City. They were carrying mail with them. Henry wrote a letter to the *Deseret News* and sent it with them when they left the next morning. The letter, which appeared in the newspaper on March 19, follows:

Cedar, Iron County, Feb. 26, 1853. All is peace, prosperity, and best of health in this colony, and praise be the name of the Lord for his goodness unto us. We have had very sharp frosts at nights for the last month

but delightful fine days. The ground this morning is white with a slight fall of snow the past night.

We have taken up the fence from around the big field and made another small field on the south side of Coal Creek below the new city--will be completed by the 1st of March with an excellent fence all round it 6 poles high and 2 good strong lumber gates to enter. A dam and water course is in operation to water the city and field. The new city plat has already on it 9 log houses, 2 adobe houses and 10 good cellars, all inhabited.

We number in the colony, fort and city together, 70 men, about half of which are regularly employed by the Deseret Iron Company. The blast was put on to the furnace this morning. There is a variety of ores on the ground calcined, ready for experiment. We fully expect, this time, to become acquainted with the knowledge of manufacturing iron from the ores which so richly abound in this country. An excellent air furnace is nearly finished, built of adobes and rock with a tunnel, 300 feet long, to convey the smoke to a chimney stack, 40 feet high, which we are in progress of building. The stack is so constructed as to answer for 4 furnaces, when completed. An extensive frame building is erected for a 'casting house.' Yours, Henry Lunt.

P. S. It will be well for the saints who come here this spring to provide themselves with garden seeds.

Walker, the Indian Chief, and a small band have been camped here for the last three weeks and are very peaceable.<sup>2</sup>

Several days later Henry wrote the following:

Tuesday, March 1: Commenced again making another trial [in the furnace] at 2 p.m. In about one

hour we had an excellent cinder. She appeared to be doing better. Brother J. C. L. Smith came about the time the blast was put on. We counseled together considerable during the afternoon. He returned to Parowan in the evening. We concluded to get some wheat off the Bishop for the workmen, as the money which Snow and Richards left with us, was all gone.

The charge that was put in the furnace consisted of 100 pounds of charcoal, 30 pounds of iron ore from the West Mountain, 20 pounds of bog ore and 20 pounds of limestone. They used 48 of these charges during an eighteen hour period, after which about 250 pounds of iron ran out of the blast furnace early on the morning of March 2. The iron seemed to vary a little in quality, some was gray but most was white and very hard.<sup>3</sup>

That day Doctor Meeks came from Parowan and told Henry that he would volunteer his time to give a lecture and demonstration on what to do for the sick. Henry wrote the following in his journal:

I recommended the principle strongly for each one to become his or her own doctor. Myself and wife had supper with Brother and Sister Chatterley. After supper I invited Doctor Meeks and a party of about a dozen brethren and sisters to Brother Chatterley's house where Doctor Meeks gave instructions on medicines, midwifery, etc. We had a very interesting and instructive chat together.

The blast furnace was burning nearly 200 bushels of coal every 24 hours. On Thursday the settlers dispensed with Fast day on account of so many hands being needed at the furnace. That evening Henry preached a discourse on the importance of being united in making iron. Because they were nearly out of coal he instructed the miners to go and search and dig for more. They closed the furnace on Friday, March 5, due to lack of coal. In order to search for coal up the canyon it was necessary to remove nearly two feet of snow, but they

kept on working, even though the weather was extremely cold and it was snowing.<sup>4</sup>

Brother Peter Shirts came to see the Lunts that evening, March 4, and told Henry that he was offended by what Philip K. Smith, Bishop of the Cedar City ward, had said against him: Henry wrote about the incident:

I would here remark that the Bishop is entirely too fast at talking in meetings, and he often hurts my mind very much. He is always wanting to talk in meeting and he talks too tremendously loud and with that authority which causes brethren, very often, to have their feelings wounded. I counseled Brother Shirts not to feel hurt about it nor to go to the Bishop about it as he was going to, wanting me to accompany him. I told him to do right and be patient and the thing would work itself out all right in the end. Brother Shirts thanked me for the advice and said he would take it.

Henry and Ellen had made the decision to go to Salt Lake City to attend L.D.S. Conference which was scheduled to begin on April 6, and continue for five days. Brother George A. Smith and several of the Twelve Apostles had counseled them to go and get their endowments. If everything went smoothly, most travelers made the trip in less than two weeks. Henry and the iron workers were determined to make a suitable iron casting of good quality to take on this trip to show the brethren in Salt Lake City. There was much to be accomplished in preparation for this trip. Henry went to Parowan on March 15 to see if he could borrow a team of horses but had little success. He wrote the following about the iron casting:

Thursday, March 17, 1853: I left Parowan for Cedar City, arriving home about noon. Went up to the Iron Works and found the brethren very busily engaged at the cupola. At 4 o'clock p.m. they cast an excellent

'dog iron' [hand iron] which caused our hearts to rejoice very much to see the first casting of iron made in the mountains. We gave three cheers and cried Hosannah to God and the Lamb forever and ever, and three cheers for Iron County. Attended prayer meeting in the evening. I spoke to encourage the brethren to roll on at the Iron Works. We had an excellent meeting and a spirit of energy and enterprise seemed to be in the bosom of many of the brethren.

Henry preached a discourse on Sunday, March 20, which pertained to their mission of making iron. Thirty-three brethren stood up and volunteered to devote all their time to it. They met in the Casting House the following morning where they were organized to work to the best advantage. They had decided to try wood in the blast furnace so they met again in the evening at the Fort to encourage the farmers to haul wood for the Iron Works. Henry wrote:

We met in the evening opposite the school house, but the farmers were very backward at promising to do anything for the Iron Works. I invited them and warned them not to have their minds so much on farming, as they were not sent here to farm.

Tuesday, March 22, 1853: The brethren tried the raw wood and it melted the iron in the cupola first rate and two wheels and two pedestals were molded and looked splendid. I had recommended the brethren for to try the raw pitch pine many times, even from the first, but they would not.

Since the weather was unpredictable at this time of year, Henry and Ellen decided to leave for Salt Lake early to allow ample time. They left from Cedar City March 23, 1853, at about 11 o'clock in the morning. Henry was able to borrow a horse and a mule to draw their wagon. They had planned to leave earlier but the horse had gotten out of the pen during the night and they were unable to find him. One

of the men traveling with them, Robert Kershaw, loaned them one of his horses. They left with several other wagons including Bishop Philip K. Smith and family, Brother George Wood and his two wives, Brother and Sister Bosnell, and Brother and Sister Walker. They stayed in Parowan the first night. Henry stated: "Most tremendous windy night, could not sleep for the dust and wind."

When they left early the next morning, more families from Parowan joined the group. They traveled about 35 miles that day to Beaver. The Walkers broke the axle on their wagon so Sister Walker traveled on with Henry and Ellen and slept with Ellen in the wagon that night while Henry stayed with Robert Kershaw. Brother Bosnell went back to help Walker fix the broken axle and they got into camp about midnight.

When they left the next morning, they were faced with crossing two creeks. Henry wrote: "The Beaver crossing was a bad one--steep pitch into the creek. Several of the teams had trouble crossing the two creeks. Ellen and I crossed first rate, but Brother Walker broke the iron work in the front part of his buggy and had to leave it. We took some of his belongings." The company met some Cedar City residents coming from Salt Lake City about seven miles north of Beaver. These travelers informed them that they had suffered much from the snow and weather and had been traveling for 23 days. They brought some mail with them which contained a letter to Henry from Brothers Snow and Richards. They also had about \$900 worth of drygoods and groceries for the residents in southern Utah. Sister Wiley, wife of Robert Wiley whom Henry had stayed with in Parowan, was in the returning group and was very glad to see the Lunts.

Henry's group continued on for about 14 miles that night and camped in the mouth of a canyon where there was no water but plenty of wood and good feed for the animals. They melted snow for their needs. Ellen cooked a meal of beef tongue, butter, eggs and bread which they washed down with a good cup of tea given to them by Sister Cartwright. Henry wrote: "It is twelve months today since I and Ellen were married, and I thank the Lord for his manifold blessings and mercies rendered unto us."

They decided to organize the camp into a company with Silas H.

Smith as Captain, Henry Lunt as Clerk, Edward Dalton as Sergeant of the Guard, W. Y. Webb as Pilot, and Philip K. Smith as Chaplain. After their meeting around the campfire, they sang "Come Let Us Anew, Our Journey Pursue." The horses were allowed to run loose during the night but the men took two hour shifts, two men at a time, guarding the camp. Henry wrote: "Saturday, March 26: The camp started at 5 o'clock. The ground being frozen hard, we traveled good to Pine Creek. We traveled over snow in places from one to three feet deep. I was the 6th wagon. Myself and wife walked part of the road. The grass is just beginning to shoot out green."

The company continued on to Cove Creek where they camped and rested until midnight and then continued traveling through the night. Henry recorded:

The moon was but a little past full, it was very light and pleasant but very cold riding. Arrived on Corn Creek Sunday, March 27, just as the 'king of day' was sending forth his majestic rays of warmth and light over the valleys of the mountains, and the spring birds charmed our ears with their singing.

The travelers arrived in Fillmore, a settlement of about fifty families, about noon that day and attended church since it was Sunday. Henry was invited to speak about Coal Creek. He exhibited the "hand irons" which he had brought to show in conference.

During the course of the trip they met several groups of people going south, some to Parowan and Cedar City and some on their way to California. After the group crossed through Dry Valley and easily crossed the Sevier River on an excellent bridge, they were joined on Wednesday, March 30, by some people from Sanpete and they all reached Nephi at 9:00 a.m. that day. The Indians there had killed a grizzly bear a few days before and Henry bought some of the fat which Ellen rendered into about a half pint of grease. Henry said, "It came in first rate as oil for our hair." The couple knew hospitable people along the way who were willing to open their homes to the weary travelers. Nephi was also a settlement of about fifty families.

The roads were much better and were kept in better repair as they got closer to Salt Lake City. The company reached Payson on Thursday, March 31, where the Lunts went to see Brother Daniels, a man who had crossed the plains in Henry's company. His wife invited them to dinner and, when they left, she gave them some butter and asked them to stop on their return trip. There were about forty houses in this settlement. They passed through several smaller towns in this area. Henry wrote:

    Rolled on again about ten miles and 'baited' our horses for about two hours. Saw a large settlement on Spanish Fork Creek called Palmyra. The water in the creek was high and muddy but there was a good bridge. Passed through Springville which is the finest settlement I have seen on the road--beautiful for situation, some 100 houses and many excellent buildings of adobes with shingle roofs. This city bids fair for one of the most delightful in the Territory. The prairie about Springville is beautiful and green with new grass appearing thick like turf in the old country. Rolled on the way and found ourselves a little after sundown in the midst of a large thriving city called Provo.

The group had traveled 33 miles that day. The Lunts stayed with Brother Whipple and his wives in Provo. He had been in Henry's company when they came across the plains. Henry recorded:

    After supper I took Ellen with me to see Brother and Sister Fish who gave us a drink of whisky. There are two thousand inhabitants in this city and a great number of most excellent buildings. It is astonishing to see the rapid progress and improvements made in the valleys of the mountains. A little over two years since, there was nothing, and now there are cities being built of immense magnitude and the area

assumes the appearance of an old settled country. Then, when I passed through, there were only four houses at Payson and but an old shabby fort at Provo. [The 'Word of Wisdom,' as Joseph Smith had announced it, had not been a binding commandment in early Mormonism. It seemed to be condoned in connection with the 'grow your own or do without' program.]

On the afternoon of April 2, 1853, the Lunts stopped in Holidaysburg, a little settlement about two hours from Salt Lake City, and visited with Brother Milo Andrus who had traveled across the ocean on the same ship as Henry. Brother Andrus had a good comfortable adobe house where he lived with his three wives. They invited the Lunts to spend the night but, after eating a very good dinner, Henry and Ellen decided to continue on to Salt Lake City. Andrus agreed to care for their animals during their stay, so the next day, after the Lunts reached Salt Lake, Henry paid two boys a half dollar to take his horse and mule back to the Andruses in Holidaysburg. Henry wrote:

The Great Salt Lake City has the appearance of a city which is different to what it had been when I left a little over two years since. Houses are quite numerous. Some hundred homes have been erected in that time and some very good ones too. The Tabernacle is a very fine building, also the Council House and Store House. They could grace the city of London. Met with several brethren that I knew as I was passing through the streets. Called and saw Brother George A. Smith. He was pleased to see me and said, 'God bless Brother Henry.' Brother Amasa Lyman came to us and invited us to call and see him. Brother James Bond came to us in the street and invited us to go and see him on Sunday without fail. We then drove to Brother James Haslam's house, an

acquaintance of Ellen. They made us very welcome and we talked over many things and retired to rest as the sweet strains of music from the brass band serenaded the city.

Henry and Ellen attended meeting in the Tabernacle on Sunday, April 3, and stayed after the services to listen to the choir sing. In the evening they went to a meeting with the Haslams in the 15th Ward where Henry was called on to preach. Henry recorded the following account of their stay in Salt Lake City:

April 4, 1853: Myself and Ellen took a walk up in town and called on Brother Kane at the post office to pay him \$19.50 on the *Deseret News* account. We visited President Brigham Young and talked to him some on the iron business. He seemed glad that we had brought a sample of castings. We next called on Brother Erastus Snow, after which we went to Brother Clinton's where we stayed the whole of the day. Brother Clinton has a brewery and he gave us plenty of Porter and Ale.

Tuesday, April 5, 1853: Beautiful fine day. Transacted our business at the stores, but found them nearly empty--not a print or a calico to be had. Met with President Young who told me they could not give any more endowments until they had a fresh supply of oil. Visited the sugar works, machine shop and public work shops and was astonished to find the great amount of machinery and improvements that have been made. To see the machinery and buildings in this city that are already erected is a miracle of the present age. That evening we went to the Social Hall and heard the band play--nearly forty performers. A splendid band. Brother Parley P. Pratt and I had a good deal of chat together. We then called on Erastus Snow again and returned to our lodgings.

Wednesday, April 6: Myself and Ellen witnessed the laying of the corner stones of the foundation of the temple. There were more than five thousand saints present. To see the order and hear the music and see the troops of soldiers with their flags and the large flag floating from the top of the Liberty Pole was truly an imposing sight and a day long to be remembered. We attended conference in the Tabernacle at 10 a.m. which was called to order by President Young. The choir sang and a prayer was given by John Taylor. Then, the procession formed at the vestry and we marched to the temple ground. I saw the Presidency lay the southeast corner stone and the Council of the Twelve laid the northeast corner stone. Bishop Hunter and Council laid the southwest corner and the High Priests laid the northwest corner which was supposed to weigh five tons. The other three stones weighed three tons each. There was an oration, prayer and singing at the laying of each stone. The smiles of an overruling providence beamed richly upon the saints as they were engaged in the great, and long to be remembered, work of laying the foundation stones of the House of the God of Jacob in the valleys of the mountains. Met with a number of brethren and sisters that I had known, some that had traveled over the sea with me, others up the river or across the plains, some from Birmingham in England and other places. Brother Brigham gave notice to the conference that the doors of the Tabernacle would be open at seven o'clock in the morning and the brethren were invited to preach and occupy time until ten o'clock.

Thursday, April 7: I and Ellen attended meeting in the Tabernacle at eight o'clock. The brethren did not fully occupy the time as was wished for, so I occupied a short time myself. I told the saints of our prosperity at Coal Creek in the iron business and that

we had brought along a pair of cast iron 'hand irons.' Soon after I had spoken, Dr. Sprig brought the hand irons out of the vestry and placed them on the front of the stand. The saints appeared quite excited and well pleased at the sample of cast iron made in the mountains by the saints. Brigham Young, Orson Hyde, and Erastus Snow preached in the morning session. Parley P. Pratt preached in the afternoon. We had supper with Brother Wilford Woodruff and took a walk around the block afterwards with Brother Woodruff and his wife.

Meetings continued on Friday, Saturday, and Sunday. On Saturday Henry went with a Brother Furguson and company to the court house and heard the sentences passed on three men for stealing cattle. One was fined \$200 and one year's imprisonment with "ball and chain" attached. The other two were fined \$100 and given six months imprisonment. Henry attended a meeting of Seventies that evening in the Tabernacle where there were approximately two thousand Elders in attendance.

Henry and Ellen stayed in Salt Lake a few days longer than they had anticipated because of the stormy weather. On Tuesday, April 12, Henry went to the Council House with George A. Smith and spent some time conversing with a group of men about sending out missionaries to all the nations to preach the Gospel. Those in attendance were: Brigham Young, Willard Richards, Orson Hyde, John Taylor, Franklin D. Richards, Erastus Snow, Lorenzo Snow, Daniel Wells, Jed. I. Grant, G. D. Watt, W. W. Phelps, George A. Smith, Henry Lunt and several others. Henry wrote: "As I left the room President Young blessed me in the name of the Lord."

It was nearly two o'clock in the afternoon on Wednesday, April 13, before Ellen and Henry said goodbye, visited with their friends and departed for home. They had trouble on the entire trip with the team they had borrowed. It seems that every time they were ready to leave, they first had to search for the horse and the mule. Everything went well on Thursday, but on Friday they could not find either of the

animals until noon, so they didn't reach Springville until that night. They were joined there by several other wagons traveling their direction, one of which belonged to Brother Walker. They camped the next night at the springs in Juab Valley where they saw several antelope "skipping and playing" on the side of the mountain.

Henry started on Sunday morning at 5:00 a.m. to help Brother Walker find his horse, "Jack," but didn't get on their way until 10:30 a.m. They reached Salt Creek that night and Henry wrote: "The mosquitoes are very unpleasant customers here. Stayed a short time on Chicken Creek and, after breakfast and baiting our animals, went on to the Sevier and baited again there." Besides having trouble with the horses, Henry suffered with a toothache most of the way home. The provisions were barely adequate, so it helped considerably to be given food and lodging by friends in many of the settlements.

In crossing a deep ravine a short distance south of Meadow Creek, one of the "whippletrees" on their wagon broke. Henry wrote: "Robert Kershaw went to the creek and got a birch stick, and we soon found ourselves 'Yankee' enough to make another, and we rolled on again." The travelers arrived at Cedar Fort on Saturday, April 23, at about 5:00 p.m. They were warmly greeted by Father and Mother Whittaker and many others. Henry wrote: "When we were but about 200 yards from the Fort, one of the wheels came off of our wagon, but no harm was done. We have had a very prosperous journey. I pray that we may retain the Spirit that was manifested by the Authorities at conference."

Life soon got back to normal and on Sunday, April 24, 1853, Henry preached a lengthy discourse to the congregation on the immediate necessity of making articles of iron. The following Sunday, May 1, Erastus Snow, Judge Zerababel Snow, Amasa Lyman, Charles C. Rich and a company of ten men arrived in Cedar Fort. They were sent by Governor Young on a reconnoitering expedition. They brought some merchandise for the settlers, and Henry and J. C. L. Smith spent most of Tuesday and Wednesday selling the goods to the residents for cash. Erastus Snow and Judge Snow spent several days with Henry in counsel on matters mostly pertaining to the Iron Works. A meeting was held on Thursday afternoon, May 12, where Brother

Erastus Snow preached a delightful discourse which caused the hearts of the people to rejoice. After the meeting was dismissed, the brethren were requested to "tarry" to transact some business. The meeting lasted until 4:00 a.m. Henry kept the following minutes:

President Snow said that if the brethren had done the best they could he was satisfied. He was aware that Brother J. C. L. Smith had not devoted but a small portion of his time to the superintending of the Iron Works. President Smith said he had more business on his hands than what he could attend to and he would be very glad to be released from the duties of the Iron Works. Brothers Bosnell, Cartwright, Wood, and Carruthers said they were willing to support Brother Smith and thought it would be best for him to retain his office as Superintendent of the Works until the general meeting in the fall. President Snow recommended Brother Smith to counsel with the brethren of the Iron Works from time to time. He said he would have an office built at the Works for the clerk and a warehouse room which would also answer for a council room. Brother Snow proposed that Brother Smith have a council of five to help him bear the burden. The following brethren were unanimously chosen to be his councillors: Matthew Carruthers, Henry Lunt, Richard Harrison, Thomas Bladen, and David Adams.

President Snow said he wished Brother Lunt to attend to the books and back up Brother Calvin Smith and counsel with him and stand, as Brother Willard Richards did, keeper of the rolls. He observed that Brother Lunt had the Presidency of the church over his branch and a great deal on his shoulders, and he has sufficient to attend to without having the superintendence of the Works. Brother Snow did not want him to stand and 'catch all the sparks' and get

the ill will of the brethren. He wished Brother Henry to attend to his office as Presiding Elder of the Branch and for to administer to the saints in spiritual things-- look over and watch over the people.

Brother Carruthers was instructed to stand in Brother Calvin Smith's place as Superintendent of the Works during his absence and look over the men to take their time and see that they do not idle away their time. Brother Bosnell found considerable fault with Brother Bladen as regards to his qualifications as a worker in wood. Brother Bladen, in return, found fault with Bosnell and both manifested a spirit of disunion and hatred, one towards another. President Snow reproved Bosnell and Bladen for the unwise manner in which they conducted themselves and then gave considerable instructions to all the brethren. He said he wanted Brother Bateman for to make fire brick for the arch of the air furnace as the adobes had proved a failure and would not stand the fire, in consequence of which, the furnace had not yet had a fair trial.

President Snow said he had decided to have a fort built near to the Iron Works for the brethren to live in who would be constantly employed at the Works. He suggested that the lots and entire fort be in the hands of the Deseret Iron Company. He recommended the houses to be built uniform, neat and good. He thought of proposing that the brethren turn in the field to the Company and for the Company to employ a few good hands to farm it, but he inquired for the feelings of the brethren on it and there was very little said. The feelings, however, seemed to be for everyone to farm his own. It was moved and carried, unanimously, that Brother Snow select a site for a field for the Deseret Iron Company.

On Sunday, May 15, 1853, Henry counseled the settlers not to scatter out on the city lots, to strengthen the fort and make it secure, to lock the gates every night and to have their guns and ammunition on hand. He recommended that the brethren establish a herd and have someone stay with the cattle at all times. Samuel Kershaw agreed to guard the herd for three dollars a day.

Henry and Ellen planted a garden on Thursday, May 19. Henry wrote:

About ½ past 4 p.m. it began to thunder and lightning over Shirt's Canyon and, in a few minutes, the whole heavens were black with clouds and the lightning and thunder began to approach very near and was tremendously loud. The wind began to blow in a most terrific manner and large drops of rain descended. I and Ellen went into the house. She sat down near to the fireplace and I went to the wood pile for some wood for the fire. As I came through the door, I pushed it wide open and, just as I was in the attitude of laying the wood down by the side of the fireplace, the electric fluid struck the chimney of the house accompanied by the loudest burst of thunder I ever before heard--knocked a part of the chimney down, rent the house from top to bottom, blew the mantle piece to pieces, took a piece out of the floor, knocked the bottom out of a Keeler which was full of water, made a hole in a box, knocked the plaster off the wall, tore one of the shoes to pieces on my wife's foot and a large hole into the other and took the use out of both of her legs for some time. I had to carry her out of the house, and at the same time my own legs were burning with heat as though I had been in a fire. We were both of us sensible at the time, and are now. Had it not been for an overruling providence which had shielded us from the danger, we most certainly should have, both of us, been instantly killed.

It was the most awful scene I ever witnessed and certainly will never be forgotten. Attended meeting in the evening and found that Brother Cook's boy was knocked down about 100 yards from my house. Brother Smith and Brother Carruthers came to my house a few minutes after the scene and brought a sample of coal, which was of an excellent quality, that the brethren had dug out of the old mine.

The weather had warmed up considerably and the men who were working at the coal mine dug deeper in search of a larger vein. Some of the settlers were working on the road up the canyon to the mine. By the middle of June they started working a large deposit of coal which had been located the preceding winter. Bishop Smith and Henry visited the mine and found there was a nine-foot vein of "pure coal" (this mine was in Right Hand Canyon).<sup>5</sup>

There had been an unusual amount of snow during the winter and the water in Coal Creek was higher than the settlers had ever seen it. Most of the inhabitants had a garden planted and were making good use of the water. Brother Morris repaired the chimney for the Lunts and Henry finished putting up the fence around his garden plot on Friday, May 27. He also butchered one of his two pigs because he could not afford to keep two.

Moses, an Indian, made a much needed pair of moccasins for both Ellen and Henry. William Bateman arrived from Salt Lake City on June 17, and Henry rode out to see him by the knoll north of town. They had a long, interesting chat. Bateman said that provisions were scarce in Salt Lake Valley and the grasshoppers were destroying the wheat crops.

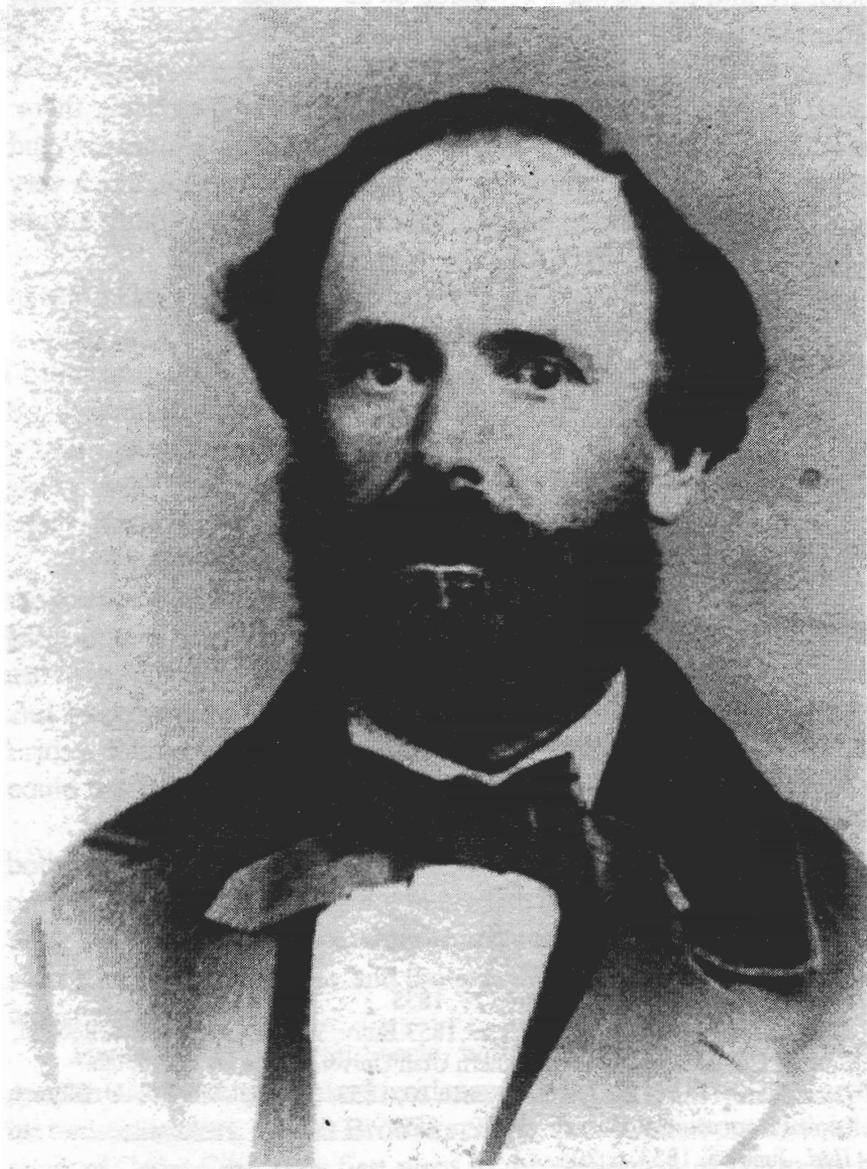
Henry Lunt and John Steele, with their wives and a few other couples went with the Stake Presidency, consisting of Pres, Smith and his two counselors, to visit Brothers Shirts who lived about five miles south of Cedar City. They first went to the settlement of Harmony by way of Kanarra Creek. The citizens of Harmony were in good health and spirits and were busy watering their crops. Those who lived there were J. D. Lee, Elisha H. Groves, Charles Dalton, Solomon

Chamberlain and their wives and families. They had built a good fort enclosure and had about sixty acres of land under cultivation. The Cedar brethren occupied the time in church meeting the next morning and got on their way. As there was a thunder storm that night, they stayed at Shirt's settlement. There were four families living there: Peter Shirts, J. Hamilton, Robert Henry, Brother Anderson and families. The place was fortified in, and the crops looked well in a very good location. The moon eclipsed that night which was quite a sight to behold. They left for Cedar the next morning.

Henry wrote the following concerning the building of homes in the new location designated for the new Fort:

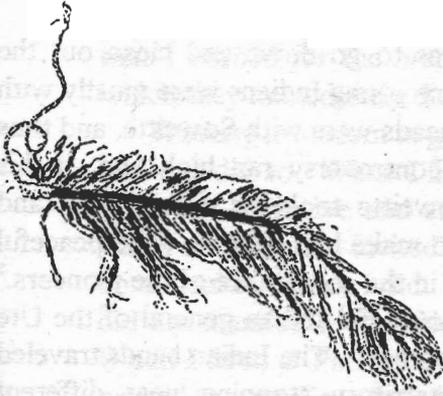
Thursday, June 30, 1853: There are several adobe houses being erected on our new city plot [Plat A]. Brother Flack has the walls of a house up with two rooms. Brother Leigh has one up the same. Brother Griffith has also one room up. Brothers Robert Roberts, Dakin, and Wilden are putting a house up each and the foundations of several others are being laid. There are a good many of the brethren making adobes. The men in this colony are very industrious, and I don't think that any set of people ever did more in the time that the settlers have done here.

1. Leonard J. Arrington, *The Great Basin Kingdom*, (Lincoln, Nebraska: University of Nebraska Press, 1966) Page 133.
2. Henry Lunt, *Deseret News*, March 19, 1853.
3. *Deseret Iron Company Minute Book*, 1853 Entry, William R. Palmer collection, Special Collections Library, Southern Utah University, Cedar City, Utah.
4. Henry Lunt, "Henry Lunt Journal," March 10, 1853, (Provo, Utah: B.Y.U. Library, copied from original journal, 1955), p. 159.
5. *Ibid.*, June 15, 1853, p. 204.



**HENRY LUNT**

“Chief Walker had the Peace Pipe charged and we smoked all around.  
There were ‘some twenty braves.’”



## CHAPTER X

### THE WALKER WAR 1853

**W**hen the Mormons were colonizing the Utah Territory, they went out of their way to keep on friendly terms with the Indians. The Mormon people kept a friendly attitude towards the redmen and continued to give them gifts and encouraged them to learn the Mormon culture. Thus, the Indians eventually began to know the difference between Mormons and other white men. This, as a rule, produced an immunity from attack by the Indians. Nevertheless, the settlers were constantly on the lookout and careful not to antagonize or cause any problems with the local tribes.<sup>1</sup>

When the pioneers came into the valley of the Great Salt Lake in 1847, a large number of Indians were encamped in Spanish Fork Canyon. As soon as the news reached them of the arrival of the pioneers, the Indians held a council to determine what course they should pursue in relationship to the whites. Soweitte, an older chief of one of the tribes, was known to be friendly with the whites. He advised the council to let the Mormon pioneers alone and pursue a policy of peace toward them saying that they, perhaps like the Ute nation, had been driven to the Rocky Mountains for security. Actually the Indians of Utah were wandering tribes of the Shoshones. Soweitte had obtained this view of the pioneers from his scouts who had already had contact with the travelers. Chief Walker, who was the

younger warrior, urged his braves to go down and clean out the whites from their valleys. The fiery young Indians were mostly with Walker, while the older and wiser heads were with Soweitte, and thus the council was divided. The controversy ran high and, in his indignation and royal wrath, Soweitte took his riding whip and flogged the war chief, Walker, to make him behave. The peaceful attitude of the older Indians helped in the acceptance of the pioneers.<sup>2</sup>

Chief Walker was a very resourceful Indian general of the Ute Tribe who used uncanny military strategy. The Indian bands traveled extensively up and down the territory stopping near different communities to obtain food from the settlers. Brigham Young's advice was to be friendly with the Indians. He said, "It is better to feed them than to fight them." When Wilford Woodruff came in contact with Chief Walker he thought him to be "a rather ugly looking specimen for an Indian Chief." The true Paiute Indians are close relatives of the Utes.<sup>3</sup> It was believed that the heads of the tribes under Walker were all related and that the chief of the Pihedes, better known as Paiutes, who had headquarters on Coal Creek was a brother to Chief Walker. The domain of the Paiute Indians included that country between Millard County south to the Virgin River.

The settlers at Cedar Fort had their problems with the Indians but were usually able to work them out satisfactorily. Henry wrote:

Sunday, February 6, 1853: Walker, the Indian Chief, and a small band of Indians came and camped by the side of the small mountain east of the fort yesterday. They had a large band of horses with them. Walker made inquiries for me, but I did not see him until today. I went about one o'clock and took along Nephi Johnson to interpret for me. Father Whittaker and several brethren accompanied me. Just as I was going, Brother Gould's man who was attending the coal pits at the Iron Works came running to me and said that one of the pits had bursted out and set fire to the cord wood. I immediately called out in the fort that the wood pile at the Iron Works was on fire and

that I wished for the brethren to run with buckets, which they immediately did.

Thinking it wisdom to go and see Chief Walker the while, I did so. When I first entered his tent, which was very extensive and an excellent one, he shook hands with me and invited me to sit down by his side on a blanket, which I did. He seemed very quiet and did not manifest a very friendly spirit for some time. When I lived at Parowan, I had a rifle which Walker wanted to get off me for a horse but, not being lawful for to trade guns with the Indians at that time, of course I did not trade. He told me that he did not like me so well on that account and, if I would give him a shirt, he would be friends with me. I told him, through Nephi, that I should not buy his friendship by giving him a shirt for I was his friend all the time and, consequently, had no occasion to give him anything on that account. I told him, inasmuch as he and his people would do right, the Mormons were his friends. I also told him that some of the Utahs had shot some Pihedes and that the Mormons did not like the Utahs for that, for it was very wicked of them to kill one another and the Lord was very angry with them for killing. He, afterwards, manifested a most excellent spirit and said he was mad at the Utah men for killing the Pihedes and when he heard of it he cried. He said he was friendly with the Pihedes and also said that there was a great number of Pihedes east of this place over the mountains who had never seen any white men yet. He said they must not steal any of the Mormon's cattle, for the Mormons were a good people. He also said that it was not my fault that I did not trade him my rifle. He said he was 'tooich ticaboo,' which means 'very friendly' with me. I then invited him and Amon, his brother, to dine with me on Monday and he said he would. He also said they were very hungry

and had no meat and would be very glad if I would have my people give them some flour and potatoes. I said that I would. He had the large [peace] pipe charged and we smoked all around, some twenty braves, the pipe of peace. I then left and attended the afternoon's meeting, Sacrament Sunday.

I called for the report of the teachers which each one gave in and, as a general thing, the reports were very good. Brother and Sister Ashworth would not receive the teachers, as saints should do, and manifested a very bad spirit. They both were disfellowshipped from the Church until they made restitution to the teachers. According to the instructions I received from President J. C. L. Smith, I informed Brother Wood and Brother Benson, who had been fighting, that they must not receive the sacrament. Brother Wood insisted on speaking before the sacrament was administered, but I refused him the privilege as I did not consider it wisdom as President Smith had informed them he wished for both of them to meet before the Bishop on Monday night. Brother Wood manifested a very bad spirit and said that it was not right that he was not allowed to speak.

Monday, February 7, 1853: At noon Bishop Smith, with his carriage, drove myself and Walker, the Utah Chief, and Ammon over to my house. I also invited Brother Carruthers and Nephi Johnson who also came. The dinner party consisted of Walker, the great 'King of the Mountains,' Amon and his brother, Toniamp, and another Utah brave, a Pihede Indian, Father Whittaker and James Whittaker, Mary and Sarah, Ellen and myself, Brother Carruthers and Nephi Johnson. We had a good plain substantial dinner. Walker manifested a very good spirit. He ate, he said, until he was full up to the neck. After dinner we went up to the Iron Works and I showed my visitors the

Works and explained things to them as well as I could. Walker seemed very much pleased and interested with the Works

Henry wrote a letter to George A. Smith on February 11, 1853, telling of the conditions in Cedar City and describing the events with Chief Walker:

Dear Brother Smith:

Knowing your most anxious desire at all times for to hear of the welfare and prosperity of the saints in Iron County, I will endeavor to say a little.

It has always been peace and prosperity since we first rolled into camp on Center Creek with the 101 wagons and no saints to bid us welcome. But a few of the poorest kind of Indians who were scared at the sight of a white man, was the only token of any of the human family roaming in this sublime part of God's creation, but now, and in but a little over two years, what is the appearance--three large cities are being built and a number of forts and smaller settlements made and cattle ranches established stretching out for more than 50 miles, including some of the best fenced fields, I will venture to say, in the Territory. Manufactories of different kinds are erected and being erected, among which is the blast furnace sending forth its clouds of smoke above the mountain tops. And, verily I may say, this part of the Lord's vineyard bids fair to become--and that, too, in a very short time--the great emporium for manufacture, commerce, and wealth, and also an endless quantity of the very choicest of land which will grow any kind of grain and vegetable, for we have proved it.

All is peace and prosperity--no sickness, no death as yet in the valley--at peace with the natives. Walker, the Indian Chief, is here and has been a week. I had

him and four more dining with me on Monday. Gave him about 150 pounds of flour and a few potatoes which well-pleased him. I talked considerable with him and he manifested the best spirit I ever saw him do. He says, by and by, he intends settling down by us and cultivating the earth. I talked to him about some of his men killing some 5 Pihedes a short time since, and he said he was mad at them for doing so. Walker was not with the band that killed the Pihedes, he was over with the Moquitch Indians at the time.

Henry Lunt<sup>4</sup>

The Indians were not very civilized in their manners and customs; yet they retained many honorable traditions of their fathers and were, as a rule, honest in their dealings with the whites. However, there were some renegade bands that did not follow these traditions. The settlers always felt that they should be wary and not be too trusting of the Indians and there were a few incidents that caused the residents to fear their actions. One such experience happened earlier in the winter when an Indian returning from Harmony on Wednesday, February 16, delivered a letter to Henry written by John D. Lee and Elisha Groves which contained information that two Mormons had been killed by Indians. The men had left their wagon and gone a good way off without their guns searching for iron when five Indians attacked them. Brother John Steele and Robert Gallespie, two settlers from Cedar Fort, had gone out looking for scrap iron and when Henry and President Smith went to the Indian's wickiup who had brought the letter, he described the two brethren killed as being these men. The letter stated that the five marauding Indians had gone to the Rio Virgin Indian camp and boasted of their deeds. The band of Indians by Cedar City were very upset about this action.

After some discussion, Henry and Smith concluded it would be wise for Brother Smith to return to Parowan and send a well-armed company in search of the brethren to see if the news was true. Seven men from Cedar and ten from Parowan left the next morning to search for the missing men. They were detained for a time because they did

not have enough horses. Brother Pugmire and Brother Bosnell refused very strongly to lend their horses to George Wood, Captain of the Minute Company. Two days later, Saturday, February 19, four of the men returned very early in the morning and advised Henry that all was well. They came in the house to warm themselves and told the correct story of what had happened. Two "gold diggers" had started out, apparently for California, and they were the men that had been killed. Henry wrote: "It seems that they were wicked, swearing men; hence, fulfills scripture, 'the wicked shall not live out half their days.' Our men met Brother Steel and company 45 miles from here all well, with three loads of iron."

After this incident Henry saw Chief Walker and conversed with him telling him to preach to the Indians to behave themselves and not come into the houses of the settlers unless they were invited. Walker dined with Henry and Ellen that evening, February 21, and was very friendly. He said he would talk to the Pihede Indians.

Another experience which reinforced the fact that the Indians could not always be trusted happened on the evening of May 30, 1853. Two Pauvant Indians shot at the local Pihedes in their wickiups and drove off two oxen. Henry visited the Pihede camp and found that six Indians were trailing the Pauvants. He tried to get some of the Minute Company to follow but could only get a few men. Matthew Carruthers and Henry tried to get Dan Ross to go but he refused. Henry wrote, "I bore with him some time and visited him twice, but all of no use. I asked him to let someone use his horse and he, again, refused." The group, which agreed to go, started at about nine a.m. on May 31, on horseback. Those included were Henry, Matthew Carruthers, James Whittaker, William Walker, John Stoddart, James Thorpe, Thomas Mecham, Derius Davis, and a Pihede Indian named Moquachec. They didn't take any provisions because they thought they would be able to find the marauders in a matter of hours. They soon "struck the track" of two oxen and the moccasin tracks of two Indians and followed them in a northwest direction past a large lake (Rush Lake) and over the mountains and into a beautiful valley west of the Beaver Valley where they camped. Their meal consisted of two small rabbits supplemented by a little

bread. The night was cold, especially since "some of the boys had neither coat nor vest." The next morning, after they had traveled about seven miles, they found the thief's campfire, which was still burning. It wasn't long before they caught up and charged after them with all the speed that the horses would go, but the two Indians left the cattle and jumped into the stream (Beaver River) and were able to get away. Henry's group found the thief's clothes, an excellent rifle, a powder horn and bullet pouch, a fur cap, and a butcher knife which they gave to the Pihede who seemed to be very pleased. They had no prisoners but they returned with the cattle. Ironically, the two oxen proved to belong to Dan Ross who had refused to help them. They had traveled almost fifty miles by this time and were getting quite hungry. Their old Indian, who they had christened "Moses," shot a hare with his bow and arrows and Henry wrote: "A sweeter morsel I have never eaten." The next day they shot four small rabbits and Moses cooked them. Henry wrote: "We were so starved that the Indian ate even the guts of the first rabbit and we polished up the whole of the remainder, with the exception of the guts, but they were pretty well basted with the contents of the same."

Several brethren from Cedar Fort came out to meet the group and everyone was thankful they returned home safely. On Friday, June 3, two Pavant Indians came to the Pihede wickiups and wanted to get the gun back from "Moses," who wouldn't give it up. At first, they thought the two might be the thieves, but the prisoners proved they were in Parowan at the time the cattle were stolen so they were released. On Tuesday, June 21, an old Indian shot Brother Walker's mare with an arrow, claiming that the horse had gotten into the Indians' field. Since the Indians had not fenced their field, Henry instructed them that they must guard their property. They brought a younger Indian to take the place of the older one and they gave him "a few stripes" as punishment.

Each settlement in the Utah Territory held a celebration on the 4th of July 1853, commemorating the anniversary of American independence. A large crowd gathered around the Tabernacle in Salt Lake City after an extensive parade which included the Mormon Battalion, the Nauvoo Brass Band, and the officers of the Nauvoo

Legion. The escort arrived at Governor Young's at 9:00 a.m. and everyone saluted him at the west door of his mansion as he appeared on the steps.<sup>5</sup> The residents of Cedar City held their own celebration and Henry wrote the following about the occasion:

Myself and Council bought an ox and had it slaughtered and cut up and divided amongst all the saints, every few families dining together. At nine o'clock a.m. the brethren mustered together and drilled, and then prepared a military pole for to raise. Dined at one o'clock. At ½ past two p.m., six guns were fired for the brethren to assemble themselves together at the place where the pole was to be raised, and they hoisted a sixty-foot pole with a fine flag on the top with the following motto: 'Holiness to the Lord.' Also drawn on the flag was a steam engine, a blast furnace, a cannon, and other machinery. When the pole was erected a salute was fired and we all gave three cheers. We then retired to the Meeting House. I spoke a short time on the celebration of the 4th of July, instructing the congregation that General Washington was raised up of the Lord to do a work preparatory to God's Kingdom being set up, and that the constitution of the United States is holy, just, and good, and will abide forever, but the administrators thereof are corrupt and wicked and do not deal out justice according to the laws of the constitution. It was not that I particularly cared about the celebration of the 4th of July, but I believe there was policy in celebrating it at the present time.

After the meeting, they held a party where there was only room for about fifty couples to dance at a time. Another dance was held in the evening which lasted until midnight.

On July 5, Brother Webb brought 115 pounds of flour from Paragonah for the men working at the iron company and wanted to trade

it for tea and tobacco. Henry and Brother Carruthers gave him what he asked for. A few days before, John D. Lee and Charles Dalton and their wives had brought thirteen cheeses to Henry for the Iron Works. The charge was 25 cents per pound.<sup>6</sup> As provisions were getting scarce, Matthew Carruthers and Father Whittaker went to Parowan on July 15, and returned with forty bushels of ground wheat.

That same day, Brother James James made another trial run with the air furnace and some forty pounds of iron ran out of the furnace, which appeared to be good clear metal. On July 16, Henry wrote:

Charles P. Smith was brought before the Bishop for bad behavior with some of the sisters. He acknowledged his faults and asked for forgiveness. I was busy writing all day settling accounts with the brethren in the Iron Works and weighing out flour for them.

Monday, July 18, 1853: Another trial was made in the furnace and it became exceedingly hot. The arch over the grate burned through, and a small quantity of the adobes which it was built with fell in; consequently, nothing was done. It was the opinion of Brother James that the stack needed to be higher and the arch be built of fire brick. He seemed confident that the furnace, then, would make iron from the raw ore, if they had stone coal to burn.

The hostility of the Indians toward the settlers was becoming more and more apparent. Governor Young had warned all the settlements to prepare for any emergency that might come up. Many grievances had arisen between the white men and red men which could eventuate in bloodshed. The Indians made a practice of selling or trading their children and had attempted to sell their children to the Mormons, but they refused to take them. Brigham Young was trying to cut off all the trading of Indian children to the Mexicans to be used as slaves, and Walker became enraged when the Mormons intervened.<sup>7</sup> These Indians had a revengeful disposition and believed in the doctrine of

retaliation. They never forgot an injury or an injustice. In other words, they subscribed to the worn out code of an "eye for an eye and a life for a life." With them the punishment of crime was a personal, rather than a public, matter. There was an avoidable altercation near Springville, July 17, 1853, over the exchange ratio of fish and flour resulting in the death of one Indian and a Mormon Guardsman, Alexander Keele.<sup>8</sup>

The die was cast. Quickly the hostiles fled to the mountains and into Sanpete County where, by surprise attacks, they hoped to spread death and destruction before the alarm became known. There were simultaneous attacks on the settlements of Pleasant Creek, Manti, Nephi and Springville on the 19th of July but the Indians were able to steal only a few cattle and horses. The settlers realized the wisdom of building forts and the quick availability of the local militia. While messengers were passing the danger signal between settlements, units of the Nauvoo Legion were forming. All the country south of Salt Lake City was gathered into one military district, to be accomplished by July 25, under the field command of Colonel George A. Smith. That day, July 25, Brigham Young issued a proclamation warning the saints. He also sent the following message to Chief Walker:

Captain Walker: I send you some tobacco for you to smoke in the mountains when you get lonesome. You are a fool for fighting your best friends, for we are the best friends, and the only friends that you have in the world. Everybody else would kill you if they could get a chance. If you get hungry, send some friendly Indian down to the settlements and we will give you some beef cattle and flour. If you are afraid of the tobacco which I send you, you can let some of your prisoners try it first and then you will know that it is good. When you get good-natured again, I would like to see you. Don't you think you should be ashamed? You know that I have always been your best friend.

Brigham Young<sup>9</sup>

On July 23rd, a contingent of the militia, sent from Manti on a scouting expedition, had a "brush" with a band of warriors at Pleasant Creek killing six or seven Indians.<sup>10</sup> There were several other skirmishes during the summer. Captain Gunnison, who had explored the Great Salt Lake in 1849, returned in 1853 with a detachment of men to do some more exploring and surveying. They came into Utah by way of the Green River and were determined to explore the Sevier Lake before going to Salt Lake City for the winter. Ducks were plentiful and, on October 25, Gunnison's men began shooting at some. A band of Indians heard the firearms and, after Gunnison's party had retired, they surrounded their camp and, the following morning, massacred the entire party.<sup>11</sup>

In spite of the threat of Indians which seemed to be taking place mostly in the northern part of the state, Cedar City continued on with a celebration on the 25th of July since the 24th fell on Sunday. George K. Bowering stated the following in his journal:

Battalion assembled at the Fort with a brass band. Then, all went over to Coal Creek, called the Little Muddy, unto a piece of ground appointed for a city and raised a liberty pole and ran upon it the Stars and Stripes. The dancing until daybreak went off first rate, and all appeared satisfied.

July 26, 1853: The boys got up a dance in the afternoon, when in the midst of dancing, in all the glory thereof, we were called out of the ballroom in the Bowery to listen to instructions or orders from headquarters, that is to say, from President Brigham Young, Governor of Utah Territory. The orders were to enforce Martial Law, in consequence of Indian difficulties.<sup>12</sup>

Governor Young issued the following orders on July 25:

I...Colonel G. A. Smith is hereby assigned to the command of all the Military Districts of the Territory south of Great Salt Lake

County, and is strictly enjoined and commanded to enforce the orders.

II...It is distinctly understood that all the people shall assemble into large and permanent forts and no man is at liberty to refuse to obey this order without being dealt with as our enemy.

III...All surplus stock that is not particularly needed for teams and milk must be driven to this city and placed in the charge of the Presiding Bishop of this city until further orders.

IV... Colonel Smith is fully authorized and required to carry out the instructions which have, heretofore, been occasionally given by the Governor and other authorities of the Territory in regard to defense, and all the people are now required to obey these instructions as Colonel Smith shall direct.

V... Colonel George A. Smith's instructions and orders will be those of the Executive of the Territory, and we will be sustained by him in enforcing the orders which, in his judgment, he thinks proper.<sup>13</sup>

By placing George A. Smith in command over the entire war zone, Governor Young neatly preempted all other militia commanders, and he could not have chosen a better man for the job. Smith was given the rank of Colonel to carry these orders out. He had taken little part in militia activities prior to this time. However, he was a powerful figure in every respect. He was a giant of a man in body, and a forceful and resolute man in style and personality. He was also an apostle who was extremely loyal to Brigham Young.

Brigham Young did not stop there. He instructed Smith to travel to every settlement south of Salt Lake City to make absolutely sure that every settler was informed. Then, apparently still not satisfied, he dispatched to Smith, who had already departed south, the following additional letter, which reads in part:

We now, as the First Presidency of the Church of Jesus Christ of Latter-Day Saints, as Governor, Superintendent of Indian Affairs of Utah Territory and Commander in Chief of the Militia and Lieutenant General of the Nauvoo Legion, appeal to you, the Commandants of all the Military Districts south, to all

the officers and authorities of the Church of the Legion and of the Territory, and to all the people, and say unto you all, do not in the least degree relax your efforts to save your grain, your stock, and all your property, and fort up strong and permanent that your families and yourselves may be living and that you not be massacred by the Indians, and do not feel afraid that we want your property because we have ordered surplus stock to be driven to this place in order to keep you from feeding Indians with it, for we do not want it, but expect that you will draw it out when you can take care of it, although you had better put it into the Church Tithing Herd . . . And, we say further that, inasmuch as you do not second our efforts, carry into effect our orders and instructions, and listen to our counsel, we shall consider you as aliens and not brethren, as enemies and not friends, that we shall not hold you by our faith nor assist you by our influence nor our works. Enough has been said, works and not words are now required. Let your works speak and show for itself. Respectfully your brethren in the covenant of truth--Brigham Young, Heber C. Kimball, and Willard Richards. Brigham Young, Governor, Superintendent of Indian Affairs.<sup>14</sup>

The citizens of Cedar City opposed the order and their anger and defiance against sending livestock to Salt Lake was widespread, harsh, and sustained. When George A. Smith visited Cedar Fort, he found that the people were still openly defiant. Determined to achieve compliance, he gathered all the officers and leaders together and reread the general orders and asked if they would exonerate him from all further responsibilities relative to their surplus stock. Those in attendance unanimously answered, no. Smith wrote the following in his log concerning this visit:

One of the officers very gravely began to thank

God that they would have an apostle with them to help bear their burdens [referring to Franklin D. Richards, who was intending to stay in Cedar City]. When, on seeing their spirit manifested and the desire to throw all responsibility off from themselves onto someone else and not to obey the orders, I said immediately they could not have him and ordered him to be ready to march with me in one hour, telling them I would not risk the life of any good men with them or with any people who would not obey those orders of the Governor. I then spoke of men obtaining and holding influence by their works, etc. When I sat down, Major Carruthers presented his resignation which I accepted, and, after giving them some strong advice requiring them to obey the Governor's orders and to see them carried out, I dissolved the Council and later started for Parowan, taking Chaplain Richards along with me.

It appears that the "grave thanking of God" for Apostle Richards was intended as a direct insult to Apostle Smith, and perhaps even to the Prophet Brigham Young, to which insult Smith immediately responded with some strong advice. Smith's August 15 journal entry indicates that the people of Cedar City finally acquiesced, but only after the arrest of several citizens.

George A. Smith apparently came to Cedar City on August 5, with an exploration company under Lt. Colonel William H. Kimball. The following entry was written in the journal kept by this command:

Inspected the troops of this part [Cedar Fort] and found 110 men, 41 rifles, 13 muskets, 28 shotguns, 4 revolvers, 5 pistol holsters, 14 rockets, 2 carbines, 5 swords, 2 sabers, and 4, 433 rounds of ammunition. The people here are very backward in military affairs. Lt. Colonel James A. Little is very strict and puts the delinquents on extra duty. Colonels Smith, Kimball and Little selected a site for a fort.<sup>15</sup>

The smaller settlements were to abandon their locations and move to a larger fort. Paragonah and Johnston's Fort were advised to move into Parowan. New Harmony was advised to come to Cedar Fort. Another entry from the journal kept by the command follows:

August 5, 1853: Colonel Kimball, Dr. Andrews and six of our detachment, in company with 28 teams, went to Harmony to move the plank houses and other effects to Cedar City. Left three men to assist Colonel Little in gathering the cattle in readiness for driving them to Salt Lake City.

August 7, 1853: commenced starting the cattle and driving out the young stock, explaining orders, etc. to the citizens. They threatened to shoot when, by order of Colonel Little, we left the corral.

George A. Bowering's journal contained the following about what took place in Cedar City following this incident:

The Company Commander, Colonel James A. Little, and Bishop P. K. Smith and others separated the cattle. Some opposed it and brought out their guns threatening to shoot anyone who touched their cattle which caused the business to be halted.

August 9: The following men were put under guard for their rebellion yesterday: Joseph Hunter, George Hunter, John Gregory, William Adshead, David Stoddard, and Richard Varley who later was acquitted. Court martial found the five guilty.

A notice was given that the fort [the original fort, west of the 'Knoll'] be vacated on Wednesday, next, and that the inhabitants move over to the south side of the Creek upon the plot [Plat A] appointed for a city, and there build a [walled] fort one-half mile square. Sensible as the defense and conciliation strategy was, full compliance required enormous personal sacrifice.

Some communities complied, some did not. Since Cedar City was so far away from the open fighting it seemed somewhat extreme to send their cattle to Salt Lake City, especially since acquiring livestock had taken a great effort and the settlers weren't even sure when and if the animals would be returned.

August 11: General pulling down and moving of all useable material and goods into the new fort. Soon every house was down.

August 15, Sunday: This morning Elders George A. Smith and Franklin D. Richards held a council with the authorities. At 3 o'clock p.m. a meeting was held outdoors near the house of Elder James A. Little. President Lunt and others addressed the congregation on 'redeeming ourselves from all disgrace that is upon us respecting the cattle.' The motion that we send more cattle away carried. The motion that Bishop P. K. Smith and Elder John D. Lee be the judges to say what cattle go away and what remain carried. It was also motioned that a petition be sent to Parowan to redeem our brethren who are prisoners.<sup>16</sup>

In the report of Aug. 15, William H. Kimball wrote:

Colonel Kimball arrived from Parowan that day and received from Cedar City 49 head of cattle--in the evening received 109 head from Bishop Lewis of Parowan. Placed the prisoners in charge of Major John D. Lee. The next day received 88 head of cattle from Coal Creek and 25 more head from Parowan. Left Red Creek [Paragonah] for Great Salt Lake City at 9 o'clock a.m. with 271 head of cattle, and 4 head of horses. Arrived at Beaver at 3 o'clock a.m. of Wednesday, the 17th. August 21: Let the Indians have a steer which was too fat to travel. Pauvan Chief and five others were with us.

The company arrived with the cattle at the foot of Utah Mountain (Jordan) on August 24.<sup>17</sup> This stock was delivered to the Church Tithing Office where Bishop Hunter refused to receive them. They were turned across the Jordan River, and the people in Cedar City heard no more about their cattle.<sup>18</sup>

The southern settlements had complied with the delivery of their surplus cattle, but even with a court of inquiry regarding the six men that openly opposed this, the issue did not go away. According to the records written on August 25, 1853, from the headquarters of the Nauvoo Legion in Salt Lake City, even though the court of inquiry found the men guilty of the charges, the Governor counseled the militia to “pursue this no further in consideration of the offenders and the strong interest by the people in their behalf.” His advice was to discharge them and retain their guns as public property.<sup>19</sup>

California beckoned to some of the settlers who didn't agree with sending their cattle to Salt Lake and were not as dedicated, perhaps, to the building up of Zion in this desolate region. One settler, George K. Bowering, outlined two interesting entries in his journal:

October 8, 1853: As several of the brethren are dissatisfied with things, and the Government of Affairs in the presiding officers being tyrannical in their rule, they are preparing to go to California. They cannot stand it, and are preparing to arm themselves with weapons of defense. If they were followed by the officers to try and bring them back, they would try the virtue of bows and arrows, that they would not be brought back alive.

October 16: Some of our California brethren started out today.

In a history written by John Urie of Cedar City, he wrote: “A resolution was quickly formed and put into practice to move from the point [north of Cedar City] onto the new City Plot, which was fully accomplished in double quick time. So far as we were concerned nothing came of it beyond continual guarding and consolidation of

interest in occupying the new Town Plot. Later in the season a large influx of immigrants from the north came in. We were now nearly 1,000 strong--men, women, and children"<sup>20</sup>

There were only twelve white casualties of the Walker War. None of these were in military action. Most could have been avoided had the advice of the leaders been followed. For example, two teamsters were killed August 17 near Salt Lake City when they injudiciously were bringing lumber from a mill in Parley's Park. Similar indiscretion on the part of some men who ventured to haul wheat from Manti to Salt Lake City climaxed in their massacre at Uintah Springs, October 1st. Thanks to the many protecting walls and vigilant guards, not a woman or child was killed. This, for the time, is an extraordinary record in the conservation of life.

While the human loss was kept down to the minimum, the loss of stock was considerable, amounting to approximately 400 head. While most of the communities slept peacefully behind walls, others who were pressed for time minimized the danger and neglected, or only partially met, the instructions given them. The most noted case was that of Allred's settlement in Sanpete County which lost 200 head of cattle. The settlers here were living far apart and had not built a fort. Brigham Young warned them of the danger of not living in closer quarters and building a corral and fort for their protection.<sup>21</sup>

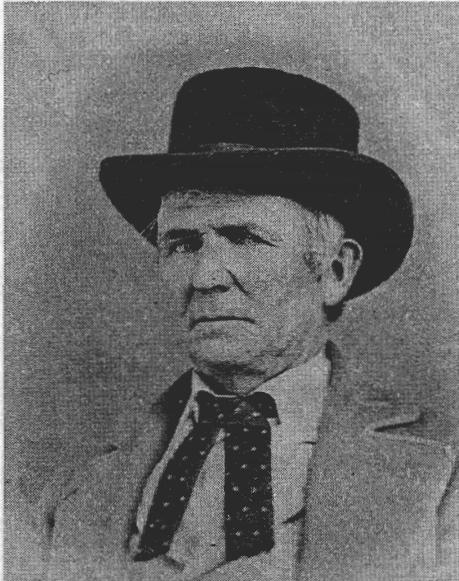
As a conclusion to what was known as the "Walker War," Governor Young and a retinue of high church and territorial officials met the haughty Ute Leader, Chief Walker, and Chief Kanosh on Chicken Creek (Levan) with loads of presents. In the spring of 1854, after the leading men on both sides completed the traditional ceremony of smoking the peace pipe, they reached an agreement which ended the hostilities of the War. Chief Walker died the next winter in January 1855. The Indians killed one of his wives, an Indian prisoner, and 50 of their finest horses to bury with him. They put all his firearms and insignia of rank in his grave so that he might enter the happy hunting ground as a great chief should.<sup>22</sup>

1. William E. Berrett, *The Restored Church*, (Salt Lake City, Utah: Deseret Book Company, 1969) p. 252.
2. Milton R. Hunter, *The Founding of Utah*, (1922), p. 270.
3. Matthias F. Cowley, *Wilford Woodruff*, (Salt Lake City, Utah: Bookcraft, 1964).
4. Andrew Jenson, *L.D.S. Journal History*, Entry for February 12, 1853
5. *Ibid.*, Published in the *Deseret News* on July 4, 1853.
6. Henry Lunt, "Henry Lunt Journal," Entry of July 2, 1853, (Provo, Utah: B. Y.U Library, copied 1955 from original manuscript), p. 208.
7. Andrew Neff, *History of Utah 1847 - 1869*, (Salt Lake City, Utah: The Deseret News Press, 1940), p. 370.
8. *Ibid.*, p. 372.
9. *Ibid.*, p. 374.
10. *Ibid.*, p. 374.
11. Milton R. Hunter, *Founding of Utah*, (1922), Walker War, p. 274.
12. George K. Bowering, "George K. Bowering Journal," 1853 Entry, S.U.U. Special Collections Library, Cedar City, Utah.
13. Utah Historical Society, "Walker War," *Utah Historical Quarterly*, (Salt Lake City, Utah: Published 1991).
14. *Ibid.*
15. Andrew Jenson, "Exploration Company of Lt. Col. Kimball," August 5, 1853," *L.D.S. Journal History*, p. 9.
16. George K. Bowering, *op. cit.*, August, 1853, p. 165.
17. Andrew Jenson, *op. cit.*, p. 11.
18. Rhoda Wood, "Rhoda Wood History," S.U.U. Special Collections Library, Cedar City, Utah.
19. Lt. General D. H. Wells, "Military Report," from the Headquarters of the Nauvoo Legion, August 25, 1853, (From History File of Morris Shirts, Cedar City, Ut.).
20. John Urie, "History of Cedar City," (Source: L.D.S. Film Crmh 1514).
21. Andrew Neff, *op. cit.*, p. 376.
22. Luella A. Dalton, *History of Iron County Mission*, (Published by Author, 1960) p. 90.



**GEORGE A. SMITH**

He was appointed as head of the Iron Mission, Iron County, in 1850.



**JOHN D. LEE**

The people involved in the Iron Mission left Salt Lake City Dec. 7, 1850, and Lee was appointed as Clerk. Henry Lunt was President Smith's private secretary. This was probably because Lee and Lunt were both literate.

CEDAR CITY FORT PLAT "A"  
COUNTY OF IRON

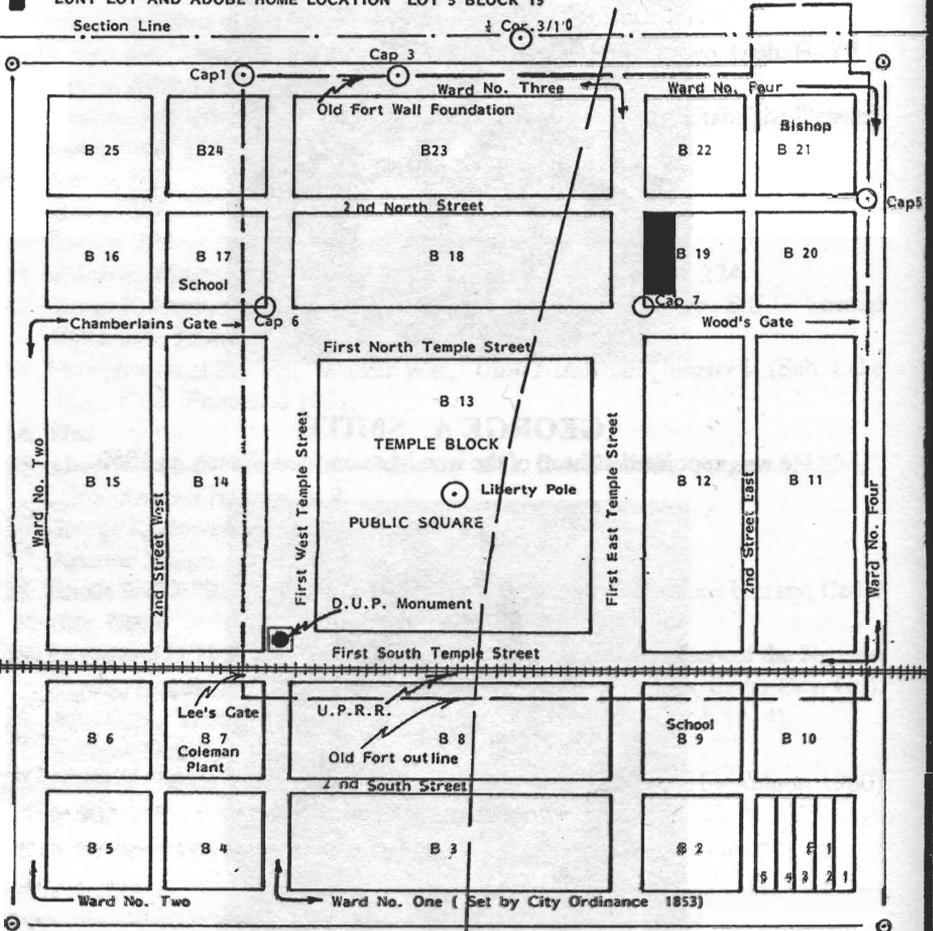
● DAUGHTERS OF UTAH PIONEERS MONUMENT  
1500 WEST INDUSTRIAL ROAD

LUNT LOT AND ADOBE HOME LOCATION LOT 5 BLOCK 19

Section Line

1/4 Cor. 3/1/0

I-15



- Cap 1 NW Cor. of wall foundation
- Cap 3 North wall foundation
- Cap 5 East wall foundation
- Cap 6 S.E. Cor Blk 17 School
- Cap 7 S.W. Cor Blk 19

W.H.D. 1852-53 (Variation North 15°51')  
Lots 4/20 Rods  
1/2 Acre Each  
Out side Street 7 Rods  
Alleys 3 Rods each  
Block 13, 56 Rods Square  
Houses Front Streets 2 1/2 Rods from the line  
Stables on the Alleys

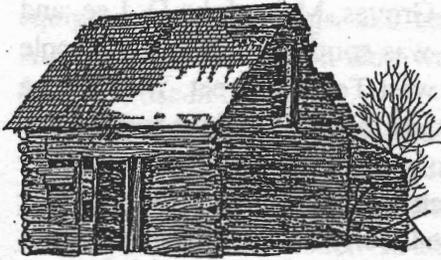
I-15

20 Rods to Crist Mill



CEDAR CITY FORT PLAT "A"

Sec. 10 T36S R11W S13M  
1852 Survey by William H. Dame  
and  
1986 Location Survey by York Jones  
and Morris Shirts  
Scale: (Block 12) 20/64 Rods  
or 330' / 1056 Feet



## CHAPTER XI

### BUILDING A NEW FORT

1853

**A**pproximately fifty more families moved to Cedar City the fall of 1853, making it necessary to enlarge the farming lands to provide area for them to grow crops. These new people were called to strengthen the settlement and fortify the work force at the Iron Works. A large field was surveyed and fenced in the spring for the planting of grain to accommodate this influx. A "call" was given to these families to build up the settlement, not only to help on the Iron Works, but to replace the people who had left for California. Cedar City residents had tried to comply with the requests from Brigham Young and had worked diligently to finish the new fort, even though they felt that they were not being threatened by the Indians in this area. The fort in Cedar City was built before the agreement was reached to end the hostilities, more in preparation for what might take place. Due to the somewhat peaceful atmosphere in the southern end of the Territory, an all-out war between the settlers and the red men never did occur. The Indians in the Cedar City area had remained relatively peaceful in spite of the skirmishes and incidents which took place during the Walker War.

John D. Lee took the place of Matthew Carruthers as Commander of the Military Affairs. General orders were given to finish the new fort and maintain vigilant military safeguards which greatly

increased the labors and hardships of the settlers.<sup>1</sup> This new plot was organized into wards during the meeting on Sunday, August 21, 1853. The speakers were Patriarch E. H. Groves, Major John D. Lee, and President Henry Lunt. Ward One was south of first south Temple Street, Ward Two was west of first west Temple Street, Ward Three was north of first north Temple Street, and Ward Four was east of first east Temple Street. A piece of property 56 rods square in the center of town was known as the Temple Block (Block 13), and was also called the "Public Square." The Liberty Pole stood in the center of this block.<sup>2</sup>

Henry Lunt sent a letter to Salt Lake City which was published in the *Deseret News*, September 25, 1853, under the heading, "Items from Iron County." It read as follows:

I am glad to inform you that the Saints in this branch of the church are doing well as a general thing, and the spirit of the Lord is with us.

The general orders of the Governor are being carried out daily. The amount of labor that has been done since our removal from the Old Fort seems to surpass all I ever before saw. There is an immense quantity of hay stacked within our fort. We are now, nearly every man, engaged in enclosing the fort, principally with an adobe wall, and hope to have it finished soon. We have six men with the herd of cattle daily, well-armed, and a strong guard every night around the fort. As soon as the fort is enclosed, we hope to commence the Iron Works anew.

A tremendous flood came down Coal Creek on Saturday, Sept. 3, carrying away bridges, dams, and everything before it--brought an immense quantity of logs and rocks of immense size, and did some considerable damage to the Iron Works. The days have been warm of late and frosty nights. Pleasant rain today. Your brother in the cause of truth,

Henry Lunt

The flood that Henry referred to was the crowning blow for the Iron Works. It swept over the site, completely submerging the equipment and buildings, and carried away some of the property. Also, with the diversion dam washed out, there was no water for domestic use in the Fort.

The Walker War forced the suspension of working at the Iron Works while the colonists constructed fortifications and gathered the harvest of hay, grain, fuel and whatever other needs they might have to safely store for the winter. In addition to preparing against possible Indian attack, the settlers faced the gigantic task of rebuilding the dams and mending the breaches in the ditches and canals. There was little left to show for the eighteen thousand dollars that had been spent on the Iron Works during 1853.<sup>3</sup>

Elders Erastus Snow and Franklin D. Richards of the twelve apostles arrived in Cedar City on November 1, and brought Elder Isaac C. Haight with them to assist in the Iron Works. Governor Brigham Young was not ready to give up his dream of plentiful iron for the Great Basin. Haight brought his three wives and his children with him and, after only one month, was elected as the first mayor of Cedar City. He knew the Prophet Joseph Smith personally and was a member of the Nauvoo Legion, being among the forty men chosen to guard the Prophet while in Nauvoo. He was a native of New York, having been born in Windham County, May 27, 1813.<sup>4</sup>

A public meeting was held on Sunday, November 5, during which Elder Snow spoke at some length upon various subjects including the exodus of some of the members to California. He indicated that they would be losers by so doing and that it would be a blessing unto the Cedar residents if they were gone.<sup>5</sup> He praised the saints for their good work in going ahead to build up this place so fast after the move from the old North Fort, and he expressed the necessity of building a meeting house and school house in the new fort. At that point in the sermon a motion was made to build a 25' by 41' meeting house with Bishop P. K. Smith and President Henry Lunt as the building committee. The motion carried.

An L.D.S. Iron County Stake Conference was held in Cedar City on November 20, 1853. There were 790 people residing in Cedar at

that time. The following account was taken from the minutes of the meetings:

The first session was held at 11:00 a.m. and present of the Twelve were Elders Erastus Snow and Franklin D. Richards. The Presidency of the Stake was J. C. L. Smith, John Steele, and Henry Lunt. The conference was called to order by President Lunt. Congregation singing, and then the prayer was given by E. H. Groves. President Snow addressed the congregation.

During the 3:00 p.m. session President Smith presented the following brethren who have removed to California: Wm. Hewitt and wife, Richard Varley and wife, John Gregory, Thomas Machen, Wm. Couzens, Wm. Davies and wife, James Easton and two wives, John Grant, Wm. Henderson, Wm. Slack and wife, James Mitchell and wife, Matthew Easton, James Thorpe, Samuel Kershaw, Isaac Perry, Harvey C. Lad and wife, John Dart, Edward Davies and wife, David Davies, David Murie, and Sarah Wiley. It was moved and carried that they all be cut off from the Church. President Snow again spoke and remarked that something ought to be done relative to our stock and the propriety of establishing a herd ground at Summit Creek, that in case of an emergency communication could be immediately made with Parowan and this place, and the minute-mounted horsemen could fly to the rescue. This unanimously carried. Snow also said there were several brethren coming here as missionaries to the Indians, and the people should help them as much as possible.<sup>6</sup>

Erastus Snow encouraged the saints to do what is required of them without complaining and murmuring until the Fort was enclosed.<sup>7</sup> There were two other meetings held on Monday. Much was said in regard to being missionaries to the Indians, teaching them,

trying to become acquainted with the Indian character and language and to establish schools for that purpose. Brother Snow felt that the settlers should help the Indian children learn the English language, teach them to work, and show them the benefits of it by paying them for their labor. Several men were appointed to help in this capacity.<sup>8</sup>

One of the settlers, John Spiers, wrote in his journal that he helped build the fort during the winter of 1853, and the brethren who guarded the town generally stood on the top of John D. Lee's two-story house, where they were much exposed to the inclemency of the weather. Some of them took sick owing to exposure to the cold.<sup>9</sup>

As there was a shortage of paper in the entire Territory, the *Deseret News* was hard pressed for printing paper. The paper they had, which was thick and gray, was manufactured in Salt Lake City. They put out the plea: "save your rags, everybody in Deseret, save your rags--old wagon covers, tents, quilts, shirts, etc. are wanted to make paper." Lunt, being the local agent for the *News* which was printed biweekly, wrote another article on Dec. 29, 1853, which appeared in the paper February 2, 1854. The article follows:

Editor of Deseret News . . . Dear Sir:

Feeling assured that a few lines from this part of the Territory would not be objectionable to the readers of your valuable paper, I will give you a few ideas of how we are situated.

The weather has been delightful till within two weeks, since which time we have had some snow and very cold nights, but again the smiles of pleasant sunshine are with us. This good weather has improved the completion date of our City wall which will be finished the present week. The festivities of Christmas are laid aside till this is done and the brethren seem united to see this work accomplished, with the gates hung. Then we shall feel men-like, having done our duty before indulging in merrymaking.

We have built an excellent school house, 60 feet by 25 feet, where we hold our meetings. It was

dedicated on Christmas day, which day will long be remembered among us.

In the morning the Indians [Pihedes], to the amount of some 300, women and children included, gathered into the Fort. We preached to them in their own language and made them a donation of an ox, with some vegetables and flour. After, they went away rejoicing. Some of them were from the south and appeared very friendly, and a good spirit seemed among them towards us.

Schools are established for learning the Indian tongue and Brother Nephi Johnson is fulfilling his mission teaching the missionaries. Sunday, day and night schools are being started, that all classes may be instructed in useful branches that we may, one and all, be serviceable in rolling forth the great work. [Lunt was on the Examining Committee for the schools in the County, along with W. H. Dame and J. H. Martineau]. The Iron Works have stopped for the last few weeks to enclose the Fort, but have again commenced operations.

There is some snow and considerable ice in the canyon by which the coal operations are considerably retarded, but efforts are being made for a busy spring and summer that we may not be behind any settlement in the mountain for farming operations, and I assure you the Iron Works will be pushed forward with energy by its enterprising manager.

We have surveyed a new field of 1000 acres west of the present one. The brethren who have lately come in have not generally taken more than 10 or 5 acres. We are especially instructed to fence it with a good picket fence that our crops may be secure. Every man feels that he should be somebody in this community, that something be required of each to advance the Kingdom of our Father.

The Indians have not troubled us much--there were a few Pauvants here a week ago who had thieving propensities, but they have left and all is peace. We keep a good lookout for them. The military regulations are strict, and all seem determined to follow counsel that we may be saved thereby.

Respectfully, I remain your brother, Henry Lunt

John D. Lee wrote a letter to Brigham Young which was published in the February 16 edition of the *Deseret News*. The letter contained the following:

On Sunday before Christmas the people voted to enclose the City with walls, bars, and gates before they should dance and make merry, and from that time on a general rush was made until the gates were put up. This was accomplished on the 5th of January. The four wards which comprise the City had the privilege of the meeting house, two days each.

In the same letter Lee, who was closely associated with the Indians, described a conflict between the Navajos and the Pihedes. Quite a few Navajos assembled outside of the wall near Lee's house, while the Pihedes were inside the Fort. The Navajos shot a Pihede in the head, and the Pihedes were demanding the murderer. Lee wrote:

Brother Little and I stood on the Fort wall, we had the wall between us and, because the Pihedes had helped us build the wall, we had promised them protection within the Fort. The Pihedes were persuaded to forgive the Navajos, and all was peace.

January 24: On the 20th, a wind storm from the southwest blew down some 15 to 20 rods [about 300 feet] of our Fort Wall on the north and south lines.<sup>10</sup>

It was necessary to restore the damaged wall as soon as possible

to provide the needed protection for the settlers. This required many hours of labor.

It was a City Ordinance that "No person or persons shall cut or make any hole or doorway through the wall of this Fort without making a door or shutter, bullet proof, and that must be with the advice and consent of the overseer."

1. George K. Bowering, "George K. Bowering Journal," 1853 Entry, S.U.U., p. 165, Special Collections Library, Cedar City, Utah.
2. Evelyn and York Jones, *Mayors of Cedar City*, (Salt Lake City, Utah: Woodruff Printing Company, 1986), p. 20.
3. Karl Larson, *Erastus Snow*, "The Iron Works In Iron County."
4. Evelyn and York Jones, *op. cit.*, p. 10.
5. George K. Bowering, *op. cit.*, p. 168.
6. Andrew Jenson, *L.D.S. Journal History*, November 30, 1853, "James Whittaker Report."
7. Karl Larsen, *Erastus Snow*, "The Iron Works," p. 251.
8. *Ibid.*, p. 251.
9. William R. Palmer, "History File," Collection B-33, S.U.U. Special Collections Library, Cedar City, Utah.
10. *Deseret News*, February 16, 1854, Salt Lake City, Utah.



## CHAPTER XII

### FREMONT AND THE WINTER OF 1854

**J**ohn Charles Fremont was a man of multifaceted talent. His most monumental success came as an explorer in the West, although he had been a California Senator, a Civil War general, a presidential aspirant and the Territorial Governor of Arizona. He led men across the plains and Rockies under conditions of hardship and privation five times and, through narratives, publicized the West to a nation hungry to know about this vast wilderness. He was the first to describe and explain the great climatic and geological differences between the east and the west. His greatest contribution to Utah was the discovery and naming of the Great Basin as a geologic and geographic entity. Because he explored the area's perimeters, he discovered that, although large streams flowed in, no rivers ran from the area to the sea. His perceptive analysis of this phenomenon was the first recognition of the great power of evaporation in the region. He also established the correct elevation of the Great Salt Lake at 4,200 feet. After extensively exploring the lake, his party boiled down five gallons of lake water and produced fourteen pints of very white and fine-grained salt.

An exploring expedition required organization and, as a leader, Fremont provided this. He handled logistics, oversaw the mapping, conducted the geodetic surveying, arranged the defense and

maintained the records. He regarded it as routine to take readings on the stars late at night, sometimes standing waist-deep in snow. His maps were used by thousands of immigrants on their travels to Oregon and California. Fremont's report containing the description of the Great Basin was submitted to the Chief of the Bureau of Topographical Engineers in 1845 and ordered by Congress to be printed. The publication was very popular. Fremont's descriptions of the topography of the west were undoubtedly influential in the Saint's decision to settle in the Salt Lake Valley.<sup>1</sup>

Fremont launched an expedition in October 1848, to establish the feasibility of a railroad to the Pacific, which terminated in disaster in the snows of the San Juans in Colorado. In 1853 Congress appropriated money for five Pacific railroad surveys. Failing to land a spot at the head of one of these surveys, Fremont decided to go on another winter expedition at his own expense. He wanted to show that winter snow was not a deterrent to such a railroad route and, in the process, cover himself with glory. He recruited a party of twenty-two men. The expedition included the American-born, Jewish-Portuguese artist and daguerreotypist, Solomon Nunes Carvalho, whose narrative is the only source of detail about this adventure. Ten Delaware Indians were among the party. "A more noble set of Indians I never saw," wrote Carvalho, "the most of them six feet high, all mounted and armed."

The expedition got underway on Sept. 22, 1853, from the St. Louis area. They traveled up the Arkansas River, worked their way over the Rockies and down the western slope into Utah. Before reaching the Green River, they diverged south and crossed the river near the mouth of the San Rafael and wandered through unexplored country to Circle Valley on the Sevier River, and ultimately reached Parowan in the southwest corner of the present state of Utah. Carvalho chronicles vividly the sufferings of the little party as they doggedly pushed through the wintry wilderness, sometimes encountering raging snowstorms with temperatures as low as thirty degrees below zero. On one occasion the lead mule slipped on a snowy mountain slope and tumbled, head over heels, several hundred feet to the bottom of a canyon, carrying fifty other mules with him.

Fortunately, only one mule was killed, but it took a full day to recover the baggage. The crossing of the east fork of the Colorado River was attended with much difficulty and more danger.

Steadily the expedition's food supply dwindled and couldn't be replenished on a regular basis, because of lack of available game. Once they had a beaver for breakfast, a porcupine for supper, and a coyote for another meal. They collected cactus leaves and ate them by burning off the spines in the fire. Soon it became necessary to kill their horses for food, at which point Fremont called the men together and exacted a solemn pledge that, regardless of the extremity, they would not resort to cannibalism, as some may have done on a previous expedition.

Some of the men began to lag behind as suffering became more acute. Finally, Fremont ordered them to leave all the extra baggage behind so they could ride the horses and mules. During that night in Circle Valley, standing almost to their waist in snow for hours, he and Carvalho made astronomical observations. The veteran explorer concluded that Parowan, the small Mormon settlement only forty rods square, was three days travel away. Reaching it was a feat in itself, and almost at the very hour of triumph near Mule Point, one of their men, Oliver Fuller, died in the saddle. They arrived in Parowan on February 8, 1854, and the Mormons opened their homes to these dirty, half-starved men.

Fremont stayed with Stake President J. C. L. Smith's family and Carvalho stayed with the English shoemaker, William Heap and his family. The secretary of the territory, Almon W. Babbitt, had stopped in this walled village of a hundred families en route to Washington, by way of California, and Fremont was able, not only to borrow money from him, but to send letters home with his company. Fremont continued his journey the last of February and arrived in San Francisco in mid April.<sup>2</sup> Carvalho, too weak to continue, remained in Iron County and wrote the following about the expedition:

I was ill; I was so much enervated by diarrhea that my physician advised me not to accompany the expedition, as the exertion of riding on horseback

would have completely prostrated me. My digestive organs were so much weakened and impaired by the irregular living on horse meat without salt or vegetables that I was fearful that I should never recover. I left for Great Salt Lake City in a wagon belonging to one of a large company of Mormons who were on their way to 'Conference.' I was so weak that I had to be lifted in and out of the wagon like a child. To the kind attentions of Mr. Henry Lunt, President of Cedar City, Coal Creek, and his lady, I was indebted for some necessaries such as sugar, tea, and coffee which it was impossible to purchase. They also offered me the use of their wagon which was better adapted to an invalid than the one I occupied.

After 10 days, passing through all the different Mormon settlements on the road, we arrived at Great Salt Lake City on the night of the 1st of March 1854. I called on Governor Young and was received by him with marked attention. He tendered me the use of all his philosophical instruments and access to a large and valuable library.

The city is immediately at the base of a high range of mountains. An adobe wall twelve feet high, six feet at the base tapering upwards to 2 ½ feet, entirely surrounds the city enclosing an immense area of ground for pasturage, etc., thus protecting the people and cattle from the aggression of Indians. Most of the dwelling houses are built a little distance from the sidewalk, and to each dwelling is appropriated an acre and a quarter of ground for gardening purposes. I may say, all the real estate in the valley is the property of the Church, for the proprietors have only an interest in property so long as they are members of the Mormon Church and reside in the valley.

During a residence of ten weeks in Great Salt Lake City and my observations in all their various

settlements, amongst a homogeneous population of over seventy-five thousand inhabitants, it is worthy to record that I never heard any obscene or improper language; never saw a man drunk; never had my attention called to the exhibition of vice of any sort. There were no gambling houses, grog shops, or buildings of ill fame in all their settlements. They preach morality in their churches from their stands and what is as strange as it is true, the people practice it.<sup>3</sup>

Among the conference group were some of Henry Lunt's friends --President John C. L. Smith, Col. James A. Little, Major John D. Lee, Samuel West, and James H. Marteneau. Henry and Ellen received their endowments in the Endowment House while in Salt Lake City on March 8, 1854. They were sealed by George A. Smith eight months after their marriage and now, two years later, received their endowments.<sup>4</sup>

There were approximately 7,000 members present at Conference where President Heber C. Kimball conducted and spoke of plural marriage, declaring its divine origin. "Many of you have fought it," he said, "You may continue to fight it until you go down into your graves, and it will still continue to be the work of God and will still continue through all eternity."<sup>5</sup>

Erastus Snow was called on a mission to St. Louis and Orson Pratt to Cincinnati during one of the meetings. Also, a dozen men were called to go on missions to England, but were not to leave until summer. Those called were: Franklin D. Richards, James A. Little, George D. Grant, Joseph A. Young, William H. Kimball, William G. Young, Edmund Ellsworth, Henry Lunt, William G. Walker, Robert W. Wolcott, Benjamin Waldron and Cyrus H. Wheelock.<sup>6</sup>

Carvalho, determined to go to California by the southern route, completed his arrangements and decided to proceed, by invitation, with the party of Governor Young who usually paid an annual visit to each of the different settlements to the south. The group consisted of a large number of wagons and mounted horsemen. They left Salt Lake City on May 5, 1854. Carvalho's account continues:

We entered Parowan about 5 o'clock, May 17, and I was affectionately greeted by those persons who administered to my sufferings some weeks before. I had changed so much and grown so fat that not one of them knew me. Mrs. Heap, my old landlady, could not believe I was the ugly, emaciated person whose face she washed only three months before. Parowan contains one hundred families, five hundred head of cattle, one hundred and fifty horses and mules, and three hundred sheep. John C. L. Smith is President. Lewis is Bishop, and John Steele is Mayor.

Our party arrived at Cedar City, Coal Creek at 2 o'clock on the 18th. Mr. Henry Lunt, a well-informed and generous-hearted Englishman was, it is supposed, the first white man who ever entered this valley or the river of the Great basin [to stay] with twenty-two men. He arrived at the present site of the city two years and a half ago to form a settlement. Cedar City now contains one thousand inhabitants, fifteen hundred head of cattle, and a large number of horses, mules and sheep.

The city is half a mile square and completely surrounded by an adobe wall twelve feet high, six feet at the base, and two and a half at the top; the building of the wall was attended by a great deal of labor. The persevering industry of these people is unsurpassed. A temple block is in the center of the city covering twenty acres of ground. The building lots are each twenty rods by four rods. The Iron Works are in successful operation, and all the railroad iron necessary to complete a road from there to San Bernardino can be procured here.

This city is destined to become a great place of business and, in case the Pacific Railroad does not come through or near Great Salt Lake City, it will be the channel through which all importations for the

Territory of Utah will come, it being only about four hundred and fifty miles from San Diego on the Pacific coast, a distance frequently traveled in ten days.

I renewed my acquaintance with the President, Henry Lunt, with much pleasure, and I remained at his house during my stay and, to himself and kind lady (they are among those who deprecate the spiritual wife system), I was indebted for many little attentions and civilities. Mr. Lunt was about visiting the city of New York on his way to England, and I gave him a letter of introduction to my family which he delivered afterwards in person before I arrived home.

Years later in 1888, while living in Arizona, Fremont was asked to introduce Kate Field, an actress and journalist, who was lecturing on the vices and evils of Mormonism. Fremont refused to take part in this public meeting. "I cannot do it," he said, "The Mormons saved me and mine from death by starvation in '54."<sup>7</sup>

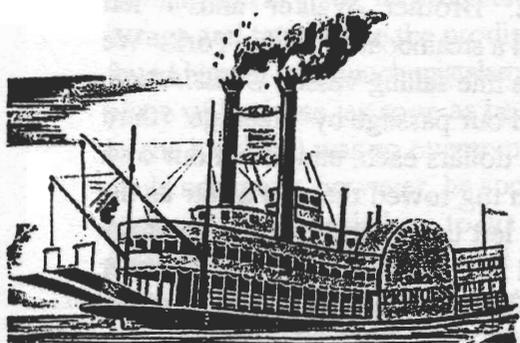
1. Utah Historical Society, "Fremont Expedition of 1853," *Utah Historical Quarterly*, (Salt Lake City, Utah: 1976), p. 295.
2. *Ibid*, p. 299.
3. S. N. Carvalho, *Travel and Adventure in The Far West*, S.U.U. Special Collections Library, Cedar City, Utah, p. 143.
4. John G. Chatterley, "Family Group Sheet," Lunt Genealogy Research.
5. Matthias F. Cowley, *Wilford Woodruff, History of His Life*, (Salt Lake City, Utah: Bookcraft, 1964) p. 356.
6. *Millennial Star*, Magazine Collection, July 1854 ed., L. D. S. Institute Library, Cedar City, Utah, Page 460.
7. Utah Historical Society, *op. cit.*, p. 302.



### **HENRY LUNT**

**October 1856 in England**

"Brother Weigeland, a member of the L. D. S. Church from Norway and an artist, volunteered to paint my portrait in oil colors and kindly presented it to me. It was exhibited in a picture shop for some time and was said to be worth ten pounds."



## CHAPTER XIII

### THE CALL TO ENGLAND

**E**lder Lunt left Salt Lake City for St. Louis on July 8, 1854, accompanied by Erastus Snow, Orson Spencer and others. Snow wrote the following entry in his journal:

August 6: The journey thus far has been prosperous and pleasant. No Indians have bothered us, but we have fought some fierce battles with mosquitoes which have been so annoying since we struck the Platte bottoms that both ourselves and animals have been well nigh devoured.

While crossing the plains Henry Lunt turned thirty years old on July 20, 1854. He kept a journal from the time he left home until he returned home from his mission to England. He wrote the following about the trip:

In August, 1854, I went to Pittsburgh and from there to Philadelphia where I met Brother Walker, another missionary, and we visited the Saints. Brother Winters was very kind to me and gave me five dollars and a fine pair of boots. He got up a farewell party

and invited a number of saints to a sumptuous supper.

September 22: Brother Walker and I left Philadelphia on board a steamboat for New York. We decided to sail on the fine sailing vessel, *Constitution*, to Liverpool and paid our passage by 'steerage' [third class passage], eight dollars each, and found our own provisions. A steam tug towed the ship as far as the floating lights, then left us to wind our way over the Atlantic by wind and sail. No sooner had the steamer left us when the wind began to blow a brisk breeze, and the noble vessel began to rock. I commenced to be seasick and continued so for the first week.

We arrived in Liverpool October 15, making a speedy and successful voyage from New York to Liverpool in eighteen days. A man who was supposed to have stowed away on the ship at New York was found dead in the hold, and some cotton bales had covered him as the cargo had moved.

After they arrived in Liverpool, a tender took the passengers and luggage from the ship to the Custom House. They walked to the office and were warmly received by Brother Franklin D. Richards and several others. An account told by Henry's daughter, Henrietta, indicated that when he left Salt Lake City, "Henry wore his best which was a broadcloth coat, moccasins, and a pair of pants made from one of Aunt Ellen's, his wife's, blue serge skirts." Brother Richards loaned Henry some money to buy new clothing, apparently observing his homemade clothing. Henry then went to Cheshire and visited his mother who was staying with Mr. and Mrs. Davenport, a cousin and his wife. Davenport was a wealthy and independent gentleman who lived at the Oaklands, a most magnificent place. Henry wrote about the visit:

Mother was delighted to see me again. After spending a few days with her, I went to Birmingham to see my brother, Richard, who was a merchant doing

a large and prosperous business. When I first left Birmingham in 1850, he predicted that I would return in rags and tatters like the prodigal son, but in this he found himself very much mistaken. When I entered his place of business, as soon as he saw me, he took me by the hand and was so overcome by emotion that he could not speak; however, he soon sent the porter for a cab and accompanied me to his fine residence, some three miles distance, and he and his wife and children were exceedingly glad to see me and they treated me very kind. The next morning I accompanied my brother in an omnibus to his mercantile establishment in town. From my appearance, being so well dressed and having a handsome trunk, which Brother Walters of Philadelphia kindly made me a present of, and wearing a neat little finger ring that was given to me in Saint Louis, I think my brother had an idea that I had been to the gold mines in California and had become rich and had seen the error of my ways in joining the Mormons and had come back to stay.

Just as we were about to enter his store, my brother said to me, 'Well, Henry, what are you going to do now you have come back?' I said, 'I have returned as a missionary Elder of the Church of Jesus Christ of Latter-Day Saints to preach the Gospel without purse or script.' 'Why,' said he, 'have you got no money?' I said, 'I have a few shillings in my pocket, that's all.' He then went into the counting house and opened the safe and took a new five pound Bank of England note and ten new half sovereigns and put into my hand. I thanked him and put them in my pocket. I had no sooner done so when a very different spirit took possession of him, and he made use of very bad language about the Mormons. I wished him good morning and thought I would call again when he would feel to be himself again. I went to the post

office and got a money order for six pounds and sent it to Brother Franklin D. Richards at Liverpool to pay him back the money he loaned me for my clothes, feeling very thankful to our Heavenly Father for opening up my way so soon and unexpectedly.

I spent about a month in visiting relatives in Cheshire, Staffordshire, and Birmingham and bore a faithful testimony to them of the truth of the work of God. My dear mother gave me a sovereign; my sister, Jemima, gave me five shillings; and my brother, Richard, gave me another sovereign--also, Mr. George Peter Hale gave me a sovereign. While in Birmingham I called to see my brother, John, who was living there at that time, and while there my old sweetheart, Martha Bristol, called to see her sister, John's wife. Martha had married a merchant by the name of Husband. While we were both glad to see each other, I very much regretted to see that she felt very unhappy. She invited me to go and see her, but I did not think it was wise for me to do so. During a subsequent visit at my brother John's, his wife told me that her sister, Martha, had fretted and cried considerably since she saw me, and Martha's husband told her that she had better go back with her old Mormon sweetheart and he would give her 500 pounds to go with me. I never saw her but that one time during my whole mission in England.

Henry received an appointment to labor in the South Conference under the Presidency of Pastor Chauncy G. Webb. He left Bristol November 22, 1854, and went to the beautiful little town of Taunton, the County Seat of Somerset, which had a population of 15,000. The Taunton Branch was raised up by Elder William C. Dunbar and had but a few members of the Church scattered through a large district of country. The clergymen and sectarian ministers in the town published and circulated two pamphlets against the Latter-day Saints. They also

held a meeting and wanted Henry to leave; but the Minister of the Church of England would have nothing to do with it, so they did not pursue their plans. Henry baptized eight new members into the church during the month that he was assigned to this district.

Franklin D. Richards was the President of the English Mission during this time and had also been one of the General Agents and Managers as well as the Secretary of the Desert Iron Company which established the Iron Works in Cedar City, Utah in America. He and Henry spent time discussing the problems and successes of the iron operation since Henry had been the Clerk and one of the main supporters of the operation. They published a seven-page article about the iron industry in Iron County in *The Latter-Day Saints Millennial Star*, a publication which was circulated in England. This article was published January 6, 1855, while Henry was in the South Conference and could meet often with President Richards. The report was written to inform the stock-holders of the three-year history of the work accomplished at Coal Creek. It contained an update from Isaac C. Haight, Manager of the Iron Works, written September 4, 1854, after Henry had left Cedar City. Haight described the new blast furnace in Cedar City as being twenty-one feet square, built at a cost of \$3,782.42. They had enlarged the water wheel four feet and made circular cylinders three and one-half feet in diameter which will give a blast of two and one-half pounds to the square inch. They were also building six coke ovens and intended to add more.

Part of the incentive for this publication about the iron in Utah was detailed by Haight in the following letter:

The furnace is said to be as good a furnace as they ever saw in England, or any other county. We hope the brethren in England and Wales will come forward to our assistance and take shares, and send an engine and goods to help us.

President Richards included a report from the architect of the furnace, Elias Morris, and stressed the urgency of manufacturing iron in the "new world." He wrote:

We feel to urge upon all who desire to build up Zion, and have capital in their hands, to appropriate a portion to strengthen the operations of the Iron Company. There is ample room for profitable investment of capital. Iron can be made in Utah, for it has been done.

The publication was concluded with a quote from Brigham Young, as follows:

We shall never give up what we wish to perform. The Lord guiding and directing us, we shall continue our operations until we manufacture everything we wish to eat, drink and wear in the midst of these mountains so that we shall not be under the necessity of going to any other place in the whole earth to get anything we wish to consume.

Haight noted in his journal in April 1855 that the furnace was working well and had turned out as high as 1700 pounds of good iron in four hours.

About this time Henry, still working hard to convert the people of England to the church, received an appointment from President Richards to preside over the entire South Conference with headquarters in Bristol. Henry wrote the following about this assignment:

I found most of the Saints in Bristol very poor and the Conference very much in debt to the Liverpool office for books. On making a close investigation through the conference, I could not find a single person who could emigrate even as far as to the United States, to say nothing of going through to Utah. Brother Atwood and I walked to the city of Bath and then on to visit the branches in Devonshire. I walked eighty miles during the past week. There

was a good sized branch of the Church in South Molton and, as there were some existing difficulties, my visit was much needed and much good was done. When I had walked to Barnstable, twelve miles from South Moulton, I took off my shoes and found my socks quite wet with blood through walking so much. I traveled on foot for several hundred miles during the months following, visiting many small branches and preaching the Gospel when an opportunity offered, some of the time in company with Pastor Millen Atwood and at other times with some of the traveling Elders.

I left Leeds on January 26, 1855, for the town of Hull in company with Brother W. G. Young. While there I met with quite a number of people who were well acquainted with my dear brother, Thomas, who was the youngest child in the family and had ran a business in Hull for some few years. In looking over the records of the Hull Branch, I found my brother's name recorded as being baptized by Elder Hugh Findley on April 27, 1851, and confirmed by him on the same day.

Henry went to see the man, Mr. Cook, who had bought his brother's business for twelve hundred pounds, which was about six thousand dollars. He informed Henry that Thomas had left for Australia with the intention of eventually going to America to make his home in Utah. Henry wrote the following about Thomas's trip and the subsequent problems that took place:

He [Thomas] sailed from *Liverpool* the 19th of January, 1854, on the new *Iron Clipper* sailing vessel. The ship was wrecked in the Irish Channel, about thirteen miles from Dublin, two days later and 400 to 600 souls perished. My brother had his wife and eight-year-old son, David, and a servant girl along. I was

informed by my brother, Richard, that a short time before the dreadful calamity that my brother, Thomas, came up out of the saloon cabin and addressed a gentleman by the name of Cutts as follows: 'Mr. Cutts, this ship will be wrecked.' At the same time, taking some insurance papers from his side coat pocket, he said, 'You will be saved, but I will be drowned, and I want you to give these papers to my brother, Richard, of Birmingham.' Mr. Cutts did so, showing that my poor brother's prediction had its literal fulfillment. A Sister Greensides of Hull gave me a Book of Mormon which belonged to Thomas, which I very much prize.

Mr. Cook, the owner of Thomas's business, spoke well of him. He said that everyone liked him and that he was an honorable and upright young man. Thomas had made it known that he did not feel altogether well satisfied about going on this trip, and the night before he left he actually wept aloud. Mr. Cook said that when news of the ship wreck reached them the store was crowded with people making inquiries. Henry noted that he and Thomas were more attached to each other than any of the others in the family and that Thomas's wife was bitterly opposed to Mormonism.

While Henry was in Bristol a special conference was held on May 20, 1855, back home in Cedar City, under the direction of President Brigham Young. Wilford Woodruff, who was present, wrote the following about what took place:

It was moved by President Young that Isaac Haight be appointed the President of this [new Cedar] Stake of Zion which embraces Cedar City, Harmony and Johnson's Fort. As the twelve High Counselors of this Stake of Zion, Jonathan Pugmire Sr., Robert Wiley, Samuel White, Richard Harrison, Perry Liston, Ira Allen, Samuel Lee, Laban Morrel, Rufus C. Allen, Thomas D. Brown, Joshua T. Willis and Charles

Hopkins were chosen and ordained. Counselors to President Haight in the Stake were Jonathan Pugmire and John Higbee.

President Young made the following remarks at this conference, which were written in the Cedar Records:

The spirit of the people is rather dull. Making iron is as holy a calling as to go preaching the Gospel to the nations of the earth.....I don't want to raise a particle, if the damned infernal gentiles are coming here to eat it up. I would rather live on roots and the mountain elk, deer and cattle than see their infernal--here again, for they are the very scum of Hell and would cut the throat of every man and woman and child here if they had the power.

President Young, once again, advised the people of Cedar Fort to move the townsite because the fort was located on the flood plain where it was obvious that the waters from Coal Creek would do, and had done, excessive damage. There were great boulders and driftwood that had accumulated along the stream bed which the settlers would have to remove. Young advised the settlers to move one mile nearer to the mouth of the canyon. That afternoon he planted his cane (on the corner of the present 200 North and 200 East) and said, "This will be your townsite. Build south and west of here--no farther north." However, several years elapsed before the old site was completely vacated. Some residents even chose to leave the settlement rather than move again.

When the Cedar Stake was organized John C. L. Smith had been the President of the Iron County Stake and remained in the position of President of the Parowan Stake. Henry Lunt had been a counselor to Smith before he left for England. Unfortunately, before Henry returned home President Smith died of heart disease at the age of 33 in Dec 1855, and William H. Dame was sustained as Stake President on January 20, 1856.

The summer after Henry left for England to fulfill an L.D.S. Mission in that country the settlers were forced to contend with great challenges. Because of the hot, dry weather in 1855, hoards of grasshoppers hatched and migrated to the fields in Cedar Valley. The people fought the invaders to the point of exhaustion, but all to no avail. The hoppers went through the fields and gardens leaving the valley as bare as if it had been swept by fire. The following winter and spring of 1856 brought the darkest days that Iron County ever experienced--even the food supplies ran out. The grasshoppers returned in the summer of 1856, and devoured every green thing visible in many parts of Utah. The terrible drought, one of the severest ever known, completed the work of devastation.

The settlers waited anxiously for winter to come. The winter of 1856 was one of the coldest and wettest ever known. Cattle ranges were buried under heavy snows and thousands of animals died of cold and starvation. During the early months of 1856 many of the inhabitants were driven to digging roots in order to survive until harvest time came. Andrew Neff wrote in *The History of Utah* that there was not much run-off in the creeks the spring of 1857. He painted a very grave picture of Cedar City's situation as follows:

Last winter [1856-87] the snow was still deeper [than the year before], and this spring there is still less water in the creeks. Add to this the last three seasons that the crops have been eaten up by grasshoppers and blue worms or filled with smut. The future promises nothing better, but with the continual influx of population they [the residents of southern Utah] must either constantly find new valleys to settle or starvation and removal will be inevitable. They have fiercely battled with obstacles thus far in their strife with nature. A few more seasons such as their last three will effectually starve them out.

Most of the residents renewed their covenants in the Gospel by re-baptism in keeping with the general reformation which took place

throughout the Church. The saints were asked to reform and everyone was required to observe the laws of God more fully. Each person who erred was chastised by his or her Bishop and was required to make restitution for any wrong-doing. There was some apostasy, but most were humbled and tried to improve during these troublesome times of famine and strife. Henry Lunt's wife, Ellen, was secretary for the Female Benevolent Society during Henry's absence, and became privy to much of the information about many of the problems that occurred.

Henry received mail from home only intermittently, but probably was informed by Ellen of the happenings at home. It was difficult for him not to worry about the situation of the settlers. Henry spent approximately a year and a half in the South Conference, and then he left for Newcastle upon Tyne where he was to take charge of the Carlisle and Durham Conferences. He had become well-acquainted with many Saints and they met and expressed their love and devotion for him and were complimentary of his wisdom and kindness. Henry wrote the following in his journal:

On October the 20th, 1856, I attended the Sheffield Conference by invitation of Elder William G. Young, afterwards attended the Nottingham Conference by invitation of Apostle Ezra T. Benson, and then we went to Birmingham where we visited my dear old mother at Mount Pleasant, Staffordshire, and laid our hands upon her head and blessed her, Brother Benson being mouth. On my return to my field of labor, I received the *Millennial Star* [a Church publication] containing a list of releases and appointments, and found the welcome news of my being released to return home the following year. Elder William J. Smith of the 7<sup>th</sup> Ward, Salt Lake City, was appointed to succeed me. I took him to most of the travelers in the three conferences to introduce him to the Saints.

Brother Dan Weigeland, a member of the Church and an artist from Norway, volunteered to paint my

portrait in oil colors which he did and kindly presented it to me. It was exhibited in a picture shop window for some time and was said to be worth ten pounds.

Henry was "Pastor" of the Newcastle Upon Tyne, Carlisle and Durham Conferences during 1856, and a great many people were baptized into the Church there. He was instrumental in helping to raise a quantity of money through contributions, and he liquidated a large debt at Liverpool as well as added to the Temple and Emigration Funds. All the tithing money was sent to the President of the European Mission at Liverpool. Henry visited the South Conference and the Birmingham Conference and then went to London in response to an invitation from Apostle Ezra T. Benson who was sick. Henry administered to him which seemed to help greatly.

After spending several weeks in London, Henry traveled to several other cities and visited friends and relatives. One of the places he visited was the Newcastle upon Tyne Conference which included Carlisle, England. Earlier, while he was serving in this area, he conducted and preached in a conference in June, 1856. At the close of the meeting a young woman, Mary Ann Wilson, came up to him and expressed her satisfaction with his sermon and told him that "it appeared that he had been acquainted with all she had been anxious to know for some time and he had answered every inquiry in her mind." She became more interested as she continued to investigate the Gospel, and a deep friendship grew between them. After she was baptized July 27, 1856, by Elder Thomas Adams, her family disowned her. Henry advised her to sell her personal belongings and join the saints going to America which she did, and sailed from Liverpool on March 28, 1857, on board the *George Washington* which had 817 saints on board, bound for Boston. During the last visit to Carlisle Mary Ann Wilson gave Henry a poem which she had written and inscribed to Mrs. Henry Lunt:

#### A SIMILITUDE

In Ephraim's vale, a floweret bloomed  
Surpassing lovely was its hue;

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#### A SIMILITUDE

In Ephraim's vale, a floweret bloomed  
Surpassing lovely was its hue;

It spread its fragrance all around  
The pleasant spot on which it grew  
Yet, so lovely and so sweet,  
'Twas full of grace and modesty,  
And strove to hide its loveliness  
From the rude gaze of passers by.  
But there was one of beauteous form,  
Of graceful mein and noble birth  
Who chanced to see its tiny head,  
And not because in gorgeous tints  
Of dazzling beauty 'twas arrayed,  
But for the unassuming grace  
That threw a halo round its head.  
But when he saw its tender stem  
And thought on storms that might arise  
And blight its lovely beauteous bloom,  
He gently plucked the dear loved prize  
And in his bosom safely placed  
This sweet and fragrant flower,  
And there it blooms secure from harm  
And every blighting power.  
This flower an emblem is, of her  
Who is the hope, the joy, the life,  
Of one of Israel's noblest sons  
His dear and fondly cherished wife.  
Oh, still may she in beauty bloom  
And dwell in peace and sweet content,  
And bless with pure devoted love  
Her honored husband, Henry Lunt.

Henry stayed in England until April 25, 1857, traveling with Ezra T. Benson to various conferences. He arrived in Liverpool barely in time to board the sailing ship, *Westmoreland*, which had moved out of dock ready to leave when he arrived. Mathias Cowley was appointed to the position of President and Henry and Brother Lillenquist were appointed Counselors over one of the four wards

which were organized on the ship. There were 539 Scandinavian Saints out of a total of 575 passengers on board. Henry was often invited to eat with Captain Decan in his cabin. The voyage from London to Philadelphia was made in five weeks. They arrived at their destination on Sunday afternoon, the last day of May, and the Captain expressed that he was pleased with the good order and conduct of the L.D.S. passengers. Henry went ashore with several other brethren to see Angus M. Cannon who was presiding over the Church there. The company left on the Baltimore and Ohio railroad on June 2, 1857, fare being \$10.50 for adults. It took a week to reach Iowa City where they met James A. Little and a group of elders at the camping ground. Henry and Brother Cowley left the emigrant train at Rock Island and took an express train to Iowa City to arrive there in time to prepare for the emigrant train. A number of the Saints started out with hand carts the evening of June 12 and camped about three miles away. The next day Henry, Brother Little and several others went out and organized them by appointing Elder James P. Park as Captain of the handcart company which consisted of two groups with 200 persons in each. They appointed a Captain over each group along with a clerk and an interpreter. On June 13, Henry wrote the following account:

On leaving the camp [outside of Iowa City], I stood up in a wagon and swung my hat and gave three cheers for the handcart company and said, 'God bless them,' which was responded to by a tremendous and loud 'amen' by all the company. I had very peculiar feelings in seeing them start, and could scarcely refrain from shedding tears as well as laughing, for it was certainly a very peculiar sight--such a one that I never saw before and truly I felt like asking our Heavenly Father to bless them, as they had a journey of some twelve hundred miles before them, having to wade many rivers and cross the plains which were inhabited only by wild Indians, buffalo, and wild beasts.

Monday, June 15: I left camp in company with Elder James Little per railway for St. Louis for the

purpose of purchasing supplies for to fit out the companies of saints at Florence on the Missouri River near to the old Winter Quarters (The railway went only about fifty miles to Muscatine]. We stayed at Muscatine until eleven p.m., when we went on board the U.S. Mail steamboat, *Ben Campbell*, and resumed our journey on the Mississippi River. We passed Nauvoo next morning on the eastern banks of the river and, as I gazed on the remains of the once beautiful temple and the houses which were built by the industry of the saints and now inhabited by wicked gentiles and the temple which was built and dedicated to the Lord now lying in ruins with only one end standing, I reflected on the times that were passed and the persecutions of the saints and, then again, on the future with the satisfaction of knowing that the Lord will avenge the wrongs of His people and the blood of His servants which has been shed by wicked men. As I was deeply meditating over the above named scenes, looking at the famed city from the hurricane deck looking where I was standing as the boat glided down the 'father of waters,' one of the cabin passengers came and stood by my side and commenced talking about Nauvoo and the Mormons. He said that Brigham Young and all the leaders deserved to be killed off, and manifested the same hellish spirit in him as did the demons who persecuted and slew the saints in the days of Joseph. The first opportunity I had, I resorted to a place which was about as high as I could get, being by the pilot house, I took off my hat and offered up a prayer unto Israel's God for this said man and all such enemies to God's people. Stayed four hours at Keokuk and went on board the beautiful steamboat, *Keokuk*, and arrived at St. Louis the next day at eleven a.m. where we met with Elder Horace Eldredge and several brethren.

Next day, June 18, 1857, twenty-five brethren from Utah arrived in St. Louis on missions to the States, Europe, and Africa. They reported fifty others who had not arrived in St. Louis. The whole of them had crossed the plains with handcarts and appeared healthy and strong and in excellent spirits. While in St. Louis I assisted Brother James A. Little in transacting business for the emigration of the saints over the plains. I traveled from St. Louis to Florence, Nebraska Territory on the steamboat, *S. A. Ogden*, which was carrying 59,615 pounds of freight, as well as a number of saints who had steerage passage. The captain gave me a saloon cabin, passage free. The river was rising very fast and the current was so strong that we made but slow progress. I was told that in a distance of twenty miles on the Missouri River we passed no less than 32 sunken steamboats which had run against snags. While we were taking on wood at a woodyard, the steamboat, *Oceana*, came by with 200 U.S. Troops aboard and a quantity of mules and wagons. I was informed that they were bound for Fort Leavenworth, thence to Salt Lake City, and that there were 3000 going there to protect the new governor, Alfred Cummings, and enable him to enforce the law. Much excitement has been raised against the Mormons by the evil and lying reports of Judge Drummond and others of the U.S. officers who have returned from Utah because they were not allowed to practice sin and iniquity.

We arrived at Florence [Omaha] on June 30th, and from the 30th of June until the 12th of July, 1857, I was very busy hauling freight from the steamboat to the warehouse and dealing out provisions to the emigrants and otherwise assisting them. I attended several preaching and counsel meetings.

I started this morning, July 12th, in company with

some fifty other brethren and sisters for Salt Lake Valley. There were nineteen wagons in the company, all ox teams. I had two yokes of cattle and one wagon and three passengers with their luggage and provisions. The passengers were Sister Sinclair (a widow) and her daughter, Jane, and Brother, Richard Newness. Sister Sinclair was a very worthy woman from North Shields whose husband had been a sea captain. She and her daughter had come as far as Florence but, for want of means, could not proceed any further and, as she had been very generous in entertaining the Elders for many years, I felt it to be my duty to assist them by taking them with me. Brother Newness, who gave me forty dollars for his passage and provisions, and I slept on the ground under the wagon all the distance of a thousand miles over the plains, and widow Sinclair and her daughter slept on my feather bed in the wagon. We encountered many heavy thunder storms during the journey and sometimes the water would run under our bed under the wagon. We camped on the Big Pappio Creek the first night from Florence and effected an organization of which I was Chaplain.

July 19: We crossed the river in the afternoon which is a very difficult stream to cross owing to the quicksand. We had to hitch from six to eight yoke of cattle to each wagon and we all got over safe by dark. I waded the river, which is about half a mile wide with very swift current, seven times.

July 31: During the last five days we have seen an immense quantity of Buffaloes--the Platte Valley has been literally black with them. We were compelled to stop our train a number of times for them to get out of the way as we were fearful of our cattle becoming frightened and stampeding. Once a very large bull buffalo was alone behind the main herd of several

thousand head, which had just crossed the South Fork of the Platte, and he came on a lope going west after the herd and, but for me firing a shot from my revolver at him in the head which turned him close by the hind end of the wagon, he would have bounded between my two yoke of oxen and, being the last wagon that day in the train, providently avoided serious results.

August 7: Camped near to a very large camp of Sioux Indians. The chief and many of his braves visited us in the evening and were very friendly. They sat down on the ground forming a large circle. We gave them some crackers, sugar and tobacco. I explained to them the best I could, through gestures, that we were Mormons and their true friends and, by and by, Indians and Mormons would be one and that they would not be oppressed and driven as they and the Mormons had been. They appeared to understand considerable and much pleased, so much so that the chief put his arms 'round my neck and saluted me with a kiss.

August 9: Drove about seven miles and camped, as the day was very hot. Some Government officers passed on the South Fork of the Platte. A few of our brethren went over to talk to them but could not learn much, only that they were going ahead of their train of supplies that was behind them. About this time, green-headed flies and mosquitoes were very annoying to both man and beast.

August 12: We passed the grave of one of our Danish brethren. The wolves had dug up the body which made it a frightful sight to behold.

August 21: We crossed the Platte opposite Fort Laramie and camped in the evening where we met Brother Samuel W. Richards and Brother Snyder who were on their way to Liverpool as missionaries. There were several other brethren along and we held a very

pleasant meeting.

August 23: We met Brother Parks with four yoke of oxen to render assistance to those who most needed it. We camped near to the station on Horseshoe Creek. There are some half dozen log houses erected here with an excellent corral for the purpose of forming a station on the line between Salt Lake and the Missouri River for the benefit of a carrying company, called the Y X Company, which had been organized in Salt Lake City by President Brigham Young. It would have, evidently, been a most excellent thing if the U.S. Government had let us alone, but, 'Uncle Sam' is sending 4000 troops to Salt Lake with the intention of killing and destroying the Saints of God. President Young, however, was determined that they should not have their own way in that matter. In consequence of this army coming, President Young gave orders to vacate all the stations and burn the houses and corrals. We held a meeting in the evening with Brother Bennett and the brethren who decided to return with us to Salt Lake.

The Company Henry was traveling with met seventy people with twenty-eight horses and ox teams at Deer Creek on August 28. This group traveled on with them. They passed the Devil's Gate station on September 2, and camped along the Sweetwater River. Henry reflected that he "saw some very interesting and romantic scenery while alone in this sequestered and remote part of the earth where the footprints of white man seldom were seen, and nothing had been molested since it rolled out of the hands of the Creator."

The Company met two men on horseback, Brothers Bennett and Holly, who said they had been to Fort Laramie as spies, pretending they were gold diggers returning to California. They had met several hundred government troops and conversed with the officers who said the soldiers were going to Salt Lake to hand Brother Brigham and Heber C. Kimball and others their writs, and they swore and cursed

and boasted of what great things they would do. Henry wrote, "They will find their boasting is in vain long before they get there."

Brigham Young sent several brethren from Salt Lake with thirty-nine yoke of oxen to help the emigration company, and they met at Fort Bridger on September 14. They also met others who had been to see President Young and were escorting Captain Van Vliet of the U.S. Army as far as the government camp on Harn's Fork. Another company, under the leadership of W. G. Young, caught up with Henry's company here, and they all started together for Salt Lake on September 18. They arrived on September 25, 1857, where Henry wrote the following:

I was invited to put up at Ezra Benson's house and supper was immediately prepared, to which myself and Brother Martin did ample justice. Vegetables and peach pie were indeed a great luxury which those only can fully appreciate who have been traveling for several months over the desert plains encountering heat and dust. After supper I accompanied Brother Martin to his mother-in-law's, Sister Moor's, in the 19th Ward, where I met with Sister Mary Ann Wilson, a very worthy and intelligent young lady who came from England from my Pastorate this year. Sister Martin went into the garden and fetched a milk pan full of peaches of the finest kind and set them before me, expressing a desire for me to help myself freely to all I could eat which truly I did, and by no means sparingly. After several hours in chatting together and rejoicing in each other's company, I retired to Sister Benson's to rest on a good feather bed which was a great luxury, especially when contrasting to sleeping on the hard ground under the wagon on the plains for nearly three months.

September 26: I went to report myself to President Young. He bid me welcome home. I had an agreeable interview of about two hours with him. He said,

‘Well, Brother Henry, go and rest yourself and get ready to go again.’ Notwithstanding the bold step he had taken in repelling the United States Army from entering Salt Lake Valley, which was sent by James Buchanan with malicious intentions towards the Saints based upon false reports by Judge Drummond, I never before saw him look so cheerful and happy. His countenance beamed and looked Heavenly, lit up by the Spirit of God, which church he is presiding over upon the earth and, may he live to see his enemies wasted away like the dew before the morning sun.

The foregoing chapter is from Henry Lunt’s Missionary Journal, pages 214 through 225. The journal was obtained from the B.Y.U. Library, Provo, Ut.--copied in 1955.



### **BRIGHAM YOUNG**

President of the Church of Jesus Christ of Latter-Day Saints

While in Salt Lake City, Utah, after arriving from his mission to England, Henry Lunt wrote, “I asked President Young if I could have the privilege of having a young woman sealed to me. He said, ‘Come to my office with her in about one hours’ time.’”



**MARY ANN WILSON LUNT**

Her shoes wore out and she was wearing moccasins purchased from the Indians when she arrived in Salt Lake City after coming from England and crossing the plains.



## CHAPTER XIV

### BACK TO CEDAR FORT

1857

**R**eturned missionaries were required to report their mission to the proper authorities in Salt Lake City, Utah before they were released. Henry fulfilled this assignment after arriving back in Utah when he had an interview with President Young. Henry recorded the following in his journal:

Sunday, September 27, 1857: I was the first of the returned missionaries to be called upon to speak. At the close of the meeting Brother Woodruff invited me to go and dine with him. Arrapine, the Utah Chief, also accompanied us. Brother Woodruff took me through his orchard which was well stocked with a great variety of fruit trees which were loaded so heavy that many of them had to be supported with props.

September 29: Sister Mary Ann Wilson came to see me and we had a very pleasant and agreeable interview. I have divined a noble spirit of integrity, faith and virtue in Sister Wilson which has manifested itself in her walk and conversation ever since I first became acquainted with her, which was in June 1856, in Carlisle, England [when she expressed her

satisfaction to Henry after the meeting about what he had said about the Church].

The Deseret Territorial Fair was taking place in Salt Lake at the time the emigration companies arrived. Henry was interested in the exhibit of manufactured articles, livestock and fruits and vegetables. The Brass Band performed regularly which, according to Henry, "rendered the occasion quite lively and cheerful." He planned to stay in Salt Lake City for a while and notified his wife and her family of his arrival home. They traveled to Salt Lake City to join him. Henry wrote the following in his journal about the time he spent there:

October 3, 1857: I ate supper in company with Sister Wilson at Sister Bathsheba Smith's, a wife of Apostle George A. Smith. His wife, Zilpha, from Parowan was with us and I made her a present of a woolen scarf shawl for her many acts of kindness to me while in Parowan.

October 4: Attended meeting at the Bowery in company with Miss Wilson and we were invited to dine with Brother William Jennings and family where we had a most sumptuous and elegant dinner.

October 5: My father-in-law, Brother James Whittaker, arrived from Cedar City, Iron County, with my beloved wife, Ellen. He came with a light-covered wagon and a yoke of oxen and made the journey, 280 miles, in the extraordinary short space of time of nine days. We were both glad to see each other. Especially were Ellen and I pleased to see each other's faces again in the flesh after an absence of three and a half years. Our feelings can be better imagined than described. The unspeakable pleasure I enjoyed in my wife and father and with my brethren and sisters in Salt Lake on my return seemed to more than repay me for my long absence.

October 6: The Semiannual General Conference

days]. We were greeted with a hearty welcome by our many old friends. Brother James Haslam, Captain of the Brass Band, with his brethren serenaded us in the evening with music and stayed until a late hour.

Mary Ann Wilson's oldest daughter, Henrietta Lunt Jones, wrote the majority of the following thoughts about her mother's background before she met Henry Lunt.<sup>1</sup>

Mary Ann Wilson, daughter of William and Martha Phillips Wilson, was born in Carlisle, Cumberland, England, January 19, 1834. At the age of three years, her mother died on January 20, 1837, but Mary Ann remembered her as being a lovely woman. As young as she was, she realized the great loss when she looked up at her tall handsome father and noticed the sad expression on his face. He was wearing a band of black crepe on his hat apparently to indicate being in mourning. After her mother died, Mary Ann went to live with her Grandmother Wilson who took good care of her and gave her every advantage of learning and culture. She attended kindergarten when she was four years old. She could read the Bible at the age of six, and she had learned how to sew and knit at a very early age.

Mary Ann's father took her on long walks in the meadows where, no doubt, he would go to meditate over the loss of his wife. Mary Ann slipped and fell in the mud on one of these walks and she never forgot how badly she felt when she saw her little white stockings and slippers all dirty. Her father carried her back home where her grandmother soon had her immaculate again. She had beautiful, long auburn hair. One day on her way home from school she heard footsteps behind her and, when she looked back, a man with a pair of scissors was about to cut off her braids. She quickly avoided him.

Mary Ann became a member of the Church of England and attended church regularly with her grandmother. Mary Ann was required to listen to the preacher so attentively that she could relate almost everything to her grandmother when her grandmother wasn't able to go. Lord Wharton presented a Bible to Mary Ann when she was 12 years old because she was able to repeat from memory the catechism of the Church of England, as well as some of the prayers

and the 1st, 15th, 25th, 37th, 101st, 113th, and 145th Psalms. She received an education qualifying her to become a Governess at the age of 17 and lived with the family of a gentleman where she spent her leisure time hemming frills for fancy shirts. Later, she supported herself by teaching in a day school in Carlisle.

Mary Ann was gifted with a beautiful singing voice and she was chosen as a soloist in the Church of England Choir. On several occasions she was asked to sing for Queen Victoria whom she always admired for her many noble qualities. Mary Ann was loved and respected by everyone who knew her.

In June 1856 when Mary Ann was 22 years old, some of her friends invited her to attend a conference of the Church of Jesus Christ of Latter-day Saints. Her friends told her there was a young missionary from America who would tell of the restored gospel, and being interested and anxious to learn something different from the regular routine of the Church of England, Mary Ann went, but without telling her father and grandmother. When she saw the missionary, Henry Lunt, and heard him talk, she thought, "He is the type of a man I would like for my husband." He was tall and good looking with dark hair and large brown eyes, and he was dressed like an English gentleman. As Mary Ann investigated the new doctrine, she became more interested in the handsome man who had appeared so suddenly in her life, as well as the Gospel, which she felt was true.

When Mary Ann was baptized, the minister of her church who had doted on her, preached her funeral sermon saying, "Another sheep has been lost from the fold." Her friends and the relatives of the royal family who had often invited her to accompany them to church, now passed her by with a look of scorn. When she sold her belongings, she moved to the L.D.S. Headquarters where she used her sewing skills to make and repair shirts for the Elders. She also assisted the saints who were preparing to leave for Utah. While staying there, the landlady of the mission headquarters put five dollars among the papers on the table. Mary Ann was cleaning up and found the money which she promptly returned to the landlady who said she put it there as a test of Mary Ann's honesty.

The group of saints Mary Ann sailed with when she left for

America was on the ocean for six weeks, and she was so seasick that she wished the ship would sink. Elder Lunt put her in the charge of Brother and Sister Swindle who agreed to furnish her a passage over the plains. They proved to be true and faithful to her and spoke in the highest terms of her as being a most amiable young woman and very industrious and agreeable company, doing all in her power to make them comfortable. Elder Lunt loaned Mary Ann two pounds and ten shillings to pay for her railway fare through the States as she had only four pounds and ten shillings left after she had paid all her debts. She traveled across the plains in Jesse B. Martin's Company. Three days after they had started on their journey, a stampede occurred among the oxen, and wagons were broken and cattle were lost. Two people, an old man and a child, were killed. This crippled the company and only the necessities could be taken on. Good sets of books, feather beds, stoves and items of every description were left on the plains, and every able-bodied person was required to walk. Mary Ann walked the entire distance with the exception of about thirty miles when the Captain of the company allowed her to ride his horse "a few hours one day." Her shoes wore out and she was wearing moccasins purchased from the Indians when she arrived in Salt Lake City. Mary Ann soon found work with a family there. Her company reached the Salt Lake Valley a month before the arrival of Henry's company.

1. Henrietta Lunt Jones, "Father's Life," (1920), p. 49.

Note: The foregoing chapter was taken from a small red book, "A Brief Sketch of Father's Life," written by Henry Lunt's oldest child, Henrietta. Extracts were also taken from an account of Henry's mission written by him while in England. This is not to be confused with the diary he kept during the settling of Cedar City. Both diaries were copied in 1955 by Brigham Young University from the original. The two volumes covered the period between December 7, 1850 and Sept, 1859. Maude Matheson, a daughter of Henry and Mary Ann, wrote: "But for Aunt Ellen Whittaker giving the diary of Henry Lunt to my sister, Ellen Gower, in Mexico, and her having it in her possession and bringing it back to Utah, it would have been destroyed, together with his biography and other books and papers of value, when the Rebel Army set fire to the Lunt home in Pacheco." The original Henry Lunt diary is now in the possession of Paul Lunt in Cedar City, Utah (Copy in the file of York F. Jones). It was secured through William Marvin Lunt, son of Heaton Lunt. Heaton is the son of Sarah Ann Lunt, Henry's fourth wife.



## CHAPTER XV

### MOUNTAIN MEADOWS

1857

**H**enry came home from his mission after three years finding the situation in the peaceful settlement of Cedar City very much changed. Aside from the fact that Brigham Young advised them to move the site of the town once more, there had been a great drought, and there were other disconcerting things that had taken place. Henry had heard about them, but had not realized their full scope. While in Salt Lake City Henry reported to Brigham Young about seeing U.S. Government Troops on their way to Salt Lake City with the "intention of killing and destroying the saints of the Lord."

Returning missionaries reported the murder of Parley P. Pratt near Fort Smith, Arkansas, by Hector McLean, a Unitarian minister who resented his wife's conversion to the new and unpopular Mormon faith. He transferred his hatred of the Mormons toward Parley P. Pratt who was one of the most brilliant products of nineteenth-century Mormonism. What happened to Pratt in Arkansas affected many Mormons personally. His death, the first details of which filtered into the southern settlements during the closing days of July 1857, inspired sworn pledges to avenge his death, as well as to avenge the deaths of other Saints in Illinois and Missouri. It brought a shudder of horror throughout the territory, kindled fires of resentment, and produced an

atmosphere of fear in which reason was the first casualty. Pratt represented the best of the intellectual tradition of the territory, and the account of his death was not forgotten in the excitement of the impending federal invasion. He was among the first Saints to traverse the Great Plains to the Rockies and his extensive exploration of the southern rim of the Great Basin helped change Mormon colonization patterns. He combined a quiet privacy with a desire to become sensitive to the needs of his people. His genius was apparent in his ability to express himself, especially in his religious writings.<sup>1</sup>

Two days after Henry dined with Wilford Woodruff in Salt Lake City, Woodruff wrote the following entry in his journal:

Sept. 29, 1857: Elder John D. Lee arrived from Harmony with an express and an awful tale of blood.

A company of California emigrants of about 150 men, women and children, many of them belonging to the mob in Missouri and Illinois [passed through Utah]. They had many cattle and horses. They wanted to do all the evil they could, so they poisoned beef and gave it to the Indians, and several of them died.

They poisoned the springs of water. Several of the Saints died. The Indians became enraged at their conduct and they surrounded them on a prairie and the emigrants formed a bulwark of their wagons and dug an entrenchment up to the hubs of their wagons, but the Indians fought them five days until they killed all their men, about 60 in number. They then rushed into their corral and cut the throats of their women and children except some eight or 10 children which they brought and sold to the whites.<sup>2</sup>

The Mountain Meadow Massacre had taken place September 8 through September 11. At this time, if President Young neglected to give the report of John D. Lee as much attention as it, perhaps, should have received, and if an investigation was not immediately instituted, there was ample excuse to be found in the circumstances of those

times. The U.S. Army was pressing upon the people uttering dire threats as to what would take place when it reached the valleys.<sup>3</sup> Frustrated in seeking peace, bankrupting themselves to store food and ammunition, and struggling to reestablish uncompromising faith among themselves, the Saints observed the advance of the Utah Expedition. Brigham Young did not discount the rumor that "Squaw Killer," General Harney (the commander of the army expedition) was operating under orders to exterminate the Saints. President Young instructed his lieutenants, "The War-Hawks are abroad again and it becomes to us to prepare accordingly! Fix your guns for shooting if they are not already in that condition,"<sup>4</sup>

It is not known if Henry discussed the "Massacre" with his friends, John D. Lee, President Young or Wilford Woodruff, but he likely did in view of the fact that he was a Captain in the Nauvoo Legion and because of his prominence in the community. Henry's wife, Ellen, and her father, James Whittaker, would have been in Cedar City at the time the deed took place and would have brought the news to him when they arrived on October 5, 1857. Sister Isaac C. Haight was the President and Ellen was the Secretary of the Relief Society and the following was written in the minute book of that organization on September 10 (two days after the siege began):

Sister Haight said that these were squally times and we ought to attend to secret prayer in behalf of our husbands, sons, fathers, and brothers. The sisters were instructed to teach their sons and daughters the principle of righteousness and to implant a desire in their heart to avenge the blood of the Prophets.<sup>5</sup>

In retrospect, unaware of the critical events stirring in the western territory, a company led by Alexander Fancher, a farmer who had made two previous trips to the West, departed for California from Stiffler Spring, Arkansas, early on the morning of May 1, 1857, much in the manner of hundreds of other emigrant trains that would pass overland. The caravan was a fusion of various families drawn from the rich farmlands of the Mississippi Valley, assembled for mutual

protection. As the train meandered across central Arkansas, it grew to more than forty wagons, including several hundred blooded horses and a thousand head of cattle; the total wealth of the caravan was \$70,000, by far one of the richest to cross the continent that year. Fancher had negotiated the purchase of a large tract of land in central California.

Sometime during the first week on the road, a band of self-styled "Missouri Wildcats" joined the original caravan. The Wildcats poisoned several springs along the trail and nothing was done to stop the unfortunate conduct of the Missourians. Fancher maintained a grave-like silence over the acts of violence. The Missourians proved to be a steady source of discomfort and difficulty, in fact it was said that the rest of the party could not sleep comfortably or feel safe in their company.

Rumors of the Missourians' hatred for the Mormons spread quickly. Eli B. Kelsey, a Saint who joined the party on the last leg of its journey to Salt Lake City "found the Wildcats in an unusually disagreeable mood, swearing vengeance against the Saints and generally making a nuisance out of themselves." Fearing serious trouble, Kelsey warned Captain Fancher that it was easy to provoke a difficulty; the whole country was excited over the news of the invading army. The advice was ignored. Upon reaching Salt Lake City, Utah, after purchasing supplies, the Fancher party camped on the west bank of the Jordan River. That evening Charles C. Rich arrived at the river camp to warn the caravan not to travel the southern road to California. Captain Fancher politely declined the advice, which, ultimately turned out to be an unwise decision.

With the Missourians leading the way, the wagon train proceeded through Springville, Payson and eventually to Fillmore where they found the Mormons unwilling to sell supplies, except for a few perishable foods. Other problems soon developed. The Missourians, greatly incensed by the Saint's refusal to trade, challenged the Mormons to stand their ground and fight at the same time damning the Mormons in a wicked manner, connecting the name of Deity with all their oaths. The "Wildcats" repeatedly expressed pleasure that the government had sent troops "to kill every G-damned Mormon in

Utah. They hoped they could do so and that they would like to help them to do the job.”

A teamster boasted to the Mormons in Beaver that he had participated in the Hauns Mill Massacre in Missouri, an atrocity in which a mob wiped out a Mormon settlement. Another frontiersman claimed to be carrying the gun that killed Joseph Smith, and another proudly claimed that he was personally responsible for the death of Parley Pratt. The Mormons were further outraged by the sight of cattle tramping through their grain fields, teamsters popping the heads off their chickens with long bullwhips, and other acts of aggression against their farming settlements. The teamsters rudely called their lead oxen “Joseph Smith, Brigham Young, and Heber C. Kimball” after Mormon dignitaries.

The emigrants found the gates of the fort slammed shut against them at Parowan. The reluctance of local officials to sell them supplies was evidence that the word of the Missourians’ conduct had preceded them. As the emigrants camped in the shadow of Parowan’s walls, they drew the attention of William Leany, a village elder who had not taken seriously his instruction to refrain from selling supplies to wayfarers. Leany met the train near the outskirts of the settlement and was introduced to William Aden, a young artist with six months of frontier experience behind him. Less than a decade earlier, Leany had been saved from a mob by Aden’s father while on a Church mission north of Paris, Tennessee. After a reunion that must have touched both men deeply, Aden followed Leany to his home, where they shared their experiences of the past years. At the end of the visit, Leany gave the young artist a supply of food and wished him a safe journey to California. But the poignant reunion angered the local authorities; three days later Leany was called out of his house and severely beaten (with a picket from his own fence) “by one of the local police on the charge that he had rendered ‘aid and comfort to the enemy.’ He was left for dead and indeed never did recover fully from the blow.”

When the Fancher caravan reached Cedar City, the last large outpost of the Great Basin, the train was again refused provisions. Thwarted, the Missourians abandoned all pretexts of friendliness and

rode into the heart of the town, fired indiscriminately at citizens at close quarters and wounded several residents. After a series of incidents with the local authorities, buildings, including the town's storehouse of grain, were broken open and robbed. As the caravan neared the outskirts of the village, an emigrant swung a pistol above his head and swore the weapon had killed "Joe Smith and had one bullet left for 'Old Brigham.'" Unprovoked and indiscriminate harassment increased throughout the night. At the emigrant bivouac three miles from the settlement, the travelers tore down fences and burned them for firewood, allowing five or six hundred animals to graze on unharvested crops.

The Cedar City police were incensed over the emigrants' lawlessness. After the company left the settlement, the frightened townspeople demanded that the military arrest the Missourians and bring them back to account for their crimes. The High Council convened on Sunday, September 6, to determine what action was to be taken. Some of the more radical members present, suggested harsh measures (none, however, favoring any wholesale killing) and others were in favor of letting the thing pass and not bothering the company. Elias Morris suggested the idea of laying so important a matter before Brigham Young, and not taking any action until his judgement had been received. The council agreed to this suggestion, yet it was apparent that something had to be done to stop the emigrants from leaving their camp at Mountain Meadows, which was about 40 miles southwest of Cedar City, while John James Haslem, the emissary who agreed to obtain the decision, had time to ride to Salt Lake City to lay the case before Brigham Young.

To carry out the High Council's strategy, Colonel Haight, Pres. of the Cedar Stake and second in command of the Iron County Militia, summoned John D. Lee who was over Indian affairs and gave him a long review of the events that had erupted within the community and declared that the Fancher party must be prevented from continuing to California. Haight told Major Lee to persuade some Paiute warriors to surround the Fancher train and maintain a siege until a new course of action was received from Salt Lake City. Lee returned to Harmony to collect a small Indian army for the assault.

Taking advantage of the predawn blackness the morning of September 8, the Indians slipped down a small ravine and mortally wounded more than ten emigrants before they could reach the safety of their wagons. The emigrants hurriedly heaped a wall of earth and rock between and under their wagons to stop the Paiute bullets and arrows.

While the assault continued the next two days, events took an ominous turn in Cedar City. Lee warned Haight by courier that he feared the Indians would turn against the Saints if the Fancher party's resistance was not soon broken. Perceiving the dilemma in military terms, he hesitantly ordered the Iron County militia to muster near the Old Fort while he went to Parowan and met with Colonel William H. Dame, the district military commander of the Nauvoo Legion.

It was past midnight, September 10, when the ranking officers of the Iron County Militia soberly reviewed the events of the past forty-eight hours. Colonel Dame tried to take control of the situation, despite conflicting advice on how to deal with the Indians and emigrants. Ultimately, the detachment started for the Meadows and increased its ranks up to fifty men as it rendezvoused with volunteers along the trail. The Indians joined in the slaughter and the party was killed except for some of the children. After it was over the Indians took shawls and bundles of clothing, guns or pistols, saddles and many of the cattle. The drama played to its conclusion on the morning of September 11, before Haslem returned from Salt Lake City on the 13th with Brigham Young's decision, longer than had been expected. The communique was clear and unmistakable:

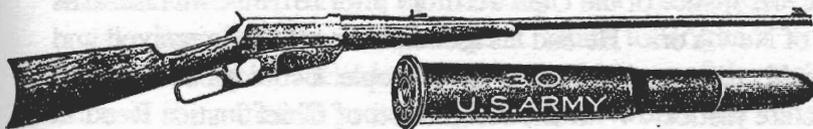
In regard to emigration trains passing through our settlements we must not interfere with them until they are first notified to keep away, you must not meddle with them. The Indians we expect will do as they please, but you should try and preserve good feelings with them. There are no other trains going south that I know of. If those who are there will leave, just let them go in peace.<sup>6</sup>

Fear and suspicion had taken a heavy toll. Important civil and church leaders scattered to the winds. A cloak of secrecy was thrown over southern Utah. The Mormons farmed out fifteen surviving children to households throughout the southern settlements until 1859 when the U.S. Military escorted them back to Arkansas.<sup>7</sup>

Less than four months after the calamity a mass exodus began from Cedar City, reducing its population to slightly more than twenty families in 1859. When questioned about the incident, the residents said, “We just don’t talk about it.”

It is an oversimplification to say that, “The Iron Mission suffered yet another setback!”

1. Donald R. Moorman, *Camp Floyd and The Mormons*, (Salt Lake City Utah: University of Utah Press, 1992), p. 126.
2. Wilford Woodruff, *Wilford Woodruff Journal*, S.U.U. Special Collections Library, Cedar City, Utah, Page 102.
3. Matthias F. Cowley, *Wilford Woodruff*, (Salt Lake City, Utah: Bookcraft, 1964), p. 388.
4. Donald R. Moorman, *op. cit.*, p. 127.
5. “Cedar City L.D.S. Ward Relief Society Minute Book,” Cedar City L.D.S. Genealogy Library.
6. Donald R. Moorman, *op. cit.*, p. 137.
7. *Ibid.*, Page 144.



## CHAPTER XVI

### THE UTAH WAR

1857 - 1858

**U**nder a territorial form of government, an inevitable antagonism developed between a people so different as the Saints and the government appointees sent into the Utah Territory. Even under favorable circumstances the Mormons had been a people little understood. The Mormons were devoted primarily to the church of which they were members and were suspicious of a government which had either been unable or unwilling to protect them. The large majority of the Saints were of foreign birth and preferred the Church of Jesus Christ of Latter-day Saints to all else in life. The Government appointees were outsiders who were very different from the Saints. The law of God was more important to the Mormons than the law of the land, although the Saints were loyal subjects as long as the policies of the Government did not interfere with their beliefs.<sup>1</sup> This attitude probably had an effect on the early applications of the people of Utah for Statehood which were rejected by the Congress of the United States.

Prior to 1856 the United States Government had defended the right of the territories to determine for themselves the domestic problems of slavery. They also defended the right of a territory to determine for itself the domestic problems of marriage. However, during the assembly of Congress in Philadelphia on June 17, 1856, the

Republican platform compared the doctrine of "plural marriage" to "slavery," and they adopted a decided stand against the Mormons. It was resolved that the constitution gave Congress power over the territories of the United States and that it was the right and the duty of Congress to prohibit both polygamy and slavery.

The Chief Justice of the Utah Territory prior to 1854 was Lazarus H. Reed, of New York. He and his associates were well received and became highly respected by the Mormon people. Leonidas Shaver was the associate justice. With the resignation of Chief Justice Reed in 1854, John F. Kinney was appointed in his stead and proved an honest and impartial judge, honored and esteemed by Mormon and non-Mormon alike. But in 1855 there came to Utah as associate justices two men who were to arouse the resentment of the Saints and eventually cost the United States government forty million dollars. One was Judge William W. Drummond who replaced Judge Zerubbabel Snow, whose term of office had expired. The other was George P. Stiles, A Mormon apostate who replaced Judge Shaver who had died.

Drummond was an immoral and unprincipled man. He left his wife and children without support in his own state of Illinois and appeared in Utah accompanied by a woman whom he introduced as his wife, and who often sat upon the bench with him. His drunken and dissolute habits caused the Saints to despise him and their feelings were ill-concealed. Later, when his immorality and neglect of his own family were revealed, he left the territory in disgrace. The churning debate over federal control of Utah came to a head in 1855 with Drummond's ill-timed appointment to the Territorial Bench. No figure in the development of the Utah War proved to be more troublesome to the Saints than did this unknown Midwestern attorney, and no man expended more effort working for Brigham Young's downfall. Even after his resignation from office he continued to spread a multitude of false accusations against the Saints.<sup>2</sup>

If it could be made to appear that the Mormons were in rebellion against the United States, the danger of Utah as a new "free state" would be inevitably postponed, whether the facts supported that view or not. Outsiders, therefore, eagerly seized upon the charges of

Drummond. An investigation was neither desired, nor made, for fear that the true state of affairs might be exposed.

The president of the United States, James Buchanan decided to settle the Mormon question by appointing not only a new governor, but also a complete slate of non-Mormon officials who were to be escorted into the territory by the army. "All Hell appears to be wide awake against us," wrote George A. Smith to Brigham Young, "the press is doing its wickedest. Drummond is one of the most popular men in the nation at present." With these words still echoing in his mind, Brigham Young weighed three possible courses of action: stand and fight, allow the army to occupy the territory, or abandon the territory to the army, leaving behind the labor of ten years.<sup>3</sup> The difficulty of communication in those days and the isolation of the Saints in the Utah valleys made it possible for the "Army" to be well under way to the West before the Utah people became aware of it.

Preparations for "war" however, went quietly forward. Under the date of August 1, 1857, General Wells reported the approach of an army to invade Utah to the officers and men of the Nauvoo Legion. He instructed the district commanders to hold their respective divisions of the militia in readiness to march at the shortest possible notice to any part of the territory. Word was sent throughout the settlements to conserve the grain supply, to use none for the feeding of cattle, and to sell none to emigrant trains for that purpose. Nearly all elders on missions were recalled. Samuel W. Richards was dispatched with instructions to Orson Pratt and Ezra T. Benson in the British Mission. En route he delivered a letter to Colonel Thomas L. Kane, addressed to President Buchanan protesting against the actions of the government. The message delivered was a harsh arraignment of the government and a brief history of the treatment of the Mormons at the hands of the government from the beginning of the Missouri troubles.<sup>4</sup>

The people in the outlying settlements of San Bernardino, California, Carson, Nevada, and on the Salmon River in Idaho, were ordered to dispose of their property and return to Salt Lake Valley. The dispatch and spirit with which the Saints in those settlements carried out the orders of Brigham Young, sacrificed their homes and

journeyed to Salt Lake Valley ready to die with the Saints rather than submit to further persecution, is one of the finest examples of the unity and faith of the Mormon people. The attitude was maintained throughout by the Mormon leaders that, with the help of the Lord, the Saints could successfully resist the United States Army. In the face of the reports of the army expedition they received, the Saints naturally expected the worst. Repeatedly they had been driven until there was no further place to flee. They decided to resist further persecution to the last drop of their blood.

In the meantime Captain Van Vliet, the advance courier of the "Army," arrived in Salt Lake City in September and met with the leading Church authorities in the old Social Hall on September 9, 1857. Van Vliet assured the church leaders that the army was not coming to make war, but they were not convinced. The Captain was courteously informed that no hostile army would be allowed to enter the Territory. Federal officers would be welcomed without troops, if they came in peace.<sup>5</sup>

Henry was informed of the controversy during his long interview with Brigham Young after his return from England, even to the massacre by Indians and others at Mountain Meadows near Cedar City. Henry's company had observed and passed army troops on the Missouri River in June and heard the boasts in August of four thousand troops at "Horseshoe Creek." As a result, he and President Young had much to talk about concerning the fate of the Saints and what part Henry Lunt would play in the upcoming problems, as well as what the leaders were intending to do to thwart an all-out war.

When Henry was still in Salt Lake City on October 4, 1857, instructions were given to the Utah Militia Officers to annoy the oncoming troops in any way and to use every means to harass them, even to burning the whole country before them if needed. Fort Bridger and Fort Supply, then owned by the Church, were burned to the ground to prevent their being utilized by the United States Army. Before leaving Fort Bridger, General Wells sent Major Lot Smith, with a small company of men, to intercept the supply trains then advancing from South Pass. Major Smith was remarkably successful in his mission and destroyed an immense quantity of supplies intended

for the Army. From his successive raids, 1,000 head of cattle were driven into Salt Lake Valley from the army encampments.<sup>6</sup> Much of this had taken place before Henry left for Cedar City on October 11, 1857. It was a sixteen-day trip to Cedar Fort. On Sunday, November 1, Henry reported his mission in church. The agenda of the church meeting held that day follows: "Sunday meeting opened by singing. Opening prayer by Bishop P. K. Smith. Elder Henry Lunt, as of late from his mission to England, gave an account of his mission."<sup>7</sup>

The general unrest throughout the Great Basin was expressed by George A. Smith, as recorded in the *L.D.S. Journal History* as follows (less than two months after the Mountain Meadow tragedy):

October 31, 1857: I visited the different settlements hurriedly until I reached Parowan. The 'Iron Battalion' had assembled together under the impression that their country was about to be invaded by the army from the United States. The Battalion was to make everything ready by preparing to strike in any direction and march to such places as might be necessary in the defense of their homes. They were willing any moment to touch fire to their homes and hide themselves in the mountains and to defend their country to the very last extremity. When I got to Cedar, I found the Battalions on parade. I preached a military discourse and told them in case of an invasion it might be necessary to set fire to our property and hide in the mountains and leave our enemies to do the best they could.

I went to Pinto and there addressed a house full of people in the evening and then proceeded to Cedar the next day. They had heard that an army was to come from the east into the town. The Major [in the Nauvoo Legion] seemed very sanguine about the matter. I asked him if that rumor should be true, if he was not going to wait for instructions? He replied 'there was no time to wait for any instructions' and he

was going to take the Battalion and use them up before they could get down through the canyons. I am perfectly aware that in all settlements I visited in the south, Fillmore included, one single sentence is enough to put every man in motion; in fact, a word is enough to set in motion every man or set a torch to every building where the safety of this people is jeopardized.

In spite of the feeling of unrest, the settlers continued to carry on a normal life, even though the constant worry of the threats of the attack of Johnston's Army was on their minds. The Relief Society minutes documented the participation of Henry Lunt in their church meeting the first week of November:

Nov. 12, 1857: Sister Haight [Relief Society President] called for the teacher's report and then they sang the song, *The Spirit of God Like a Fire Is Burning*. Brother Lunt arose and said that it was with peculiar good feelings that, it being the first time that he had met with the sisters, that he perceived a marked improvement in the Saints in Cedar City, and that he felt as great an interest for the welfare of the Saints in the City now as much as he did when he left here in 1854, and that this Society was one of the best organizations in the Territory. He said that we ought to double our diligence and prepare our hearts for the times that are coming upon us for it will try the sisters to the very center. He spoke on the benefits arising from sisters teaching and visiting each other, thereby becoming acquainted, and that we were more united and stronger in faith than we were twelve months ago when this institution was first organized.

Sister Haight made some remarks on the poor, their want of clothing, etc. and said that if we would adopt every principle laid before us, a way would be opened that we knew not of, for their relief. Brother

Lunt then arose and prophesied in the name of the Lord that the saints in these mountains, who would live faithful, would have all the clothing they needed before long. Minutes taken by Ellen Lunt, Secretary

December 10, 1857: Relief Society Meeting. Bishop Smith spoke considerable on home manufacture etc. Brother Lunt made some very appropriate remarks. Spoke on cleanliness and many other principles of the Kingdom and said that the sisters would do well to adhere unto the counsel given by the Bishop.

It was moved and seconded that Mary Ann Lunt, Agnes Easton, Catherine Whittaker, and Louisa Hunt become members of this Society. Unanimous.<sup>8</sup>

The *New York Tribune* printed an article in Nov. 1857 which follows:

News from California. A word from Brigham Young is held in more respect by the Mormons than most weighty formal and solemn command from the President and Congress of the United States. What he orders is done, no matter what the order be. He ordered the Mormons in Carson Valley to move to Salt Lake City and they went. They had fine houses, fences, barns, orchards, gardens and fields and at the word, all these were sacrificed by men who had nothing to fear from refusal.

An exodus similar to that of Carson Valley is about to take place at San Bernardino. Cows worth \$100, at least, are selling there at \$25, and work oxen are sold for about half their value. The Mormons not only wish to get money for property which they cannot carry off, but they want money to buy arms and ammunition. The Mormon population of San Bernardino numbers 1,500 and, according to report, they are all to go. Those who are too poor to provide

wagons for the convenience of their scanty provisions, cooking utensils, clothing and bedding, are to be furnished with wagons by the more wealthy, or are to be left behind and brought on by wagons which will be sent back.<sup>9</sup>

Henry continued to keep a journal after he returned home and made the following entries early in 1858:

Jan 29, 1858: I was appointed by the authorities of the Stake to go on a preaching mission to the settlements down south in Dixie, in company with some other brethren. We held meetings at Fort Harmony and Washington [called the Cotton Farm], some 30 miles distance from Harmony. There were some 30 families at this place. The climate very warm and pleasant. Saw several of the sisters wearing cloth from the cotton raised here. The next day we went to Santa Clara, an Indian Missionary Station. By request, I sang several songs. The next day we returned to Harmony. In the morning when we left Washington it was so warm for ten miles that we had to ride in our shirt sleeves, but before we got over the Black Ridge we encountered a severe snow storm with a heavy north wind, and it was with difficulty that we kept from freezing. I was so numbed when we got to Harmony that I could not dismount from the mule without assistance. Reached home in Cedar City on the 3rd of February where I stayed until I went to Parowan on the 13th.

March 30, 1858: The mail arrived from Salt Lake City and brought a circular containing instructions from President Brigham Young to the Saints. The main substance of the circular was to the effect that the Saints must leave Salt Lake City and all the settlements north and go as far as Provo for the

present and prepare their houses and improvements to be burned and laid in ashes, rather than the army should come in to enjoy them. The Saints in this and all the other southern settlements are called upon to send teams to assist in the removal of the poor families, the machinery, etc.

Isaac C. Haight wrote the following in his journal on Apr. 14, 1858:

Brother William H. Dame [Parowan Stake President] arrived, having been ordered from President Young to raise another company to go west to explore for a place to hide up from the face of our enemies. President Dame called upon me to raise fifteen men for the expedition. I called a meeting for this purpose and raised the required number of men and animals. We are building a new furnace.

May 8, 1858: We started our furnace this month but, for want of fuel and the lining giving way, we had to blow out [shut down].<sup>10</sup>

Early in 1858 the population of Cedar City was increased by the arrival of some of the settlers from San Bernardino, California, which place had been broken up by the saints the previous fall owing to the approach of the Johnston Army. Some of the brethren from Cedar City went out into the desert to help the California emigrants.<sup>11</sup> In the early spring of 1858 there were 30,000 exiles upon the slippery roads slowly leaving their homes in northern Utah and marching southward to await developments. Saints in the southern settlements furnished teams of horses and supplies with which to transport their brethren from the north to safer settlements. During that spring the incessant rain fell heavy on the exiles. Hundreds of poorly clad men and women and children walked ankle deep in heavy mud. Loaded wagons slid off the slippery roadbed and mired, axle deep, in the soft, untrampled clay. All important records of the church were taken to Provo where a temporary church office was established. Food supplies in the

tithing office were sent to the southern settlements.

While marching with a company of Mormons who were returning from California to defend Zion, John R. Young related that they had scarcely entered Utah until they met parties of exiles fleeing southward to get beyond the reach of the unwelcome army. He said:

At Parowan, two hundred miles south of Salt Lake City, we encountered a scene that I shall never forget. I remember distinctly the exodus, as it was called, from Nauvoo when sixteen thousand souls left their homes and commenced that marvelous journey of fourteen hundred miles to the unknown valley of the Salt Lake. But that exodus was like a small rivulet by the side of a mighty river when compared with the seventy-five thousand men, women and children that we now met in one continuous line of travel. Horses, oxen and cows were harnessed or yoked to wagons and carts; mothers and children walked along moving the family's bunch of cows and flock of sheep, and all started on the journey to Sonora in Mexico.<sup>12</sup>

A great wave of sympathy swept the nation as the news spread abroad. Captain Van Vliet was impressed with the sincerity and orderliness of the Mormon people and felt convinced that the whole "Expedition" was a mistake. His report to the Secretary of War, delivered personally at Washington, D.C., opened the way for the sending of a peace commission. The climax came on June 7, 1858, when the peace commission, consisting of Lazarus W. Powell, late governor of Kentucky and Major Ben McCulloch of Texas reached Salt Lake City and was astonished to find so large a city with its inhabitants fled. Even the Church leaders had joined in the move south. The commission carried a proclamation of pardon with them, under the date of April 6, 1858, and granted a pardon to all who would submit to the authority of the federal government. Brigham Young declared that the Church leaders were not guilty of treason or rebellion, but would accept the pardon. Negotiations extended for

two or more weeks. President Young finally realized that neither war nor peace would stop the threat of federal control of Utah. The Saints accepted the Presidential proclamation of Amnesty and agreed to exchange their promise of loyalty for the guarantee that their lives and property would be protected by the army.

It was agreed that the Army would be allowed to pass through the city unmolested, providing they were not permitted to stop and would camp at least forty miles away. The Commission forwarded a letter to that effect to General Johnston, and on June 26, 1858, the Army passed through Salt Lake City and camped on the Jordan River. When the long army column entered Salt Lake City it was the first sign of civilization the army had seen since leaving Fort Leavenworth. Sunrise found the exhausted column at the gateway of the city wrapped in the foreboding silence of a graveyard.

Colonel R. T. Burton, Commander of the Nauvoo Legion contingent, watched the passing parade from the Beehive House, ready to fire the city if the army set up their quarters in the settlement. The order was never delivered as the soldier's camp fires were kindled on the other side of the Jordan River that night. Three days later they marched southward and established a permanent camp in Cedar Valley. The camp was called "Camp Floyd," after the Secretary of War. Thus, an unfortunate chapter in the history of the church, and of the State, was brought to a close. The army was maintained at Camp Floyd until the outbreak of the Civil War, when the camp was abandoned.

With pretended indifference to the army's presence, Brigham Young ordered the Saints to return to the northern settlements. "All who wish to return to their homes in Salt Lake City are at liberty to do so."<sup>13</sup> The course taken by the Saints in the "Utah War" was vindicated in the eyes of the nation. It will ever remain one of the outstanding examples of the faith of a people in the power of the Almighty God to protect them. The unwavering position of Brigham Young that, with the help of the Lord, the Saints could withstand the entire Army of the United States, won the respect and admiration of the world. It will forever cause him to rank with the great spiritual leaders of the race.

1. William E. Barrett, *The Restored Church*, (Salt Lake City, Utah: Deseret Book Company, 1969) Page 32
2. *Ibid.*, Page 322.
3. Donald R. Moorman, *Camp Floyd and The Mormons*, (Salt Lake City, Utah: University of Utah Press), Page 18.
4. William E. Barrett, *op. cit.*, p. 326.
5. *Ibid.*, Page 327.
6. *Ibid.*, p. 329.
7. *Cedar Stake Journal*, S.U.U. Special Collections Library, William R. Palmer Collection, F-12 & B-89, Cedar City, Utah.
8. "Cedar City L.D.S. Ward Relief Society Minute Book," December 10, 1857, Cedar City, Utah Regional Genealogy Library.
9. Andrew Jensen, *L.D.S. Journal History*, Entry for November 23, 1857, from *The New York Tribune*.
10. Isaac C. Haight, "Isaac C.Haight Journal," S.U.U. Special Collections Library, Box 88-F4, Cedar City, Utah.
11. Andrew Jensen, Cedar City Regional L.D.S. Genealogy Library, Film crmh 154.
12. *U. S. Soldiers Invade Utah*, S.U.U. Special Collections Library, F-826 & M-17, Cedar City, Utah, p. 215.
13. Donald R. Moorman, *op. cit.*, p. 55.



## CHAPTER XVII

### CEDAR CITY MOVED TO FINAL LOCATION IRON WORKS ABANDONED

1858 - 1860

**C**edar City was fortunate not to have been involved actively in the Utah War. However, the entire state was considered to be at war, and it involved the majority of the population and most of the state's productive resources. The return of the settlers to their homes in northern Utah had ended in poverty and disappointment. The picture of 30,000 pioneers trudging back to their hard-won homes, farms and orchards to the accompaniment of jeers from the army would live long in the hearts and minds of the pioneer leaders. Because the Saints from California and other outlying settlements had sold their property mostly to "gentiles"; many, who left their homes, never returned. In the long run the settlers were able to purchase property, estimated to be worth four million dollars, for approximately \$100,000 when the army left Utah. This improved the circumstances of most of the people remaining in Utah.<sup>1</sup>

The secretary of the Cedar Ward Relief Society, Ellen Lunt, kept accurate minutes of the meetings which were held once a week. Even after the ending of the war, the Saints were wary of the Army. The

following are the minutes of the meeting held August 12, 1858:

The members met at the meeting house two o'clock p.m. on Thursday. Sister A. Haight gave the meeting into the hands of Brother Henry Lunt, he being present. Opened the meeting by singing. Prayer by Brother Lunt. The teachers gave in their report. Brother Lunt then arose and said that he had no idea of being here this afternoon had it not been through the invitation of Sister Haight. Spoke on humility. He believed in that kind of humility where the people did as they were told, even in being obedient to those that were over them. He said that we were in a great school to learn human nature, that we had many difficulties to encounter, but if we would be humble and first seek the Kingdom of God and its righteousness, all other things would be added. Brother Morris then advised the sisters how to act in regard to selling bread stuffs to the army such as butter, cheese, eggs, etc. He told them to be wise and listen to counsel and not undermine the prices that had been given by the Priesthood. Counseled them not to sell any wheat at all, but to keep it that we might become independent of those who are seeking our destruction. Said that he believed the test that had been spoken of was now upon this people. Spoke on many things for the benefit of the Sisters.

Henry Lunt wrote the following in his journal:

July 25. 1858: Amasa Lyman and George A. Smith came to Cedar and preached principally on the necessity of home manufacture and that, before this people could become a rich and independent people, they would have to quit running to Gentile stores.

Sept. 11: I was elected a member of the City Council.

The problem of colonization was particularly difficult during the Utah War because of the large number of people called back to Utah. In addition, two to four thousand immigrants were brought into the territory each year by the pioneer companies. They were people who joined the L.D.S. Church elsewhere. Homes and farms had to be provided in Utah settlements for these people. During the ten years after the end of the war, approximately 150 new towns were founded.

The people renewed their determination to achieve complete economic independence. This tendency was already an established element in the L. D. S. religious faith in the Utah of 1858 and succeeding years. The leaders staunchly felt that they could attain total economic independence. The L.D.S. leaders used the self-sufficiency program to greatly expand the southern colonies following the Utah War. A number of parties had been sent out from Parowan and Cedar City to explore the Santa Clara and Virgin River basins and to determine their suitability for producing specialized agricultural products. It was the hope of the Mormon leaders that the new region would be able to produce cotton, grapes, almonds, olive oil, figs, flax, hemp, rice, sugar cane, and other much-needed semitropical products. Small colonies were formed in the area in 1857 and 1858, which were able to grow cotton successfully on a small scale. Total production in 1860 was 155 bales.

The role of economic independence in Mormon colonization was illustrated by a mission fifty miles to the south of Cedar City, the Cotton Mission. Eventually more than 300 families were called to go south to settle in what is now called "Utah's Dixie." They represented a variety of occupations and were instructed to contribute their efforts to supply the Territory with the aforementioned products. In addition to cotton, Brigham Young specifically desired them to produce tobacco and wine in order to eliminate buying these articles, which were mainly sold to "outsiders." The Church leaders continued to send settlers to this area to accomplish this task. The people became discouraged when, in addition to many other obstacles, the soil was found to be poor because of minerals. Later the L.D.S. Church even appropriated tithing money to build a tabernacle, and several years later a temple, as a device to assist the Dixians to "hang on."<sup>2</sup>

Late in 1858 and in early 1859 Henry wrote the following entries in his journal:

November 1, 1858: Attended a meeting of the Deseret Iron Company held in the company's store. The report showed that the Works have been attended with less success this year than ever, and yet an immense amount of labor and means has been expended. A letter has been lately received from President Brigham Young directing the Works to be stopped, which was addressed to Isaac Haight, Manager of the Works. The manager's salary, it appears, has been fifteen hundred dollars a year and that of the Secretary, C. J. Arthur, one thousand dollars a year [a large amount of money at that time]. Considerable means was furnished by the Tithing Office, and store goods, sent by the Church from Salt Lake, have been used by the general managements, to a great extent, when many of the laborers who performed the hard work have received but little, in consequence of which many became discouraged and left for other places to better their condition, as this is considered a poor place for farming.

During the remainder of 1858 and until February 1, 1859, I was very busily engaged, principally as a home missionary and many other duties. On the 21st of February, I accompanied President Isaac Haight on a preaching mission to the southern settlements. We visited Harmony, Toquerville, Washington and Virgin City, together with Santa Clara. Arrived home on the 1st of March 1859.

During my absence, while in England on a mission, President Brigham Young and Company made his annual visit through the settlements south of Salt Lake and, while in Cedar, by his direction another townsite was surveyed on the bench near to the mouth of the

canyon, as he did not consider the Old Fort site safe from floods, as Coal Creek was subject to very high water in times of flood.

Since Henry's first wife, Ellen, was not able to have children, it was six years after Henry was married before his first child was born. Mary Ann, his second wife, had a baby on November 12, 1858, before Henry left to preach and encourage the settlers in the southern settlements. Had the baby been a boy, he would have been given the name of Henry as it was customary to name the first child after his father. Since they had a girl, they decided to use Henrietta as the second name which contained the name of "Henry," and Martha as the first name. Even though her name was Martha Henrietta Lunt, she went by the name of Henrietta her entire life.

Since the massacre at Mountain Meadow and the subsequent closing of the Iron Mission, Isaac C. Haight, who had been manager of the works, had been on the run. Brigham Young wrote a letter stating: "We think it would be wise to abandon the idea of making iron for the present and let all the brethren pursue those avocations which they please."<sup>3</sup> The release of Phillip Klingon Smith and Haight was the final move to indicate that the Iron Mission was definitely a thing of the past.

The tragedy at Mountain Meadow had a decided effect on Iron County. Many people moved after the event. Even more moved after the abandoning of the Iron Works. The remaining settlers were left with little hope of making a living with their trade. They either had to turn their attention to farming, dairying, raising livestock or freighting. Many of the residents of Cedar City remained only because they didn't have the means to move to another area. Meanwhile, those accused of being involved in the foregoing event were being pursued by the law. John D. Lee noted in his journal on May 28, 1859 that he had eaten his first meal at home in more than a month. The Indians, intrigued by this game of hide-and-seek, crowded to Lee's home to tell him of the bribes they had been offered for his scalp--money, horses, guns--and they would not help the "mericats" catch him. Actually, the sum offered for any of the leaders--Dame, Haight,

Higbee, Klingensmith (P.K. Smith) or Lee--was \$5,000.<sup>4</sup>

Henry was sent to the southern settlements to preach and thus help with the spiritual needs of the settlers. He wrote the following in his journal after he returned:

April 1859: I bought a little Pihede Indian boy about 4 or 5 years old from an old Parvan Chief. I gave him an old rifle, a sack of flour, a shirt and an old pair of pants. We gave the boy the name of Ammon.

About this time I bought a house and lot in the new city and, on the 6th of April, moved into it from the Old Fort [100 North and High Street in Block 37].

On Sunday, the 31st of July 1859, Apostle George A. Smith drove up to my house about noon, dined with us and at two o'clock attended meeting. After the usual exercises, he arose and said, 'the President has instructed me to come and disorganize this Stake of Zion and to make Bishop and President out of one man, and I nominate Brother Henry Lunt as that man,' which was seconded by several voices. Brother Smith put it to a vote which was unanimous. Brother Smith then invited me to him and placed his hands upon my head and ordained me a Bishop to preside over the Cedar City Ward. I can truly say that I felt my inability to fulfill this high and important trust, yet I know that the Lord is able by his spirit to qualify His servants to do anything he calls them to do if they will live humble and faithful.

The Cedar Stake Journal entry of the same day contained the following:

July 31, 1859: On motion it was unanimously voted that the President and Bishopric be invested in one man. On motion, Brother George A. Smith was appointed to nominate this man. Carried. Brother

Smith said, 'The office of Bishop is a responsible one, Elder Henry Lunt was appointed. I can say for Henry Lunt, I have known him for some time, and my opinion of him is that he is a good man.'

Elder Lunt was ordained Bishop and President. Bishop Lunt motioned that Richard V. Morris be his First Counselor and Thomas Jones his Second Counselor. Carried. After some few remarks by Bishop Lunt the benediction was given by Elder G. A. Smith.<sup>5</sup>

Isaac C. Haight wrote the following in his journal:

July 31, 1859: Elder George A. Smith visited us and appointed another Bishop, Henry Lunt. In consequence of persecution of our enemies, I solicited to be released from the presidency of the Stake, as my enemies swore they would destroy me if they could get me.

August 7, 1859: Again left home with several of the brethren. Went into the mountains as we heard that our enemies were coming after us.<sup>6</sup>

Bishop Lunt inherited the problems connected with the painful aftermath of the Mountain Meadow Massacre.

While in Salt Lake City in July 1859, Wilford Woodruff recorded President Young's comments regarding his disapproval of the iron workers being involved in the confrontation at Mountain Meadow and his thoughts on the subject of home industry. Woodruff wrote:

The best thing we can do for the people would be to raise sheep, mix black and white wool, make sheep's gray and clothe the people. They must color with the products on hand. I should not buy any coloring stuffs from the States. I shall not stop my labor until we can make nails and iron. I have sent for

nail machines and intend to make our own nails. We have spent \$20,000 dollars to make iron and, if those engaged in the business had not had the devil in them, we should have made good iron before now.<sup>7</sup>

Mormon construction activities were hampered by the cost of nails until the coming of the railroad in 1869. Iron goods were hauled by ox-team over a long difficult trail from St. Louis. Church leaders continually experimented with construction materials and devices which would minimize the use of nails. Some buildings were tied together with rawhide thongs and required few or no nails. One such building was the Mormon Tabernacle which still stands. The Iron Mission produced nails from wagon tires and other iron articles which had been transported into the Great Basin. Iron products made from pig iron from the Cedar City Iron Works were very limited because of the many metallurgical problems. Iron supplies became more abundant when the federal troops occupied Utah causing Brigham Young to order machinery in 1859 for manufacturing nails and screws. By April 1861, public works' employees in Salt Lake City were turning out nails by the ton.<sup>8</sup>

Minutes from the Cedar Stake Journal in 1859 included the following:

August 7, 1859: Meeting in the school house. Bishop Lunt bore testimony to the healing power being in the Church of God and spoke of the fruits of the Spirit. Counseled the saints to pray more and to be merciful to one another.

August 21, 1859: 10 o'clock a.m. Singing by the choir. Bishop Lunt spoke and told the saints not attending their meetings that it was a trick of the devil to keep the saints from meeting because their clothing was bad. He prophesied that the day would come that they should have abundance of everything. At the two o'clock meeting Lunt said it was his duty to speak often upon items of business and instructions. 'I feel

thankful for this day brethren, the Lord has answered our prayers.' He blessed the saints and said he knew that we would have good times spiritually and temporally. 'We have all plenty to do to mind our own business.'<sup>9</sup>

The last entry in Henry Lunt's journal was dated September 25, 1859. He wrote:

Went to the semiannual conference of the church at Salt Lake City accompanied by my wife, Mary Ann, and child, and returned home on the 20th of October. Had a very enjoyable and prosperous time.

The numerous duties devolving upon me as Bishop, in addition to having to farm my own land for a living for myself and family, it seems impossible for me to find time to write a daily journal.<sup>10</sup>

While at Conference in Salt Lake City, Henry and Mary Ann went to the Endowment House on October 14, 1859, and Mary Ann received her endowments. They were also sealed again by Heber C. Kimball.<sup>11</sup> Henry and Mary Ann had been married and sealed by Brigham Young on October 7, 1857, upstairs in his office.

The minutes of the Cedar Ward minute book contained the following entries:

December 4, 1859: Cedar City Ward Meeting. Bishop Lunt gave notice that conference would be held in this place on the 17th and 18th. He said he did not wish to see any sectional feelings exist between the settlements. 'Let us try to be united and do the best we can.' If ever there was a time for the faithful to be united, it is now!

December 17, 1859, 2:00 p.m. Cedar City Conference. Bishop Lunt said, 'It affords me great pleasure in meeting with my brethren and sisters in this

conference. I feel the results of it will be good. I hope the brethren and sisters will call in the wanderings of their minds that they may be strengthened and refreshed in their most holy faith.'

December 18, 1859--Conference. Bishop Lunt presiding. It was proposed that the congregation sustain Henry Lunt as President and Bishop of Cedar City with R. V. Morris and Thomas Jones as his Counselors. All carried. Not one dissenting voice. Bishop Lunt said, 'My heart is too full to express my feelings. I feel a solemn spirit resting upon men.' The Parowan brass band was present and cheered the assembly by its sweet strains of music.<sup>12</sup>

Martin Slack from Cedar City wrote the following article on December 19, 1859, which was published in the *Deseret News* on February 15, 1860:

Dear Sir: [Editor of the *Deseret News*]

Enclosed are the minutes of a conference held in this city on Saturday and Sunday last. Bishop Lunt, by the judicious course he is taking, has secured the confidence and esteem of the people over whom he presides. He is zealously and successfully discharging the duties of his calling and takes great interest in the general welfare of the saints. I remain yours respectfully, Martin Slack

One of Henry's duties while he served as Bishop was to care for the Tithing Office which was actually the center of activity of the church. Because of the nature of church receipts, the task of receiving, storing, and handling the tithing, and of expending it and converting it into a form suitable to church creditors, was an exceedingly involved one. To use Brigham Young's term for it, it required "financiering" of a very high order. During the time while Henry was Bishop, tithing receipts were almost entirely "in kind."

What little was earned in the way of cash was promptly used to purchase consumer goods, pay the transportation of immigrants, and buy supplies and equipment for farms and shops. There was a real scarcity of money in Utah. The task of the tithing office was to serve as agent of the church in receiving and distributing contributions and to convert such items as were received into acceptable means of payment wherever the church made purchases, thus the tithing offices became completely immersed in the economic activities of the communities and valleys in which they were located. They served as community warehouses, general stores, banks, weighing stations, relief and employment agencies, and communication centers. By regulating the prices at which goods and services would be received they standardized prices. In the early 1850's the tithing offices also served as the postal system of the territory and received and forwarded mail by tithing labor. They often let the citizens accumulate credit, and extended consumer and producer credit by permitting individuals to withdraw tithing produce in excess of book credits. These credits could be transferred by means of "tithing scrip," which resembled the modern check. Transfers were also made from one tithing house to another in the same manner.

The Cedar City Tithing Office served the people not only as a tithing office but as a council house, city bastille, wool and grain storage location, courthouse, telegraph office, assessor's office and community butcher shop. The Cedar City Tithing Office was built in 1856 and was located on Main Street and 200 North. It was a two-story building 35 feet by 75 feet constructed of cut stone with a full concrete basement and heated by a large fireplace. Around the entire lot was a heavy stone wall eight feet high. The first story was entered from a stone platform the height of a wagon which was built that way for the convenience of unloading by those who brought grain or small produce for tithing. The tithing barn where hay was stored was in the rear of the lot. Potatoes and other vegetables, as well as cured meats, were kept in the basement. The rear room in the basement served as a city bastille while the ground floor was nicely finished and fitted with a table, desk, cupboards and shelves for an office which was large enough for a council room, bishop's court and other small meetings.

Many very important and far reaching decisions were made there.

The front half of the second floor of the Tithing Office was fitted for a family's living quarters, while the rear half, finished throughout in spotless white and equipped with an altar, was the place where certain special priesthood prayer meetings were held.<sup>13</sup> The men of the community were asked to give one-tenth of their time (every 10th day) to working on the building.

In 1867 the Deseret Telegraph line was built through the settlement from Logan, on the north, to St. George, on the south. It was extended eastward from St. George to Pipe Springs so that the settlements could be kept advised of unusual Indian movements and other events before a raiding party would be able to reach any of the Mormon settlements. The first Telegraph Office in Cedar City was in the Tithing Office and the people enjoyed the new service to the fullest. The operator collected the news that came over the wire and, once each week, the people assembled in front of the Tithing Office and the operator sat on the stone platform and read the messages to the crowd. The outside world that had been so far away in their ox-team world had been brought to the very steps of the Tithing Office.

The following are the minutes taken from the Cedar City Ward meeting on March 1, 1860:

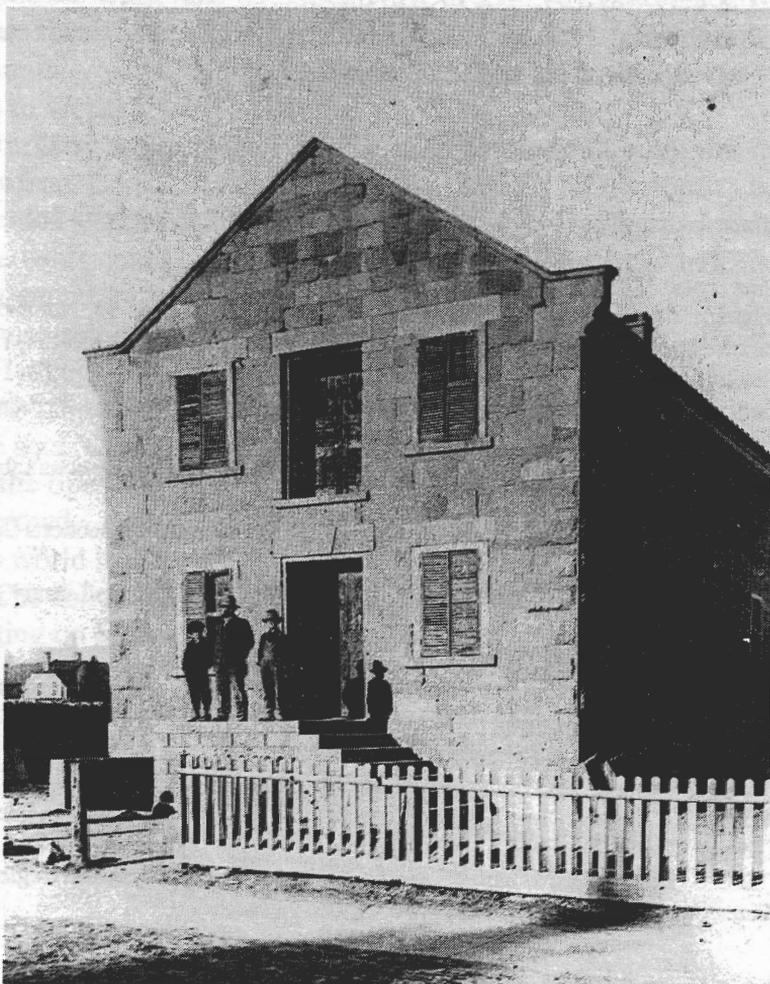
Fast Day. Meeting--9:00 a.m. Bishop Lunt spoke: 'We may sow, plant and fence fields, but it is God that giveth the increase. The battle is not to the strong, the race to the swift, nor riches to men of wisdom. We have to think and reflect that this Kingdom will not build up without faith and works. Teach our children the object of the Fast Day.'

The following was written in the *Deseret News* on July 4, 1860:

Tithing of Iron Works. Yesterday in the afternoon Bishop Henry Lunt with a train of six wagons loaded with tithing wheat arrived from Cedar City, Iron County.

The census that was taken in Cedar City March 27, 1860 was as follows: L.D.S. Church members, 189. Over eight and not baptized, 17. Under eight (children), 118. The combined total of the inhabitants of Cedar City was 324. The men in the Church were listed as follows: 12 High Priests, 11 Seventies, 32 Elders, two Priests, one Teacher, and 14 Deacons. This added up to a total of 73.<sup>14</sup>

1. Leonard Arrington, *Great Basin Kingdom*, (University of Nebraska Press-- Lincoln, 1958), p. 194.
2. *Ibid.*, page 221.
3. Brigham Young, "File of Letters" (L.D.S. Church, 1858) Page 33, Number 8.
4. Juanita Brooks, *John D. Lee*, (Arthur H. Clark Co., Glendale, California, 1972), p. 252.
5. *Cedar Stake Journal*, S.U.U. Special Collections Library, William R. Palmer Collection, F-12 & B89 Cedar City, Utah.
6. Isaac C. Haight, "Isaac C. Haight Journal," S.U.U Special Collections Library, F-8 & B98, Cedar City, Utah.
7. Wilford Woodruff, *Wilford Woodruff Journal*, S.U.U. Special Collections Library, Cedar City, Utah, Vol. 5, p. 355.
8. George Laub, "George Laub Journal," S.U.U. Special Collections Library, Cedar City, Utah.
9. *Cedar Stake Journal*, *op. cit.*, F-2 & B89.
10. Henry Lunt, "Henry Lunt Journal," (Provo, Utah: B.Y.U. Library, copied in 1955 from original manuscript), p. 242.
11. Deon Morlock, "Lunt Family Records," Letter of 1981.
12. "L.D.S. Journal," L.D.S. Film crmh 1514.
13. William R. Palmer, "Iron County History," (1954) S.U.U. Special Collections Library, Cedar City, Utah.
14. "L.D.S. Cedar Ward Minutes," March 27, 1860, Cedar City, Utah Regional Genealogy Library, L.D.S. Vol. 07363R, CR-1514.



## **CEDAR CITY BISHOP'S TITHING OFFICE**

**Built in 1856**

**Location: 198 North Main**

January 22, 1873: Francis Webster, Mayor. "City Council conferred with Bishop Henry Lunt who agreed to rent the small apartment in the Tithing Office cellar for a City Prison." (From Mayors of Cedar City, written by Evelyn K. and York F. Jones)



## CHAPTER XVIII

### CIVIL WAR TIMES 1861 - 1865

The year 1861 was one of the most distressing years America had ever seen since becoming an independent nation. Five states seceded from the union in January--Mississippi, Georgia, Alabama, Louisiana, and Florida. Texas seceded in February followed by North Carolina, Tennessee, Arkansas, Virginia and part of Missouri. As the rumble of war grew, the Pony Express raced the reports to the West. On the evening of April 4, 1861, a day that saw rain, hail, and snow fall in Salt Lake City, the "Pony" roared into the city with ominous news about the firing by the south on Fort Sumpter. It was the powder keg that touched off the war.

In the late 1850's, a method of communication called the Pony Express was established. This introduced epochal changes to the reading habits of Utah's people, pushing out during the war in the States into new frontiers. This plan brought the news to the isolated towns in parts of Utah and also brought the news, which helped expand the newspaper, *Deseret News*, so that it could keep the people of Utah informed. The plan was to run a light letter mail service

across the continent by solitary horsemen carrying fifteen pounds of letters. The charge to send this mail was \$5 per one-half ounce. Stations were located about twenty-four miles apart. As his day's ride, each rider was required to span three stations at the rate of eight miles an hour. The Pony Express service was popular in Utah and a number of young Mormon men were among the most successful and fearless of the riders.<sup>1</sup> Among the newspapers of the land, there were widely varying shades of opinion regarding secession when the Civil War broke out. The *Deseret News*, while reaffirming its love of "truth and liberty" that came through the Declaration of Independence and the Constitution, did not vigorously wave the banner of either side. Rather, its attitude was one of thankfulness that its people were in the tops of the mountains away from the holocaust.

During the Civil War many people expected the Mormons to join the Confederacy. The L.D.S. people, however, remained firmly loyal to the Constitution and the Union, but they did not send soldiers to participate in the fighting. The only response that was made was to meet Abraham Lincoln's request to Brigham Young for a company of cavalry to protect the mail route through Wyoming. This ended in 1862 when Camp Douglas was built in Salt Lake City and Colonel Patrick Connor and the Third California Volunteers took over the postal guard duty from the Mormons.

By asking Brigham Young for guards for the mail route, Lincoln recognized the State of Deseret and its leaders as a reality. This occurred despite the fact that Utah's applications for statehood continued to be denied in the growing crusade against polygamy. Lincoln told a visitor from Utah that the Mormons were like the logs he learned to plow around as a youth clearing timber, "too hard to split, too wet to burn, and too heavy to move," and added, "You go back and tell Brigham Young that if he will let me alone I will let him alone." And generally that is what Lincoln did.<sup>2</sup>

At the end of 1861, Wilford Woodruff wrote a review of the year, part of which follows:

Eleven of the States have seceded. This has brought a terrible war upon the country, bringing upon the

battlefield more than a million men and a debt of millions of dollars and thousands of lives. The state of Missouri, where the saints have received their persecutions, is now the great battlefield of the west. It is now man against man and neighbor against neighbor, and this is only the beginning of the trouble.<sup>3</sup>

The same year that the Civil War started with the firing on Fort Sumpter, Henry and Mary Ann became the parents of a second child, another girl, which they named Ellen Eva Lunt. She was born February 7, 1861, and was named after Henry's first wife.

Immigration to the Great Basin continued in spite of the war. The L.D.S. Church devised an immigration plan which took place in April of each year whereby wagons carrying flour and provisions were sent east to pick up saints immigrating west. As an example, during 1862, the second year of the plan, 262 wagons with 293 men and 2,880 oxen were sent. There was a total of 143,315 pounds of flour sent with them.<sup>4</sup> The return of wagon trains brought thousands of additional saints to the mountain west. The Church wards and branches in each of the towns were requested to furnish "outfits" to keep this immigration system running. John D. Lee, who was the Presiding Elder in Harmony, outlined the following interesting details in his journal concerning this:

March 16, 1863, 8 o'clock, Harmony, Utah: A messenger arrived with a letter from Orson Pratt and Erastus Snow requesting the Harmony Branch to furnish three outfits of wagons, with four yoke of cattle to each, to go down to Florence, Nebraska and assist in bringing out the poor saints. Each wagon was to be outfitted for a six-month journey, and each team carried 1000 lbs. of flour to feed the poor on the road.

The "Immigration Plan" turned out to be very successful. This plan continued until the Transcontinental Railroad was completed in

1869. David D. Bulloch of Cedar City made several such trips across the plains. He normally ran a freighting business, hauling supplies to Austin, Nevada. This was before the road opened from California over the Sierra Nevada Mountains, which allowed freight to be brought in from the west coast. Bulloch received \$18 per hundred pounds of flour which amounted to a total of \$900 for a 5000-pound load. In the spring of 1868, after returning from taking a load of flour to Austin, he recorded the following in his journal:

It was 9 o'clock at night when I got home. Before I got out of bed the next morning, Bishop Henry Lunt and Brothers Arthur and Webster came to see if I would go back after emigrants again. I asked them if there was no one else in town who could go, I had been across twice, once for the poor, and that I could do well to go to Austin with freight. They said no one had mule teams but Andrew Corry and me--that if I would go they would promise me that the Lord would bless me. After talking for some time, I promised them that I would go. They said I would have to be ready, as the company would leave in three days. I was ready at the appointed time. They told me I should be blessed and should never rue it, and their words came true. Just after my return from Austin, three St. George teams took loads out there and did well with them. Coming home, I was told, they bored a hole in a two-inch piece of lumber and put their gold in this piece of lumber. Coming home, three men attacked them and made them hold up their hands, went through their pockets, but, not finding the amount they knew they had, they asked where the rest was. The St. George men said that was all they had when they were told to tell where it was hidden. So the robbers tied a rope around their thumbs and, putting a stick in it, twisted the rope till the men were forced to tell them where the money was. One of the

robbers had seen the money paid over to the men. They took every dollar and then asked if they knew where Dave Bulloch was. Thus, I was blessed to be on my way to help the Saints.<sup>5</sup>

At a public meeting held in Cedar City on January 8, 1861, Samuel Leigh, John M. Higbee and Isaac C. Haight were appointed as a committee to build a Social Hall. The building was erected that year (100 East and 75 North). Before this, only a school room had been utilized for meeting purposes. The people started tearing down the old meeting house in the Old Fort. Counselor Morris moved to Salt Lake City in the spring of 1861 and, in his place, Samuel Leigh was appointed First Counselor to Bishop Henry Lunt.<sup>6</sup>

A Seventies Conference was held in Cedar City, March 2 and 3, 1861, and the following account was published in the *Deseret News*:

The Seventies in Iron County held their Quarterly Conference at Cedar City, Iron County, commencing on Saturday the 2nd of March. The conference was addressed by Elders George Corry, Joseph Hunter, Gabriel Dana, James Simpkins, R. R. Birkbeck, T. W. Spiking, J. V. Adams, Christopher Jacobs of Toquerville, John Morris and Bishop Henry Lunt.

Sunday the 3rd at 11 a.m.: Bishop Lunt spoke of the improvement observable of late in the Quorum meetings at Iron County and made some appropriate remarks in relation to the duties of the elders and of all the Saints.

President Brigham Young and party visited Cedar City in the spring of 1861. They had been in Parowan and left there Thursday morning May 30. They proceeded to Cedar City where they arrived at noon. The Saints assembled at 4 o'clock p.m. in the Social Hall and were addressed by President Young followed by President Daniel H. Wells and Elders Wilford Woodruff and John Taylor. Young and his party partook of a dinner at the Social Hall on May 31.<sup>7</sup>

Although the early settlers of Utah had placed more emphasis on celebrating the 24th rather than the 4th of July, Independence Day had gained in significance. July 4, 1861, brought with it an enthusiastic celebration throughout the Utah Territory, in which the Saints always took delight. Wilford Woodruff declared it was the greatest celebration he ever witnessed in Salt Lake City. On Sunday July 21st, Woodruff recorded some of the remarks from a speech given by Brigham Young as follows:

Brigham Young declared, 'The Lord will not permit me or any other man to lead this people astray. If the leaders do wrong, the Lord will take them away.' President Young was severe in his denunciation of the liquor traffic, saying, 'Any man who will make whiskey to sell would sell the Kingdom of God for a picayune. I despise the whisky maker more than I do the thieves, and I have no use for either. Harlots and publicans will enter the Kingdom of God before the whisky dealer. Cursed is he that putteth the cup to his brother's lips.'

In later years the Council of the Presidency and Twelve resolved that the liquor dealers must repent and forsake their business or lose their standing in the Church. The conference of October 6th 1861 was characterized by the plans then discussed for the development of the cotton industry in Southern Utah.<sup>8</sup>

All the major movable parts were stripped from the Iron Works and taken to the new settlement of St. George (named after George A. Smith) to help in the establishment of the Cotton Mission. Prior to this time there was an auction of equipment and goods on December 20, 1861. Henry was among 45 bidders for everything from anvils to log chains and charcoal. He purchased some timber, poles, piping, iron bars, a house, sleepers and 32 pounds of brads, paying a total of \$46.87 for these articles. The remainder of the company's holdings, not removed or auctioned, such as cog wheels, shafting, cast pedestals

and coke, were sold directly to individuals.<sup>9</sup>

In April 1862, in spite of the Civil War and all the national turmoil, Justice Morrill of Vermont introduced the first Congressional Bill against the practice of polygamy into the House of Representatives. This bill which was designed to punish and prevent the practice of polygamy in the territories of the United States made the contracting of a plural marriage punishable by a fine of \$500 or imprisonment for a term of five years, or both. The Anti-bigamy Act further provided that no religious corporation could hold real estate in any of the territories of a value in excess of \$50,000. The bill was signed by President Lincoln on July 8, 1862.<sup>10</sup>

That same spring, on March 22, 1862, Henry and his family attended conference in Salt Lake City. Henry and Mary Ann's oldest child, Henrietta, who was four years old was sealed to them. This was necessary because, when she was born, Mary Ann had not yet been through the Endowment House. On January 25, 1863, Henry and Mary Ann finally were blessed with a son. Being the first boy they named him Henry after his father, and he was given the middle name of Whittaker, Henry's first wife's maiden name. This was in honor of Ellen since she was unable to have children of her own.

Isaac C. Haight wrote in his journal on December 29, 1862 that invited guests assembled at 11 a.m. on Christmas Day at the new brick home of Henry Lunt. Haight dedicated the new home.<sup>11</sup>

The following year while attending another conference in Salt Lake City, Henry was married and sealed to his third wife, Ann Creswell Gower, on April 11, 1863. She was nineteen years old, having been born October 10, 1843. The following is a short history of Ann Gower by one of her sons, Thomas Amos Lunt:

My mother's father, Thomas Gower, one of the better class of English blood, was an iron foundry man by trade, having been employed as an overseer of a large force of men in an iron foundry in Stratsford, England prior to his coming to America. His wife, Jane Cresswell Gower, also of the upper class of English lineage, had some brothers who were

commissioned officers in the British Army. When the Gospel message happened to reach the ears of grandfather and grandmother Gower, it found such a responsive chord in their hearts that the spirit of the gathering to Zion seized them and they followed their impulse to come to America. It so happened that they came aboard the same ship that my father did. The young Henry Lunt likely little dreamed then that the six-year-old child, the oldest of the three children in the Gower family, would one day become his wife.

Grandfather Gower, instead of going to Council Bluffs as did my father, left the steamer at St. Louis, Missouri where he secured employment at his accustomed line of occupation in an iron foundry, being placed in charge of a group of men because of his broad experience in foundry work. He continued to hold his job here for a period of five years, thus managing to save enough means to outfit himself and family with clothes, a grub stake, ox team wagon, and an assortment of tools for his long-contemplated trek west. But, soon after his arrival at St. Louis, an epidemic of cholera broke out claiming many victims. Among them was Grandmother Gower and her two younger children which left Grandfather Gower a widower with only his little Ann.

Having to be at his post early and late, he was obliged to leave his motherless child in the care of neighbors. The lonely little girl would often stray away in search of her missing mother, being too young to realize that her dear mother had gone beyond mortal reach. Within about two years Grandfather met a young widow by the name of Martha Tidswell. She, too, was a convert to the Mormon faith, and it appeared that a match would be of mutual benefit to the two. Be it said though that the love of a real mother could never be replaced.

Grandfather's team for the long journey to the valley of the Great Salt Lake consisted of a yoke of oxen and cows. The company that they joined was known as the Independent Immigration Company as each family owned its own outfit independent of the Church's aid, which so many of the newcomers of those days were obliged to avail themselves of. Their pilgrimage was beset with many perils incident to those days. Ann was, by this time, eleven years of age and able to walk a good share of the distance, as the children of that time were compelled to do. One day, while trailing some distance behind the rear wagon of the train, she was prompted to look behind her and was startled to discover an Indian making ready to spring upon her. By exerting all the energy possible, she managed to escape the redman's grasp.

On arriving at Salt Lake City, Grandfather Gower located in the West Jordan district where he set to work at once to build himself a home and make preparations to give his major attentions to farming. But he received a call from President Young to go to Cedar City and assist in the manufacture of iron. He promptly responded to this call. He and John P. Jones, both men of years of experience in the foundry work, played important roles in the local iron works.

My parents (Henry Lunt and Ann C. Gower) were married in the Endowment House in Salt Lake City by the late Daniel H. Wells on April 11, 1863. I have never learned much regarding their courtship so will have to omit that. However, I will mention in passing that many such weddings were of the short order. There was little hanging on the gate until the wee hours. My mother was much older than her father's other children [by his second wife] and she was required to help in the fields and with other heavy work, even until she was nearly grown. Thus, she was

deprived of many social affairs and, in a general way, her girlhood days were spent in heavy toil and she received a scant part of what meager schooling those days had to offer.<sup>12</sup>

Henry had been Mayor of Cedar City since the spring of 1861. His term followed his close friend's, Isaac C. Haight, which made Henry the second mayor of Cedar City. This meant that he was Bishop of the Cedar Ward, Cedar Stake President and Mayor of Cedar City at the same time as well as keeping up his farm, being a merchant and fulfilling his family obligations. The Cedar Stake of Zion included Cedar Ward, Harmony, Johnson's Fort (Elk Horn or Enoch), Hamilton Fort and Kanarra. It was necessary to be a citizen in order to qualify to hold a public office. The records of the Second District Court in Beaver, Utah Territory index book listed a "Certificate of Naturalization" for Henry Lunt. A Letter sent from Parowan to inform the Territorial Government of this election is as follows:

Parowan, February 21, 1863: to Secretary, Frank Fuller: I embrace the opportunity to notify you that, on the second Monday of this month, Henry Lunt was duly elected Mayor, and James Whittaker and Samuel Leigh, Aldermen, for Cedar City. Also, on the same day, William S. Warren was elected Mayor for Parowan. Yours respectfully, Richard Benson, Clerk--County Court, Iron County.<sup>13</sup>

The election that took place on March 23, 1865, resulted in Henry continuing as Mayor for two more years. His Aldermen were John M. Higbee and Christopher J. Arthur. Henry didn't run for the election in 1867, and John M. Higbee became the third Mayor after Henry Lunt. The City Council roll call in the city minutes dated February 1867 listed the following: Henry Lunt--Mayor, James Whittaker--Alderman, Samuel Leigh--Alderman, C. J. Arthur--Councillor and George Hunter--Councillor.<sup>14</sup>

As a result of the Mountain Meadows tragedy, the Harmony Ward minute book contained the following concerning John D. Lee:

March 5, 1864: Bishop Lunt was present. John D. Lee tendered his resignation as President of the Branch [Harmony] because of much dissatisfaction among the people toward him. Elder James H. Imlay was selected and set apart to succeed him as (Branch) President. Bishop Henry Lunt set Mr. Imlay apart.<sup>15</sup>

Three days before Henry was in Harmony his third wife, Ann Gower Lunt, had her first child, a girl, born March 3, 1864. They named her Jane Gower Lunt. Later in the year on November 8, 1864, Mary Ann, Henry's second wife, had her fourth child which was a boy. They named him Randle Wilson Lunt.

Living in the tiny settlement of Harmony was not easy. John D. Lee wrote about an experience which had a great effect on him, It was after a raging winter storm had damaged his adobe house, "Bishop Lunt, Brother Higbee and Brother Haight came during the storm and were afraid to stay overnight--went to Kanarra, but the prospect was not much better. Another night of gloom and darkness." The storm which Lee wrote about continued and two of his children were killed when a section of wall crashed through the upstairs floor where they were asleep in their beds.<sup>16</sup>

The Church was anxious to see the "Cotton Mission" succeed. They started producing cotton, but problems caused delays. Despite the fact that cotton and other desirables were produced, the colony was not on a sure economic footing. It was clear that the mission would not be a success until a factory was constructed which could produce quality cotton goods. Some cotton was made up into clothing in the region, some was sold in Salt Lake City in exchange for grain and supplies, some was freighted to the Missouri River, but the bulk of it could not be disposed of because of the lack of a factory. There was a small cotton mill in Parowan which was built at the specific request of Brigham Young. By September it was reported to be making thirty-five pounds of serviceable yarn per day. The following

article appeared in the *Deseret News* on Wednesday, April 16, 1863:

Parowan Cotton Factory--The cotton mill at Parowan, owned by Ebenezer Hanks, is so far completed as to be doing tolerable good work, with a fair prospect that it will be a success, satisfactory both to the proprietor and the public. Only 72 spindles have yet been put in motion, but others will be ere long. The establishment is not very extensive but, when put in complete working order, may be expected to furnish a market for some considerable portion of the cotton that was grown in Washington County last season. As the cotton growing business in the southern part of the state is expected to be greatly increased, other and more extensive mills will, of course, be erected at no distant day.

Other settlements made arrangements for machinery to assist in working up the cotton on a local basis. A group of men in Cedar City decided to build a factory. In March 1863 they recorded:

Constitution of the Cedar City cotton Manufacturing Association: Article 1--We the undersigned do hereby unite ourselves in a company to be known as the Cedar City Cotton Manufacturing Association. Article 2--The design of said company is to procure machinery and material necessary to erect a cotton factory to card, spin and weave cotton into fabric.

There were fourteen "articles" detailing the plan to start this factory and there were twenty-one shareholders. They bought a total of fifty shares between them. Henry Lunt was the first name listed on the Stock Holders list. He bought a total of three shares. Many of the men just had one share. Some had two or three. There was one man, Joseph Hunter, who purchased twelve, and another, James Bulloch, who had eight.<sup>17</sup> Under the date of March 15, 1865, Bishop Henry

Lunt wrote the following which was published in the *Deseret News*:

After a long and tedious winter of four months duration, the weather has moderated and the deep snows of winter are disappearing in Little Salt Lake Valley, at which the inhabitants rejoice much. If the fine weather continues, the farmers intend to begin putting in grain next week. As in all other parts of the Territory, the prospects for an abundance of water for irrigation were never so good before. Some cattle have died on the range, and it is feared that a great many horses have perished on the range near Kanarra, some few have been found dead. Others have been brought in from the mountains as mere skeletons and, of course, soon afterwards died. Almost everything in the shape of horse or cattle feed around Cedar is consumed. A number of sheep and nearly all the young lambs have died, teaching the inhabitants a lesson to provide better for their stock in years to come. The health of the people is good and feelings of peace and harmonies predominate in the settlement.

On May 24, 1865, another article written by Henry Lunt was published in the *Deseret News*, which was taken from a letter to George A. Smith. The article contained news about the immense amount of work the farmers had done, making a canal to convey the water to the south side of the new survey to distribute the water for irrigation purposes. Part of the letter is as follows:

Brother Lunt says that he has planted an orchard of 300 trees, all choice selections of fruit, and he further says that, although it has for years been the generally received opinion that fruit could not be raised in that locality, he is persuaded to the contrary and, as an encouragement, there were to be seen apple, peach, plum and cherry trees in blossom. The

weather had suddenly become very warm and the melting snow was pouring down Coal Creek in torrents, the stream having already reached a higher point than ever known before. All the dams previously built across the creek for irrigation purposes had been swept away on the 30th of this month, and a strong force of men were striving to control and direct the current of the stream. Notwithstanding much land is being flooded, Brother Lunt seems to take consolation in the assurance that the bottoms will, after the high water subsides, yield a plentiful crop of wire grass. It is so warm that the thermometer is ranging at July instead of May figures.

In September 1865, President Brigham Young and party visited southern Utah. They held two meetings at Cedar City on September 22. The public hall was festooned with flowers and green boughs for this occasion. Bishop Lunt and the people of Cedar were unremitting in their endeavors to show a hearty welcome to the President and his traveling companions. They opened their homes to the group as well. The meetings were addressed by Elders Wilford Woodruff, George A. Smith, Lorenzo Snow, Ezra T. Benson, Franklin D. Richards and President Young. After the afternoon meeting, they left for Parowan.<sup>18</sup>

After four years, the Civil War ended in April 1865, with the surrender of General Lee at Appomattox on April 9 and of General Johnston at Greensboro on April 26. The war resulted in the preservation of the Union, the abolition of slavery and many important social and economic changes.

A considerable quantity of wire that had been used by the military for telegraphic communications systems became available. This was purchased by the Church for the purpose of building a telegraph system from Salt Lake City to the southern communities. A special conference was called in Salt Lake City on April 10, 1865, to vote on the feasibility of erecting a telegraph line through the settlements of Utah. Each family in Iron County was assessed nine poles, to be used in the construction of the telegraph line. The first telegraph

headquarters was in the Church Tithing Office located on Main Street. After a short time the telegraph office was moved into the parlor of the Henry Lunt home on Lincoln Avenue and First East which was known as the Lunt Hotel and Stage Stop. Originally the Lunt address was Spring Avenue and High Street.<sup>19</sup>

The Deseret Telegraph Line was completed as far as St. George on January 1, 1867. Josiah Rogerson was sent from Beaver to Cedar City to instruct the first group in telegraphy. Ellen Lunt, Alice B. Bulloch, Mary C. Corlett and Henrietta Lunt took turns as operators. Maude Lunt was the last of the old Deseret Telegraph Company operators. The company was eventually taken over by Western Union.

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2. Eugene England, *Brother Brigham* (Salt Lake City, Utah: Publishers Press, 1980), Page 187.
3. Matthias F. Cowley, *Wilford Woodruff*, (Salt Lake City, Utah: Bookcraft, 1964), p. 419.
4. B. H. Roberts, *op. cit.*, Vol. 5, p. 109.
5. David Bulloch, *Our Pioneer Heritage*, "Recollections of David Bulloch," (Cedar City, Utah: Daughters of The Utah Pioneers), Iron County Library, p. 224.
6. J. Phillip Hanks, *History of Parowan Stake*, (Cedar City, Utah: 1980) L.D.S. Institute, Cedar City, Utah. p. 26.
7. *Deseret News*, (Salt Lake City, Utah: May 30, 1861).
8. Matthias F. Cowley, *op. cit.*, p. 418.
9. "Iron Works Log Book," D.U.P., Cedar City Post Office Bldg., p. 547.
10. Andrew L. Neff, *Histoy of Utah*, (Salt Lake City, Utah: Deseret News Press, 1940), p. 866.
11. Isaac C. Haight, "Issac C. Haight Journal," S.U.U. Special Collections Library, Cedar City, Utah.
12. Thomas Amos Lunt, "Thomas Amos Lunt Journal," From Zina Rigby, Cedar City, Utah, p. 2.
13. From Utah State Archives, TE-3.2, Dated 1863, Salt Lake City, Utah.
14. *Ibid*.
15. J. Phillip Hanks, *op. cit.*, p. 6.
16. John D. Lee, "John D. Lee Journal," S.U.U. Special Collections Library, Cedar City, Utah.
17. "Cotton Manufacturing Association Minutes," 1863, S.U.U. Special Collections Library, Cedar City, Utah.
18. Andrew Jenson *L.D.S. Journal History*, May 24, 1865, *Deseret News*.
19. J. Phillip Hanks, *op. cit.*, p. 3.



**ANN GOWER LUNT**  
Oct. 10, 1843 - Jan. 11, 1914  
Married April 11, 1863  
in Salt Lake City, Utah by Daniel H. Wells



## CHAPTER XIX

### THE BLACK HAWK WAR

1865 - 1869

**I**n a letter to the *Deseret News*, dated March 15, 1865, Henry wrote about the difficult four months of winter they had endured and the many cattle and horses which had died on the range due to the deep snow. The Indians were in a condition of starvation and nakedness, and their hunger was intensified by the severe winter weather which caused them to prey upon the settler's livestock for food. The Superintendent of Indian Affairs, O. H. Irish, reported on April 1 of that year that the settlers had lost at least half of their cattle and the Indians had lost all of their horses. In fact, a band of Indians started out on a hunt in the middle of February and were driven back by one of the most severe snow storms that ever occurred in the Utah Territory. Irish claimed that hunger also caused the Utes to steal cattle and kill whites in Sanpete Valley.<sup>1</sup>

While in Parowan, George A. Smith sent a letter to Salt Lake City on March 15, 1866, to General Daniel H. Wells who was over the militia of the Utah Territory, or what was called the Nauvoo Legion. It contained the following:

Yours of February 27th came to hand yesterday. The reason Majors Haight and Higbee resigned is owing to the failure of the Iron Works and the

consequent decrease of the population of Cedar. Two full battalions were there formerly, now there are only about seventy men. Henry Lunt is acting as Major over these and the few men at Hamiltons and Kanarra, and has decidedly more men than arms. Respectfully, your brother, George A. Smith<sup>2</sup>

Hunger had the greatest military impact and probably was the main cause of the Black Hawk War. This was the worst Indian outbreak in the history of Utah. It extended over a period of three years resulting in the loss of many lives and causing an estimated \$1,500,000 in loss of animals and damage to property. A band of Utes, under Chief Black Hawk, were the firebrands that brought on this war. It was waged with such determination by the Indians that, at times, it looked as if the settlers would be compelled to move out of the Territory. It is unknown how the Utes obtained their weapons but the firearms of the Indians were often superior to those used by the whites. They had a number of long-range "Enfield Rifles," which were better guns than the militia possessed. And they also had enough ammunition to use almost unnecessarily. One warrior even had a "Henry Rifle." The Utes were excellent warriors who were proficient with the bow and arrow and were masters of hit-and-run tactics. The bows used by the Indians were relatively silent, powerful, lethal, and could be shot rapidly and effectively. Arrows were roughly 24 inches long and the shaft could penetrate an ox up to half of its length.<sup>3</sup>

The Indians always struck unforeseen and, early in the war, raided white communities almost at will by using wise timing and taking advantage of the terrain. When pursued, the Utes kept their adversaries at bay through effective delaying actions. They avoided heavy casualties by disengaging when necessary, but limited manpower kept them from pressing their advantage.

The brunt of the strife was borne by the settlers in central Utah, yet Indian raids took place in Sevier, Sanpete, Kane, Paiute, Iron and Washington counties. However, during the Black Hawk War, many Indians remained tranquil and bypassed opportunities to plunder and kill. Some Paiutes (Pihedes) joined with the Utes in their raids, but

the Indians around Cedar City remained quite peaceful. Still, the settlers always stayed alert since they knew Ute warriors were raiding other communities.

On the 24th of July in 1865 the people of Washington, St. George and Santa Clara, with a sprinkling of people from other settlements, started over the red rock which was the beginning of the tortuous road to Pine Valley in order to enjoy a brief respite from the heat in the delightfully cool atmosphere among the pines of that growing community. For two days, Saturday and Sunday, the wagons made their way through Pine Valley village to the "Pinery" farther up. Apostles George A. Smith and Amasa M. Lyman arrived in the forenoon of July 24th accompanied by President William H. Dame, Bishop Henry Lunt and others from Iron County. They held a meeting and after dinner the men laid a large floor of rough lumber on which they held a dance. Another meeting was held consisting of speeches, songs and recitations and then more dancing followed.<sup>4</sup>

Henry wrote the following letter dated January 10, 1866, to George A. Smith who was in Salt Lake City:

It is a general time of good health and good feeling in this place and through the Ward. The Christmas holidays have been commemorated in the usual manner--feasting and dancing. On the 3rd, the Cedar Dramatic Association gave us a treat in the performance of 'The Golden Farmer' and 'A Pleasant Neighbor' which reflected much credit to the members of the association. The next Wednesday evening they performed 'The Rose of Ettrich Vale and 'Grimshaw Dagshaw and Bradshaw'. The Harmonic Society in this place is in a prosperous condition; Professor John M. Macfarlane is very diligent in teaching music and singing to the active members. Means are now being raised to purchase a set of instruments for a brass band and a cabinet organ. I returned last evening from Pinto Creek--have been settling tithing with the brethren there who feel well and are thriving in that

beautiful and secluded vale. I could not but notice with great pleasure and satisfaction the labors of Brother Jessie Eldredge who is teaching school. The scholars are learning unusually fast and are much attached to their teacher. They have got the walls up of a substantial stone building for a school house. Winter commenced in good earnest on the 1st day of December and has been extraordinarily severe until the last few days, when it has thawed considerably. Yesterday it rained and snowed all day and lightninged and thundered last night. Today the snow has been falling heavy all day, partly melting as it fell, but there is about 12 inches now and a good prospect for more. We have had 30 inches of snowfall here altogether since the 1st of December. Brother Liston came up today from the Santa Clara and reports the winter as having been the severest ever known in Dixie--had good sleighing and the ground froze 10 inches deep. I saw a young man this week who had just come from Parranagate Valley who said the climate in that region was very mild and pleasant and the ground fit to plough. About 150 miners were there and more coming from Reece River. Our wheat crops the past season have proved to be much below the average in consequence of the ravages of the Chintz Bug and early frost; consequently, there will be very little surplus.<sup>5</sup>

A short time after Henry wrote this letter another child, a girl, was born to Henry's second wife, Ann Gower Lunt on January 20, 1866. They named her Jemima Gower Lunt.

An article which was sent in from the Cedar City Ward and Stake appeared in the *Deseret News*:

Sunday, March 25, 1866: A very instructive and pleasant conference was held at Cedar City on this and

the preceding day attended by President Erastus Snow [President of the Southern Mission], Elder Richard Robinson of Pinto Creek, James H. Imlay of Harmony, John Hamilton of Hamilton's Fort, Patriarch Elisha H. Groves of Kanarra, Bishop Willis of Toquerville, and a number of elders from Parowan and neighboring settlements. Much instruction was given and considerable business attended to including the calling of some 15 brethren to go and strengthen the settlements in Long Valley. On the evening of Saturday, March 24, the Dramatic Association of Cedar City gave a theatrical entertainment, playing 'The Rent Day' and 'The Irish Tiger,' which was well received and largely patronized.

Henry wrote a letter on June 10, 1866, which was published in the *Deseret News* on June 28. He commented that the wheat crops looked well but the cold nights had made the gardens late, and frost had killed nearly all the fruit except for a few apples. The settlers had set out a large number of fruit trees and were hoping, in the future, to have an abundance of fruit of all varieties. Henry wrote that the people of Cedar were busy and enjoying good health "with the exception of a few cases of scarlet fever, only two of which terminated fatally."

Another article was published in the *Deseret News* describing the events that took place on July 4, 1866, in Cedar City. There was a customary firing of salutes and raising the Stars and Stripes. A muster of the militia was held and the citizens assembled in the Social Hall at 10:30 in the morning for a meeting. Several men gave speeches including Bishop Henry Lunt. Also, there were several songs and recitations on the program. The afternoon and evening were spent "dancing, singing and in general hilarity."

Henry wrote the following for the *Deseret News* on April 6, 1867:

Cedar City, Iron County Utah. Most of last week was a very stormy time in this part of the country,

snow fell to the depth of about two feet, but soon thawed off, making the soil too muddy to plough, so we improved the time in laboring on public works and repairing and cleaning out the water sects in the city and fields. This week, since the weather has been finer, a large number of fruit trees have been planted out. I planted out an orchard of 104 apple trees of choice varieties. The apple promises to do well here, and some excellent fruit was raised last season.

Considerable attention is being paid to sheep and wool raising. Our sheep are fast increasing in numbers, but much improvement might be made in the breed. Good care and a change of range are the main things with all breeds. We have built three large corrals the past winter in different places, with a rock house for the herdsmen. We have a good summer herd ground on the east mountain with a couple of large corrals and a house.

Messrs. Samuel Leigh and Co. are building a machine shop to run by water power, which will soon be in operation cutting laths and shingles, wood turning, etc. The health of the people is good and the Indians are peaceable. [signed] Henry Lunt

A son was born on July 18, 1867, to Henry and Mary Ann Wilson Lunt. They named the boy William Wilson Lunt. He was Mary Ann's fifth child and Henry's seventh.

Apparently the settlements in southern Utah had been relatively free from any serious raids by the Indians until the evening of July 21, 1867, when Joseph Fish of Parowan saw Indians seize some cattle. Bravely, Fish rode into the group learning their number and the direction they were heading. He left and gathered eleven men and intercepted the raiders at the mouth of Little Creek Canyon. According to Fish, "We charged the herd full speed, firing whenever we could hear or see anyone. We gave a terrific yell which stampeded the herd, and the Indians took to the hills as quickly as possible

without hardly stopping to return our fire.” It was determined there were about fifty warriors and they tried again that night to steal cattle, but the militia was reinforced, and they drove off the Utes once more. The next day the cattlemen near Parowan were ambushed, and the Indians fired from about forty yards distance so fast that the shots seemed to come like hail. Several Indians took favorable positions at the mouth of the canyon and kept up a constant firing of guns for part of the night. However, no one was killed in this ambush. The Black Hawk War’s length and cost led to excesses by both sides. On several occasions the whites killed noncombatants, including women and children, as did the Utes. Corpse mutilation was also a factor in how the Indians waged war. The warriors occasionally took the scalps of their victims and defaced their bodies in other ways. This was probably done for cultural reasons, as many Indians believed that damage to the remains of their enemies meant that these foes would be unable to use a complete body against them in the afterlife.<sup>6</sup>

During the duration of the Black Hawk War the whites abandoned at least nine settlements in the areas of Ute uprising. The decision to evacuate was part of an effort to consolidate forces and make defense more efficient. The Indians never besieged towns, even though they fired their guns sometimes near the towns as a diversion. Although this seemed to be a great Indian achievement, the abandoned areas were of little value to the Indians in controlling central Utah because the removal of stock eliminated a potential food source. This was a master stroke by white officials and may be considered the turning point of the war.

Chief Black Hawk led the Utes in surrendering in August 1867, and he clearly acted as their spokesman following the conflict. There were some outbreaks during the following years but the Indians finally concluded a treaty with the United States army at Mount Pleasant, September 7, 1872. Evidence indicates a relatively modest number of Indians followed Chief Black Hawk. However, during this Indian war more than 3,000 men were called into service, which was a large number when considering the sparsely settled communities of the southern part of Utah.<sup>7</sup>

Henry was kept busy in his “callings” as Stake President and

Bishop, and visited the surrounding communities frequently. On Saturday 14, 1867, he traveled to Harmony and spoke at a meeting there. A Cedar City choir went with him and sang several songs on the program. The Harmony Ward prepared refreshments and held a dance following the meeting.

John M. Macfarlane, representing the Cedar City Ward, wrote the following to the *Deseret News* on Thursday, February 6, 1868:

Winter holds firm sway over the elements here, but appearances indicate that it will not be of long duration. Our Bishop [Henry Lunt] is still busy and persevering in raising money to gather the poor saints from the old countries. He is leaving nothing undone to accomplish this Godlike work, and his philanthropic labors are being crowned with much success. He is full of the spirit of emigration and has already had the pleasure of remitting to President Young nearly \$700 in money, besides contributions in wheat, etc. where money was not come-at-able. When the subject of raising means for the emigration of the poor was first spoken of in this place, it did not seem possible to raise \$100 in money in the settlement, but by various means the above results have been brought about. Even our Sunday School scholars brought in their five and ten cent bills to swell the fund, and still the noble work goes on with unabated vigor.

Our Sabbath meetings are very interesting and well attended, notwithstanding the intense cold and the unfinished state of our Hall. Bishop Lunt has, however, purchased two heating stoves for the Hall which make it more comfortable.

The youths are being encouraged and felt after with fatherly care and counsel. There are three Day Schools in our city during this winter, two taught by female teachers and one by a male teacher. Music is being worked in as one branch of study in the Day Schools,

and a very important one it is, as every teacher who has tried it must confess.

Our choir, under the patronage and encouragement of our leaders, still improves. They gave a concert during the winter which was very satisfactory. Our city fathers have not been idle in their sphere. They have just completed and forwarded the necessary documents for the entry of 639 acres of land for the use and benefit of our citizens, besides having a general care for the welfare of the people here.

Gates and Company's gristmill is about ready for business, having already ground corn and chopped some wheat. Stewart and Chaffin are also pushing their gristmill to completion. Bauer and Company are building machinery for the manufacture of shingles, laths, furniture, etc. Samuel Leigh and Co. are finishing their building and machinery for an iron foundry, making shingles, laths, etc. Our school trustees are trying to finish a school house, and, altogether, our city is kept lively and business like.

Among other things our fast day matters are not forgotten, as the first Thursday of each month comes along and the offerings of the Saints are freely dispensed to the most needy amongst us. We have had more land surveyed for our increasing population. Some small settlements are being formed in our neighborhood. The waters of the Iron Springs are being put onto a very nice patch of land and six or seven families will settle there the coming spring. Winter has been very severe on our sheep. Many of the oldest and poorest have died, and the clip of wool the coming season will be rather slim. Measures are being planned and adopted for better care of our sheep hereafter, and we anticipate a great improvement in taking care of sheep and raising wool in this country.

A baby girl was born to Henry and Ann Gower Lunt on March 3, 1868, in Cedar City. This baby was Ann's third child; they named her Roselia Gower Lunt.

The following Relief Society minutes, dated June 4, 1868, were written by Ellen Lunt, Henry's first wife, who was secretary of that organization:

According to appointment by Bishop Henry Lunt, the sisters of Cedar City met in the Social Hall for the purpose of being organized into a Female Relief Society. The Bishop presided over the meeting assisted by his counselors, Brothers Samuel Leigh and C. J. Arthur. The Bishop made some very appropriate remarks during which he said if the sisters were willing, he would appoint a Presidentess. He then moved, which was seconded and carried unanimously, that Sister Rachel Whittaker [Ellen's mother] act as President of the Society. He then told her to choose two counselors. She said she would rather he chose them. He then moved that Sister Annabella Haight be First Counselor and Sister Mary Higbee, the Second. He also moved that Sister Ellen Lunt [his first wife] act as Secretary and Sister Alice Bennett as Treasurer of said Society. Carried unanimously. The Bishop gave some good instructions to the sisters. He said he would have rye down the coming fall so that they could have the straw for the making of hats. He also recommended the cultivation of silk and the silkworm and wished them to make a rag carpet for the aisle of the Meeting House by the time President Young came this fall. He instructed the sisters to see to the wants and necessities of the poor. Signed: Ellen Lunt, Sec.

The Relief Society sisters met on July 1, 1868, in the Social Hall. Again, Bishop Lunt presided. He commented that the attendance was not as good as should be, probably because the sisters were busy

making hats, dresses, quilts, etc. for the 4th of July celebration. He reminded them about making the carpet for the church and gave them some advice on teaching their children. He said, "Teach your young children to speak with all modesty and meekness so that they can be heard when they go on errands, and not whisper." He blessed and set apart "Mother Whittaker" and her counselors and gave them each a blessing before he left the meeting in their hands and withdrew. The following were members of the Relief Society:

Elisabeth Adams  
 Louize Adams  
 Mary Ann Armstrong  
 Caroline E. Arthur  
 Hannah Sarah Barnhurst  
 Alice Barton  
 Alice Bennett  
 Jane Birkbeck  
 Alice Bladen  
 Mary Bladen  
 Barbara Bower  
 Ellen Bucill  
 Maria Bulloch  
 Laura Chaffin  
 Sarah M. Chaffin  
 Christiana Chatterley  
 Sarah Chatterley  
 Sister Christopherson  
 Janet Clark  
 Mary Clark  
 Martha Connell  
 Margaret Corry  
 Mary Elizabeth Davis  
 Harriet Dutton  
 Margaret Elliker  
 Ann Gower  
 Martha Gower

Annabella Haight  
 Eliza Ann Haight  
 Mary Ann Haight  
 Margaret Heyborne  
 Eunice Higbee  
 Mary Higbee  
 Elizabeth Hunter  
 Mary Hunter  
 Margaret Jones  
 Sage Jones  
 Mary Lapworth  
 Elisabeth Lathmann  
 Teresa Lee  
 Mary Leigh  
 Mary Lord  
 Ann Lunt  
 Ellen Lunt  
 Mary Ann Lunt  
 Keturah Macfarlane  
 Leonora Mackelprang  
 Margaret Mackelprang  
 Eliza McConnell  
 Permelea Morrill  
 Alsie Neilson  
 Christina Neilson  
 Ellen Nelson  
 Margaret Nelson

Letitia Newcomb  
Johanna Palmer  
Elisabeth L. Parry  
Sarah Pugson  
Eliza Ann Root  
Eliza Shepherdson  
Christina Sherratt  
Ann Smith  
Betsy K. Smith  
Margaretta K. Smith  
Mary Usher Smith  
Mary Ann Stewart  
Elisabeth Tait

Mary Ann Thorley  
Mary Ann Unthank  
Sarah Urie  
June Spiking Vance  
Charlotte Walker  
Emma Walker  
Margaret Walker  
Ann Elizabeth Webster  
Rachel Whittaker  
Sarah Williams  
Ann Wood  
Jane Wood  
Mary Wood

In the Relief Society meeting on Thursday, July 16, 1858, Bishop Lunt and Brother Arthur set apart the following sisters to attend upon and administer to the sick: Elisabeth Parry, Eliza Ann Haight, Mary Bladen, Alice Bennett, Mary Ann Unthank, Sarah Urie and Margaret Mackelprang. The Bishop stressed that this was an important calling. On January 7, 1869, Sister Jane Birkbeck was blessed and set apart to visit and attend to the sick. This was done under the hands of President Erastus Snow, who was visiting Cedar City. On Feb. 25 the Society met to quilt, sew, knit and cut carpet rags. Sister Christopherson was set apart to be a midwife to the sisters by Elder Isaac C. Haight and Bishop Henry Lunt.<sup>8</sup>

The Relief Society sisters made many quilts, some for themselves and some to distribute to the needy. Ellen and Ann Gower Lunt made a beautiful quilt which was dyed yellow with sagebrush blossoms. The cloth used in the quilts was first made into clothing and, after the clothing was worn out, the best parts were pieced into quilts.<sup>9</sup> On June 3, 1869, the treasurer read the financial report which showed their funds had reached the sum of \$319.27, one-half of which had been donated to the Society. Of that amount \$255.25 had been disbursed for the relief of the saints "burned out" at St. Thomas on the "muddy." The sisters had made forty yards of rag carpet, valued at \$1.20 per yard, which they donated for the use of the Social Hall.

Two quilts made from Linsey and Calico had been sold for \$8 each, and the sisters were working on three more. The wife of Erastus Snow wrote a letter to the Relief Society encouraging them in their efforts. Bishop Lunt said that he was pleased with what had been done but wished them to double their labors the following year. He spoke on traditional education and fashion of young girls in the settlement.<sup>10</sup>

Henry Lunt wrote a letter to George A. Smith dated December 30, 1868, and after telling about the peace and prosperity and what was taking place in Cedar City, he ended with the following:

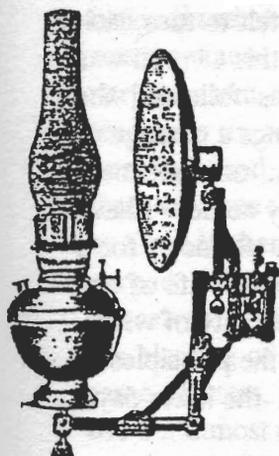
The Indians from Beaver to Santa Clara had a huge rabbit hunt in Iron County during the two months of November and December and honored the Bishop with frequent calls, as they found a little flour quite an addition to their rabbit meat.

The first United States Land Office was opened in Salt Lake City in March 1869. Through this office, the settlers could now file for homesteads and get legal title to the land. The Homestead Act initiated by President Lincoln made it possible for any man or woman to acquire a 160-acre farm. It was necessary for the homesteader to cultivate and care for the land and prove good intentions. If this was done, the office would issue a deed to the property after five years.

George A. Smith presided over a special conference held in Parowan March 14, 1869. Erastus Snow and Joseph F. Smith from Salt Lake City were also present. A new L.D.S. Stake was organized, consisting of Parowan, Paragonah, Summit and Cedar City. This change did away with the Cedar Stake which was organized May 20, 1855, and left just the Parowan Stake. William H. Dame was sustained as the President with C. C. Pendleton and Jesse N. Smith as Counselors. Also, a High Council was chosen consisting of men from all four settlements. Henry Lunt was released from the position of Stake President, but remained as Bishop of the Ward.

Another child was born to Henry and Mary Ann Wilson Lunt on January 20, 1870. They gave her the name of Florence Wilson Lunt.

1. Albert Winkler, "The Ute Mode of War in the Conflict of 1865-68", *Utah Historical Quarterly*, (1992), p. 301.
2. Utah State Archives #1520, Salt Lake City, Utah
3. Albert Winkler, *op. cit.*, p. 309.
4. Erastus Snow, *Erastus Snow Journal*, Chapter 25, S.U.U. Special Collections Library, Cedar City, Utah, p. 383.
5. Andrew Jenson, *L.D.S. Journal History*, " Cedar City Ward," Entry for January 10, 1866.
6. Albert Winkler, *op cit.*, p. 317.
7. Milton R. Hunter, *History of Utah*, (1922), Page 290
8. Ellen W. Lunt, Secretary, "Cedar Ward Relief Society Minute Book 'A' ," Entry for July 16, 1868, L.D.S. History Library, Salt Lake City, Utah.
9. *Our Pioneer Heritage*, (1942), "Pioneer Quilts," Daughters of the Utah Pioneers, Cedar City Library, p. 63.
10. Ellen W. Lunt, Secretary, *op. cit.*, June 3, 1869.



## CHAPTER XX

### CEDAR CITY IN THE 1870'S AND IRON WORKS AT IRON MOUNTAIN

**T**he women of Cedar City held a mass meeting on February 1, 1870, to protest against the passage of the "Cullom Bill." The bill proposed by Representative Cullom of Illinois would, among other things, declare "cohabitation" a misdemeanor. In the eyes of people outside of the L.D.S. Church polygamy was considered to be cohabitation, as they did not recognize the legality of marriage to more than one wife. Mary Ann Lunt was a member of a committee which was selected to draft a resolution to protest against this bill which was before Congress. Mrs. Isaac C. Haight addressed the group and said, "If the Cullom Bill is permitted to pass, our husbands, fathers, and sons will be deprived of their liberty, both religiously and politically." She thought it was high time for the sisters to arise and do something in defense of their religion and not leave it all for the brethren to do. Ellen Lunt delivered the following speech:

It is with peculiar feelings, my dear sisters, that I meet with you on this present occasion. It is near twenty years since I joined the church, eighteen of which I have been identified with the Saints in this

place, during which time I have never felt to turn back or regret the step I have taken. Since this Church was organized, relentless persecution has followed the Saints. The present 'Cullom's Bill' brings a passage of scripture forcibly to my mind which is: 'offenses must come, but woe to them by whom they come.' I have been in the Patriarchal order, as you all know, for a number of years and am happy to be the wife of one who is counted worthy of having a plurality of wives. I pray that we may remain steadfast to the principles of eternal truth revealed from heaven in the latter days.

Sister Caroline E. Arthur expressed that the "Cullom Bill" aimed at destroying the peace and tranquility of the family and homes and was an infringement of their rights and privileges as American citizens and in direct violation of the constitution of the country bequeathed to them by their forefathers. She said, "Shall we sit still and see the rights of our husbands, sons, and fathers wrested from them and be subject to fines and imprisonment while we are left to the protection of the 'Cullom' kind?" Several other women addressed the group. Mrs. W. E. Webster said, "What do you think of the 'Cullom Bill' that has 30 sections of laws in it in which he [Cullom] is pleading with Congress to pass in order to put our husbands and sons in bondage and, inasmuch as they are, we are also?" She also said, "Mr. C. must bare in mind he will have to build very large prisons to hold all of us, for we will not be separated."

Mrs. Mary Ann Lunt voiced the following thoughts to the congregation:

Beloved Sisters, I am glad of the privilege of being one with you today. We have met to show our indignation toward the 'Cullom Bill.' We have not been coerced or driven to take this step, for we are not the slaves that the originator of the Bill represents us. We have happy and comfortable homes surrounded with peace and plenty, beloved by our husbands,

honored and revered by our children, exalted above all other women. Is this a state of slavery? If so, it is a very pleasant one. We have many privileges guaranteed unto us, one of which is the right to choose our husbands and, amongst the many women in Utah, there are none that would want to marry either Father or Grandfather. We want no sympathy from friends abroad. We are content with our lot, for we chose it ourselves. Celestial marriage is sacred to us and, by the blessing of God, we will uphold and practice the same. Sisters, let us be helpmates in every deed, and use our utmost endeavors to oppose any measures that are, or may be taken, to deprive our husbands, sons and brothers of their hard-earned rights and privileges. That the blessings of the Lord may be with us continually is my prayer.<sup>1</sup>

Sister Annabella Haight delivered a lengthy and impressive address to the audience and protested in strong terms against such members of Congress as would fain bring unjust and tyrannical abuses on this people. Others also voiced their opinions before they selected a committee which drafted a resolution to Congress. Whether this resolution had anything to do with the outcome of the Bill is not known, but they were thankful when the Bill failed in the Senate.<sup>2</sup>

Henry in his position as Bishop was involved with the Relief Society along with other organizations in the church, as well as the working out of domestic problems. In the late 1860's his good friend, John D. Lee, recorded in his diary that Bishop Lunt asked him to sit in on a Bishop's Court trying George Wood. Lee wrote:

Brother Wood had been through a period of irascible conduct which brought him before the court for discipline. He had, within a week, not only interrupted two public meetings but fought with two men, threatening to knock down Elder Palmer and beat one's brains out and to 'shake' J. P. Jones. Elder

John Macfarlane, who had been reprov'd for volunteering to put Wood out of a public meeting, felt considerably rasped. After the trial he went to Bishop Lunt's, and I [Lee] was sent for where I reasoned the rest of the night with him, finally convincing him of his error. The former embraced me in his arms and said that I was like a father, and he much respected my counsel. While I was endeavoring to do right, or rather good, one of my lines was taken off my horses.

Henry was concerned about his close associate, John D. Lee. They had been friends for twenty years. The "Feds" were convinced of Lee's involvement in the Mountain Meadows Massacre, and many of the local people assumed he was guilty long before his first trial in July 1875. Whisperings about the massacre continued and the stories became more numerous and exaggerated. Lee's neighbors displayed their disapproval by making snide remarks to his wives and children.

In the spring of 1866 Lee's two sons, Willard and Joseph, were called on missions, so he rounded up some cattle to drive to Salt Lake City to meet the expenses of their transportation and clothes. Lee carried a letter from Bishop Henry Lunt to the effect that "Brother J. D. Lee is a staunch, firm Latter-day Saint, seeks to build up the Kingdom of God and live by its principles and is in full faith and fellowship" This was an important document for him to present wherever he stopped to do business.

On May 12, 1870, the *Deseret News* published the following article about Henry, who had been in Salt Lake City for April Conference:

CEDAR CITY--We had a visit yesterday from Bishop Henry Lunt of Cedar City, who came to this city to attend Conference. His report of affairs in that region is very encouraging. The settlers of Cedar City have had difficulties to contend with such as probably the people of no other place in the Territory have had to meet. There are several reasons for this, which we

need not enumerate here, but Bishop Lunt's own experience is illustrative of these difficulties--he has built five houses since he went there in 1851, the frequent change of location [of the city] and other causes requiring him to do so. But, it is hoped that these obstacles to progression are now overcome and that a career of prosperity has been entered upon by the people there, which will result in their city becoming the equal in beauty and wealth of any other city in the Territory which possesses no greater facilities. The failure to manufacture iron discouraged very many who once lived in Cedar, and they left in various directions. Other causes also prompted many to leave, and the majority of those who remained were persons who had no teams to take them away and were, perforce, compelled by their poverty to stay. They had to turn their attention to agriculture, the attempt to manufacture iron having previously occupied all their time. Being so destitute of stock, their progress was necessarily slow, but they persevered and now they begin to reap the reward of their diligence.

There are about seventy families in the settlement and they own a flock of two thousand head of sheep, said by good judges to be one of the very best in the Territory; they have a good supply also of horned stock which they herd on the cooperative principle. They have opened the road up the kanyon to the timber which is very good, and hope soon to be able to get a steam sawmill which will furnish lumber, a material that has been wanted in the past. They have increased the area of their farming land by fencing, and they now have more and better land under cultivation than they have ever had. The average yield of wheat to the acre for the entire settlement has greatly increased within the past ten years.

Altogether, Cedar City seems to be a thrifty settlement and a good place for men to go who wish to get a start. Bishop Lunt informs us that they desire more population, and they are willing to give settlers land to cultivate and water to irrigate it. They lack men of capital, but they, themselves, are hardworking men whose only capital is their labor, and they know how to appreciate that class, if any should come among them. We think that very many who remain in this city, and depend upon employment for the means to sustain themselves, might settle at such a place as Cedar City with advantage. By industry and good management they could, in a few years, lay the foundation of comparative independence. Bishop Lunt started today for Cedar City.

The party that traveled with Henry to Conference stayed at Cove Fort on the way to and from Salt Lake City. The distance between Beaver and Kanosh afforded the Indians an excellent opportunity to attack travelers and make good their escape. Cove Fort provided the much-needed protection for travelers going by what was called the "Southern Route" to and from California. It stood not far from the canyon which ran over the pass into Sevier Valley. Wilford Woodruff wrote the following description of Cove Fort in his journal:

This Fort is a very substantial building. I think it is the best in the Territory. It is built of volcanic rock, laid in with mortar. Each of the four walls is one-hundred feet long on the outside and eighteen feet high from the foundation. On the east side is a gateway, fourteen feet wide, six feet deep and three inches thick, set inside with a substantial arch. Above this, preparations are being made for a lookout and telegraph office. On the west side is a gateway eight by four feet with projections inside ten and one-half feet wide and ten feet high. The front contains twelve

rooms, six on the north and six on the south side, ten of which are sixteen by fourteen feet. Two are sixteen by seventeen feet, and nine feet four inches high. There is a chimney to each room three feet wide and two feet thick, which rises six feet above the top of the wall. The roof is covered with good shaved pine shingles. The entire building contains 2,250 perch of rock, 1,975 bushels of lime, and has cost, to the present, \$22,690.<sup>3</sup>

While Henry was in Salt Lake City for Conference, he went to the doctor for treatment of his eyes. They had bothered him for some time, possibly as a result of an infection or snow blindness. One account said, "he took cold in his eyes on the way to Salt Lake and spent hundreds of dollars, being under a doctor's care for months. The treatment was so severe that it burned his eyes and nothing could be done to restore his sight." He lost his sight for several months and, although he recuperated to some extent, he remained partially blind for the rest of his life.<sup>4</sup>

On July 4, 1870, the Census lists the Lunt family of Cedar City, Utah as follows (Apparently there were three locations):

|              |                              |                     |
|--------------|------------------------------|---------------------|
| Location 2.2 | Lunt, Henry (Farmer)         | age 45              |
|              | Ellen (Milliner)             | age 40              |
| Location 3.3 | Lunt, Ann (Housekeeper)      | age 27              |
|              | Jane                         | age 6               |
|              | Jemima                       | age 4               |
|              | Roselia                      | age 2               |
|              | One male laborer             | No age given        |
| Location 5.5 | Lunt, Mary Ann (Housekeeper) | age 36              |
|              | Henrietta                    | age 11              |
|              | Ellen                        | age 9               |
|              | Henry W.                     | age 7               |
|              | Randle                       | age 5               |
|              | William                      | age 3               |
|              | Florence                     | age 5 mo.           |
|              | Rice, Charles (Laborer)      | age 20 <sup>5</sup> |

The Relief Society met August 25, 1870 in the Social Hall to sew carpet rags, etc. The following donations were received: Rachel Whittaker, 2 lbs. rolls (wool yarn) and 25 cents legal tender; Ellen and Mary Ann Lunt, 25 cents each legal tender; Sarah Chatterley, 25 cents legal tender; Ellen Nelson, 1 dozen eggs and 15 cents and 10 cents legal tender; Jane Birkbeck, ½ pound butter; Christina Chatterley, 1 pound rolls; Caroline Jenson, ½ dozen eggs; Mary A. Unthank, 1 dozen eggs; Hannah Christopherson, 1 pound wool; Sarah Chatterley, 2 1/4 pounds rolls. Received from Sarah Chatterley for wool being picked, 25 cents. Margaret Mackelprang, 1 pound rolls. The following young sisters formed themselves into a "Spinning Bee" and spun 14 pounds of rolls amounting to a \$7.00 value: Ann Wood, Elizabeth L. Parry, Mary Ann Leigh, Sarah J. Leigh, Josephine Chatterley, Rachel M. Corry, Ella Birkbeck, Annie Mackelprang, Elizabeth Hunter, Priscilla Smith, Teressa Urie, Ann Elizabeth Perry, Alice Jane Perry, Henrietta Lunt and Elizabeth Adams.

Ann Gower Lunt had her fourth child on October 6, 1870, in Cedar City. She and Henry decided to name him Oscar Gower Lunt.

John Urie of Cedar City wrote the following article which appeared in the *Desert News* January 17, 1871:

Editor, *Deseret News*: A local conference was held at this place last Sunday. President Dame with Elders Jesse N. Smith and Pendleton of Parowan were present. We had a refreshing time, many things being spoken that were of an encouraging nature. Bishop Lunt, although severely afflicted with sore eyes for the past nine months, was particularly noticeable. The authorities of the Church, general and local, were presented and, of course, accepted without a dissenting voice. Our spiritual condition was considered healthy by our teachers.

Without indulging in any speeches of praise that might be awarded to the Saints of this place, I will state that 'By their fruits they shall be known.' One hundred and twenty children attend daily our common

schools. Our Cooperative store paid thirty-one per cent on a capital stock of \$4000, one thousand of this being invested in a threshing machine. Our Sheep Cooperative herd brought, all things considered, about \$450, and we are indulging in the belief that we have the best sheep flock in southern Utah. Our Cattle Cooperative Institution is but young, but our hope in this venture is good. We have also subscribed stock to the amount of \$3,500 in the Rio Virgin Manufacturing Company, considerable of which is paid. Many houses of a substantial character have been built during last year. Vigorous measures are also being taken for the erection of a rock meeting house. Our crops last year were excellent, a boon for which we thank the Giver of all good. The winter has been severe, the cold intense--the thermometer being as low as six degrees below zero. Snow is plentiful--sleighing, dancing and making merry are, at present, the order of the day.

Ground was broken for a new meeting house or tabernacle in Cedar City on February 6, 1871. The ground was dedicated by Edward Stevenson, but actual work on the building was not started until some time later.

The Rio Virgin Mfg. Company spoken of was instigated by Brigham Young who promised the settlers, if they could raise enough cotton, wool and other raw materials, they could enter into a cooperative association and have the church's cotton factory, allowing them an interest as stockholders. Such an association was formed in April 1870 with Apostle Erastus Snow as president. The members of the board of directors were prominent ecclesiastical leaders in the southern settlements. This association later incorporated and signed notes on \$40,000 worth of cotton and woolen machinery which bore an annual rate of interest of 10 per cent. Shortly after the association had been organized, the woolen machinery was freighted to Washington, Utah. In addition, new machinery was purchased which resulted in the plant having the capacity to produce 550 yards of cloth

per day. All of the money for this machinery was raised locally. The end product of the factory was sold through cooperative stores in southern Utah, and to Z.C.M.I. in Salt Lake City. The factory operated until 1910.<sup>6</sup>

The following letter written by Henry Lunt appeared in the *Deseret News* January 28, 1871. The article was entitled, "Iron Company to Make Iron." It was also printed in *The Millennium Star*:

The Deseret Telegraph Line is in fine working order, and a railroad to Colorado from Salt Lake City is in contemplation. Thus the lightening serves the Lord and a highway is cast up for his Saints. The Iron Company at Iron City is preparing to make iron at an early date [Iron City was located southwest of Iron Mountain, about 30 miles from Cedar City].

When the Deseret Telegraph line was built in 1867, Henry's first wife, Ellen, was one of the first operators and was in charge of the telegraph office in the Tithing Office. Later the telegraph was moved into the Lunt home, which was known as the Lunt Hotel and Stage Stop. It remained there until Bell Telephone Company installed telephones in Cedar City and took over the telegraph in 1903.

On April 17, 1871, the Bishop of the Pinto Ward, Richard R. Robinson, wrote the following letter which was published in the *Deseret News*:

On Friday, April 14, I visited the Iron Works in our ward and saw the brethren actually making iron. After three years of hard struggle, success has actually crowned their efforts. I saw several tons stacked by the Works and they were tapping the furnace at regular intervals and running out some eight hundred pounds every eight hours. No interruptions or stoppages by non-fluxing or chilling or uncontrollable obstructions occur, as perplexed the brethren at Cedar City years ago, but everything seems to work very

satisfactorily. Brother Richard Harrison of this place was present, a man of long experience in molding iron in England, and he pronounced the iron No. 1. Their blast is blown by a small steam engine imported from the east at considerable cost. The members of the company, few in number, labored hard and long to bring about the present result. There are some dozen or fifteen hands at work running night and day, and when the material on the ground is used up, they will be compelled to stop and blow out the furnace, not having hands or capital enough to keep it running and supply it at the same time.

The company is making arrangements to cast the iron into useful articles such as hand irons, sad irons, hollow ware and stoves, and show the people in Utah and the world that the manufacture of iron in Utah is a fact. As I said, the few that stuck to the enterprise have labored hard and have become somewhat reduced in circumstances, but as success has attended their efforts, they are quite elated in their feelings at the prospects of the future. The company is organized in the cooperative principle with Brother Ebenezer Hanks as President, who is quite a business man. Brother Homer Duncan is Vice President, with good men for directors. Brother Seth M. Blair is Secretary.

The Iron Company had the hope that there would be a new market for iron in building railroads. The Transcontinental Railroad had been completed with the uniting at Promontory near Ogden, Utah, on May 10, 1869. This meant there would be future expansion of the rail system. However, the 300 miles to market from Iron City to Salt Lake City became the major deterrent.

One of the meetings of the Cedar City Relief Society took place on July 27, 1871. They met in the afternoon in the Social Hall. President Annabella Haight called the meeting to order and Counselor Rachel Whittaker conducted the business. She requested that all the

sisters who had the legal right to vote come to the polls on election day and exercise the right of female suffrage. Mary Ann Lunt, along with several other members, expressed a desire to carry out the instructions they had that day received in regard to female suffrage.

President Brigham Young and several others left Salt Lake City on October 24, 1871. Their destination was St. George where he was to dedicate a temple site there on November 9. The group stopped in Cedar City on the way and stayed at the Lunt Hotel. Elizabeth Wood Cane, a writer, who was with the group, wrote the following about the Lunt family and Cedar City:

When we fairly entered Cedar City I was pleased with its many long rows of trees. It is a comparatively old town, and they have had time to attain a very large size. The street where we halted was a shady avenue, and the lids drooped of my homesick Evan's eyes as the breeze rustled in the leafless branches arching overhead [Evan was her son].

Underfoot was a sheet of ice. The person whose duty it was to shut off the water at night that flowed through the streets had forgotten to do so the night before, and the channels had frozen on the surface and overflowed and frozen again. We drew up before a large brick house in front of which a great bell swung [from a belfry on top]. It had been made at the foundry, and when I suggested to our hostess that the noise it made must be deafening so close to the parlor window, she answered with simplicity, 'Oh no, there's such a crack in it that it makes hardly any noise at all.'

Our host was a blind man, hardly in the prime of life [age 47], the terrible disease of the eyes which is so prevalent in southern Utah had fallen upon him and all the afflictions of Job, in the way of losses of cattle and other property, seemed to have followed. He would have been absolutely helpless but for the exertions of his two brave wives, little hens that

scratched the barnyard faithfully for the support of the brood. They turned the house into an inn and, though it was but sparsely furnished, it was spotlessly clean as I know, for I sat part of the afternoon in the kitchen. The wife who was busiest there had no children of her own, though one of the other wife's [children] had been given to and reared by her, and she had the neat kitchen strangely furnished. One end was carpeted with oilcloth, and in front of a window, full of scarlet geraniums, stood a table with a brightly polished telegraph apparatus; and, she turned from her stove and its pots and pans to her battery and clicking needlepoint without flurry or embarrassment. I asked her whether it had been hard for her to learn, for she was no longer young. She said, 'Yes', that her fingers were inflexible, and that it had been very hard to eyes unused to delicate sewing and ears unpracticed to listen to fine differences of sound, but the Lord had helped her, knowing Mr. Hunt's [Lunt] need. She spoke of herself as a rough and uneducated woman, though I found she had an accurate ear for music and a lovely voice in singing. But, she had mastered her profession well enough to tell by ear what was going over the wires, and I believe that it is considered a tolerable test.

I like to see women telegraphing, it is dainty work well suited to our sex; and, on our Eastern roads, the officers tell me that the women telegraphers are more steadily attentive to their duties than men and, of course, seldomer, I hope I may say, never stupefied with the fumes of tobacco or liquor. Their offices are cleaner too, and gay with flowers, and those who, for their sins, are compelled to wait for a train at a wayside station often appreciate this difference. Still, women yield to one dissipation men are less apt to indulge in, and it was a characteristic that betrayed the

sex of the telegrapher at the place we had left in the morning, when Mrs. Lunt remarked to her sister-wife that 'Parowan has been called by St. George three times without answering. *She will go to meeting!*'

Mr. Lunt did what he could to help, poor fellow, and poked his way about with a long stick as he directed his little boys in the barn and garden. They had a garden behind the house which must have been very pretty in summer, the large beds having neat box edges, and the main walk passing between fine peach trees. His voice and manner, though melancholic and subdued, were those of a gentleman, and, sitting apart beside the fire, I overheard what was probably not intended for my ears. His little unkept barefooted boys had followed him into the room. He sat down with my Evan on his knee and, passing his hand over the child's curling locks and the fine cloth of his jacket, said to his own sons, 'Lads, when I was your age I was dressed like this and a servant waited upon me. When you grow to my age, remember I never grudged what I have undergone for my faith.'

In the morning, when we assembled for prayers, he was prayed for, Mormon fashion, 'Bless his lids that the swelling may diminish; and his eyeballs that the inflammation may cease; and the nerve of his eyes that its sensitiveness may be restored and that he may see again the beauty and the glory of Thy Kingdom.' After we rose, as the custom was in many houses, the family sang a hymn, and it touched me to see him (although there were *two* wives which present repelled me), standing with his hand on the shoulder of one, the telegraph operator [Ellen], while the other had her little ones grouped about her, and singing, 'Mercy, oh thou Son of David, Thus blind Bartimeus prayed.'

Poor man! His eyesight, I heard, did get a little better before we left Utah, and he became able to 'see

men as trees walking,' and for even that cloudy vision he was thankful. As he said after prayers that day, 'It might be the Lord's will to grant him sight, and if so his faith should not be wanting to enable him to lay hold of the blessing.'

While I was acquainting myself with this simple household, Brigham Young was pestered in the parlor by some of the same class of mining speculators who beset him at Salt Lake City. There were also plain farmers who had come to seek counsel of 'Brother Brigham,' whether to sell their farms to speculators, or to go shares with them in seeking minerals, or simply to plod on, using their coal only for family purposes. These gaped with open mouths at the glib, eager man, who had his pocket full of specimens from this and that neighboring mountain, and who pressed upon Brigham Young a share in his enterprise in return for a loan of the capital his worn boots showed his need of. These men had some really fine specimens, though their value was impaired to experienced eyes by their having been 'doctored.' Still, I do not mean to say that Cedar City has not a great future before it, possessing as it does, coal, lime, and iron ores in convenient proximity to each other. I hope Mr. Lunt's boys may share the prosperity of their birthplace!

Brigham Young presently made his escape to a more interesting group. Outside the windows near the big bell stood, all the winter afternoon, a patient cluster of Indians. One sat on a rough pony, who stood motionless with drooping head, tired apparently by a long journey. The rider had his foot in a bloody bandage and glanced from time to time at the parlor window. Did he hope the Great Medicine, 'Brigham', would come out and cure him? He never said anything and rode quietly away at dusk. I knew 'Brigham' couldn't cure him, but felt half-provoked

that he didn't come out and make-believe to do so. The leader, a well-built and, for a Ute, rather handsome man, could speak a few words of Mexican-Spanish. He bore a name common to many chiefs in Utah, but not then known to fame. He was a, but not the Captain John, Juan, or Jack. I transfer this mention of him from my notebook here, solely because I have a story to tell of him, further on. He became possessed with the notion that he was divinely inspired, and did some frightfully queer things. I have seen something of insane persons, and a good deal more of religious enthusiasts; but a red Indian crazy upon religion is the hardest character to understand I can conceive of. The belief of some of these characters in their most ridiculous fancies is absolute. One of them, for instance, who was recently an esteemed friend of this very John, ordered his followers to kill him to prove how instantly he would receive a new body. He laid his head down; they chopped it off, and I visited his grave.<sup>7</sup> [Note: On Oct. 9, 1871, President Brigham Young was involved in a court case in Salt Lake City, Utah, referred to as 'The people versus Polygamy Theocracy.' Therefore, the writer referred to him as Mr. T. She also used the name 'Hunt' in place of Lunt].

At the time of this writing, Ellen was 42, Mary Ann was 38, and Ann Gower Lunt was 29 years old. The Lunts had a total of 10 children.

When the sisters of Cedar City met on December 14, 1871, Ellen Lunt gave a short account of her visit to Salt Lake City. She and her husband, Bishop Lunt, had stayed there for five months during the summer while Henry was having his eyes treated. Sister Haight expressed the feelings of all the sisters, after Bishop Lunt joined them in the meeting, when she said she was glad to see him home and "hoped he would soon again receive his sight." She advised them to

speak so the Bishop could judge their feelings. Henry gave a short discourse and he advised the sisters to use their influence with their husbands to keep their wheat and flour at home and not take it to the Gentiles. It was then unanimously decided that everyone donate something for the building of the temple in St. George.

During the meeting held by the sisters on March 14, 1872, several of the sisters donated fifty cents each for the temple, only one person gave a dollar, which amounted to a total of \$5.50. Many of the others donated cloth, yarn, wheat, flour, and even eggs. In addition to the cash, the sundries were valued at \$12.37, making a total of \$17.87.<sup>8</sup>

On March 26, 1872, a letter was sent by the Iron County Clerk to Robert L. Campbell in Salt Lake City as follows:

Dear Sir: The following show the returns of the census of this county so far as received:

|                  |       |
|------------------|-------|
| Paragonah        | 220   |
| Parowan          | 876   |
| Summit           | 162   |
| Johnson          | 56    |
| Cedar City       | 500   |
| Iron Springs     | 34    |
| Hamilton Fort    | 57    |
| Kanarra          | 242   |
| Pinto            | 250   |
| Iron City        | 60    |
| Hebron           | 100   |
| Antelope Springs | 60    |
| Desert Springs   | 16    |
| Sulphur Springs  | 15    |
| Panguitch        | 620   |
| Johnson's Mill   | 25    |
| Thompson's Mill  | 15    |
| Sherwood's Mill  | 20    |
| TOTAL            | 3,328 |

This certifies that the above census of Iron County is correct according to the best of my knowledge. Jesse N. Smith, County Clerk<sup>9</sup>

A son, Richard Henry Lunt, was born to Ann Gower Lunt and Henry Lunt on Nov. 17, 1872. He died the same day.

Most communities had a cooperative sheep and cattle herd in which each person, and the church, turned their sheep or cattle over to the co-op herd in return for an equivalent number of shares in the association. The herd was managed by an elected set of directors and appointed managers, and profits were distributed according to the shares held. This worked very well for the settlers and the herds increased in quantity and quality with this type of management. In the 1860's the Cedar City Co-op and Livestock Company acquired some of the pasture land and meadow north and east of the Fort (Enoch).<sup>10</sup>

On April 20, 1873, D. P. Clark, from Parowan, said that about every ten days a small herd of stock was being stolen from the range. There was no mistake about it, as the tracks were seen going toward the Nevada mining districts. The settlers decided that they had better gather up their own stock and put them in the cooperative herd, so a general cattle drive was arranged. By April 26 they had gathered the stock from all over the ranges, with the exception of their milk cows. Even those people who did not belong to the church turned their stock in with the cooperative herd. Much of the stealing of the livestock apparently was solved by this action.

Rabbits were a big problem for the farmers. There were so many that they destroyed a good part of the crops. It was necessary to control them to save the pasture and grain crops. On Thursday, May 20, 1873, a rabbit hunt was organized. A large number of men, women, and children turned out to hunt rabbits. They drove large numbers into the Little Salt Lake and killed about 2000. A similar hunt was repeated a week later with good results.<sup>11</sup>

Violet Wilson Lunt was born on August 10, 1873. She was the daughter of Henry and Mary Ann Wilson Lunt.

President Brigham Young and his brother, Joseph A. Young, came through Parowan on the way to St. George where President Young owned a winter home. On April 10, 1874, they organized the United Order in Parowan which was the Iron County seat. President Young said, "We labor together for the building up of the Kingdom of God. This new order will not make men poorer, but will take thousands,

and make them better off than ever they were before.” William Durham was elected as President of the organization and Bishop Henry Lunt and Samuel Leigh were the two Directors from Cedar City. President Young was attempting to “sell” the United Order organization wherever he went. It was necessary to hold two shares in the organization in order to be one of the officers.<sup>12</sup>

Another child was born to Ann Gower Lunt and Henry Lunt on May 18, 1874. They named him George Albert Gower Lunt.

The success in making “pig iron” at Iron City brought on new interest in the iron properties. The following contract was drawn up at the house of Samuel Leigh at Iron Springs on June 26, 1874:

We the undersigned citizens of the United States desire and agree to and do hereby form a Mining District to be known and styled, ‘Magnetic Mining District of Utah Territory,’ at what is known as Iron Springs, Iron County, Utah Territory, between nine and ten miles northwesterly from Cedar City. Signed: Henry Lunt, Chapman Duncan, John M. Higbee, John C. Duncan, Ebenezer Hanks, Thomas Walker, Richard R. Birkbeck, Samuel Barnhurst, and John Harris.<sup>13</sup>

The following letter written by Henry Lunt to the *Deseret News* was published on October 17, 1874:

I have just received information from Ebenezer Hanks, Esq., Superintendent of the Great Western Iron Co., Iron City, per William Holyoak and John Eyre, who have just returned from that place, that the blast furnace is doing splendid business. The furnace is tapped every ten hours. The last run was twenty-five hundred pounds. They expect next week to make five tons of pig iron per day. They shipped two tons for Provo yesterday. Everybody here is rejoicing at the prospect of the development of the immense deposits of iron stone in this region.

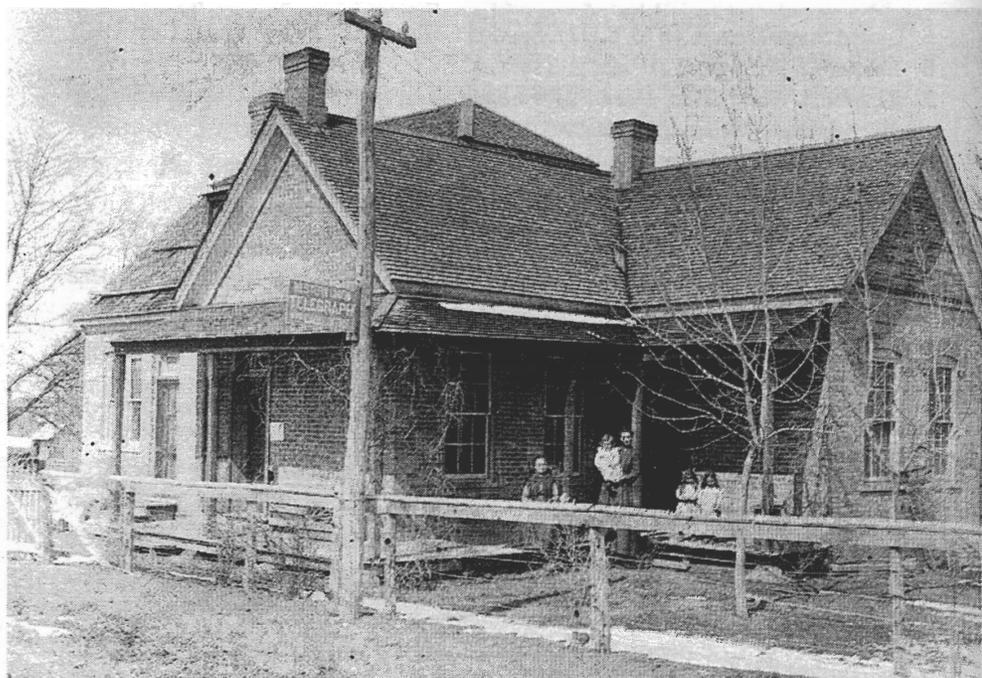
Another article was written in the *Deseret News* which contained information that when the iron ore from Iron City arrived in Provo it was examined and determined to be as good as "could be imported from any quarter. This iron could be hauled to the southern terminus of the railroad, freighted to and delivered in this city at a price that would compete with that of the article brought from Pittsburg." It was determined that the importance of developing the manufacture of iron in Utah could not be overestimated; in fact, it would result in public good in building up home manufactures and industries, and stop one of those impoverishing drains upon the territory, consisting of money paid out for imported articles that can as well be manufactured at home. Plans were being made to establish rolling mills for the purpose of manufacturing railroad iron. In addition to pieces of cast iron, such as stoves, for home use, they were producing mining machinery for sale in Nevada mining camps. Among other things, the company furnished the iron for the twelve life-sized iron oxen on which the baptismal font in the St. George Temple rests.<sup>14</sup>

The successful manufacturing of iron products was good news to the people of southern Utah. However, nothing seemed to compensate for the aftermath of the Mountain Meadows Massacre, which was still hindering the progress of the communities. In September 1874, the Grand Jury in the Second Judicial District filed indictments charging William H. Dame, Isaac C. Haight, John D. Lee, William C. Steward, John M. Higbee, George Adair, Eliot Wilder, Samuel Jewkes and Philip K. Smith with participation in the Mountain Meadows Massacre. All, except Lee and Dame, were released from custody. In the case of William H. Dame, the President of the Parowan Stake, he was arrested in November of 1874 and, due to the bitterness of the times, was held in prison for two years while the prosecution was trying to find evidence to implicate him. He was trying to get a trial date set during that time, but his demands were flouted and the judge refused to let him out on bail. His persecutors said that they would keep him in jail until they could find enough evidence to convict him.<sup>15</sup>

While President Dame was forced to stay in prison, his Counselors, Smith and Rogers, carried on the business of the Church. During this

time Henry Lunt was set apart by George A. Smith on December 19, 1874, as the Patriarch of the Parowan Stake. He also continued to hold the position of Bishop of the Cedar Ward.<sup>16</sup>

1. Ellen W. Lunt, Secretary, "Relief Society Minute Book 'A'," Entry for February 1, 1870, L. D. S. Church Library, Salt Lake City, Utah.
2. Leonard J. Arrington, *Great Basin Kingdom*, (Lincoln Nebraska: University of Nebraska Press, 1958), page 357.
3. Matthias F. Cowley, *Wilford Woodruff*, (Salt Lake City, Utah: Bookcraft 1964), Page 459.
4. Vern and Rachel Petty Lunt, *Life of Henry Lunt*, (Salt Lake City, Utah: 1944), p. 72.
5. United States Census, 1870, S.U.U. Special Collections Library, Cedar City, Utah.
6. Leonard J. Arrington, *op. cit.*, p. 319.
7. Elizabeth Wood Kane, *Twelve Mormon Homes*, (1871), S.U.U. Special Collections Library, Cedar City, Utah.
8. Ellen W. Lunt, Secretary, *op. cit.* Entry for March 14, 1872.
9. State of Utah Archives, Salt Lake City, Utah.
10. Phillip Hanks, *Parowan Stake History*, L. D. S. Institute, Cedar City, Utah, p. 41.
11. *Ibid.*, p. 41.
12. *Ibid.*, p. 10.
13. Iron County Assessor's History File, Entry for June 26, 1874, At Sec 20 T35S, R12W, Iron County Courthouse, Parowan, Utah.
14. Leonard J. Arrington, *op. cit.*, p. 316.
15. William R. Palmer, S.U.U. Special Collections Library, File F-31 Box 23, Cedar City, Utah.
16. *L. D.S. Biographical Encyclopedia*, "Henry Lunt," L.D.S. Institute, Cedar City, Utah.



## LUNT HOME

First East (High Street) and 100 North, Cedar City, Utah

Left to Right: Mary Ann Lunt, Maude Matheson holding Duayne,  
Violet and Ianthe Matheson (twins).

This home was built next to the Lunt Hotel and Stage Stop. Note the Western Union Telegraph and Cable Office sign on the utility pole.



## CHAPTER XXI

### ST. GEORGE TEMPLE

1874 - 1877

**G**eorge A. Smith, who was in St. George, Utah, wrote a letter, dated November 26, 1874, to Joseph F. Smith in Salt Lake City. He told of the trip with President Brigham Young to St. George and how ill President Young was on the way. Apparently "the President took cold in Levan which caused rheumatism to settle in his lower limbs." After they reached their destination, he was able to stop using his crutches when the weather cleared up. Smith wrote that they "had 18 meetings on the way down." Part of the letter follows:

The extraordinary expenses incurred in building the temple are beyond the income of that office, as the crops in all the counties composing the Southern District have been light and the tithing is, consequently, small. A large number of men have come from the north, and they are moving the temple work forward rapidly at the present time. A great difficulty is to obtain lumber. Our mills at Mount Trumbull are about 65 miles distant, 40 of which are without water, the great difficulty being to get the lumber hauled [it took seven days to haul a load of lumber to St. George]. Snow is now 18 inches deep

at Mount Trumbull, and we are compelled to carry the hay 150 miles to support the cattle that furnish the mills with logs--and grain has to be hauled much further.

About 100 men are at work in the quarry. The scarcity of money to meet the demands for cash articles is severely felt, both on this and the Salt Lake Temple. The walls of this temple [St. George] are between 30 and 40 feet high, and the work is first-class masonry, every stone being well laid on its natural bed. There is a good deal of spirit manifested by the brethren to push its construction forward. Elder William H. Folsom is now here taking charge of the Architectural Department, and Bishop Nathan Davis of the 17th Ward [Salt Lake City] is here making arrangements for casting the Baptismal Font and the oxen upon which it is to stand. They are to be of Utah iron, finished with bronze. He has visited the iron works at Iron City and is much pleased with the prospect of Utah being supplied with this indispensable metal from our own mines.

Although the grain and hay crop has been lighter than usual, there has been more cotton raised than for several years previous, and the product of Sorghum Syrup is superior in quality and greater quantity than in the last seven years. There has also been a large amount of broom corn raised, which will be worked into brooms this winter. The fruit and wine crop was also excellent

To be successful here, an agriculturist should make his plow overtake the reaper and, as soon as his small grain is harvested, he should plow the ground and plant it with maize. The cultivator, hoe and irrigation water follow, and the second harvest is about as valuable as the first. If this latter crop is neglected, a growth of sunflowers and other wild plants will grow

so rank that the husbandman will have about as much trouble to clear it off and prepare for another crop as to cultivate it as above mentioned. Some of this growth of weeds will be ten or twelve feet high. I have been into the fields to observe this result this season, as well as many times before.<sup>1</sup>

On March 5, 1875, the last rock was laid, bringing the Temple to the square, ready for the roof timbers. The craftsmanship was precise and of a superior quality. When this stone was mortared in place, all of the workmen shouted with joy. Erastus Snow was there and, the next morning, they held a three-hour meeting in the Tabernacle. After the excitement and fanfare of the gathering, the numerous workers from other parts of the territory headed home. Many people from Cedar City were among the workers. The local people finished the temple, during which time President Young observed its progress.

Brigham Young donated the baptismal font for the St. George Temple at a cost of five thousand dollars. The 13 by 9 feet font, which was oval in shape, and the twelve life-sized oxen that were to support it were cast in Salt Lake City from the pig iron brought by ox team from Iron City, near Cedar City. Together, the font and oxen weighed 18,000 pounds and were shipped, in parts, on the Utah Southern Railroad as far as Spanish Fork the summer of 1875. From there they were transported in three specially built oxen-drawn wagons. The arrival of the wagon train in each small town along the way created much excitement. No one but the local L.D.S. Bishop, and those who received his permission, was allowed to see what the wagons contained. The weather created a major problem for the transporting of the font. With temperatures exceeding 100 degrees in the shade, some of the oxen pulling the heavy loads nearly died of thirst. When the caravan finally reached St. George, a distance of some 300 miles from Salt Lake City, the men unloaded the font and each piece was carefully carried in and bolted in place. When Apostle Orson Hyde saw it, he wept for joy "that he had lived to see another font in place in a temple of the Lord." The only other baptismal font, up to that time, had been in the Nauvoo Temple.

Soldiers from Camp Floyd, traveling to Beaver on foot, passed and repassed the wagon train carrying the St. George Temple font. Because John D. Lee's first trial, concerning the Mountain Meadows Massacre, was underway in Beaver, the soldiers suspected cannons or other arms were being shipped south, and they wanted to see what was in the wagons. But the caretakers of the font followed their instructions and did not let any unauthorized viewers see what they were carrying.<sup>2</sup>

In 1870, through representations of Apostle Erastus Snow and the Bishop of Kanarra, President Young became convinced of the guilt of both Lee and Isaac C. Haight as accomplices in the massacre, the latter for failure to restrain Lee, since Haight was Lee's superior officer. President Young gave instructions at the time that Lee should, under no circumstances, ever again be admitted as a member of the Church. It wasn't until 1875 that his first civil trial took place.<sup>3</sup>

In 1875 a new cattle company was organized with Henry Lunt as President, Jens Neilson--Vice President, George Wood, John Parry, David Bulloch--Directors and John Chatterley--Secretary. This company was known as the CCCC (Cedar City Cooperative Cattle), and its object was to expand the cattle industry and promote the manufacture of butter and cheese. Capitol stock was sold at five dollars per share. The first cooperative sheep company, organized earlier, was known as the Cedar City Cooperative Sheep Association and had 62 owners. Sheep were valued at five dollars per head. This organization was a successful, dividend-paying company which operated over a period of fifty years. The cattle company was sold to the Bullocks in 1884. The sheep and land were disposed of in 1917.<sup>4</sup>

As Bishop, Henry performed the marriage ceremony of C. J. Arthur and Ann Elizabeth Perry on February 17, 1875. Arthur wrote the following about the occasion:

At half past seven o'clock we were married by Bishop Henry Lunt under the express sanction and blessing of President Brigham Young. The occasion was of especial and unusual favor and one of the most solemn and impressive I ever witnessed outside the

House of the Lord. Bishop Lunt felt unusual, and he administered many blessings. No particular feast, only a little cake, cheese and pie with a little wine were passed to the company.

On February 19, in honor of their wedding, the newly married Arthur's invited Henry and Ellen and others to their home for dinner.<sup>5</sup>

On June 3, 1875, the Relief Society Presidency was released and a new President was called. Ellen Lunt remained as Secretary, a position she held for twenty-three years. Sarah Urie was sustained as President. She chose Mary Ann Lunt and Sage Jones as her Counselors. Sarah was released November 6, 1879. In June 1879, a Stake Relief Society was organized with Ellen Lunt as President. Mary Ann Lunt and Huldah A. Mitchell were sustained as counselors. Later, on February 5, 1892, Mary Ann Lunt followed Ellen W. Lunt as Stake President. In those early years, the Relief Society played a very important part in uniting the women of the community. It helped to raise funds and goods for the building of the St. George Temple and for the Emigration Fund, as well as money to help care for the wants of the poor. The Relief Society members were given the direction to help the church become self-sustaining by doing their own sewing, canning and learning to care for each other.<sup>6</sup>

Mary Ann and Henry became the parents of a baby girl December 18, 1875, whom they named Alice Maude Wilson Lunt. This was the eighth and last child born to Mary Ann. Another baby, Owen Gower Lunt, who died the same day he was born, was born on August 29, 1876, to Henry and Ann Gower Lunt.

The following article appeared in the *Deseret News*, (25:687):

In November 1876 Brigham Young and company visited southern Utah. They arrived at Cedar City, November 7, 1876. A large number of the saints were on hand to greet the president on his arrival at Bishop Lunt's residence where an arch of evergreens was erected across the street decorated with flags and the motto, 'God Bless Our Prophet.'

A meeting was held in the afternoon at which Elder Wilford Woodruff, President Brigham Young and George Q. Cannon addressed the saints. President Young spoke nearly three quarters of an hour upon the wisdom, duty and necessity of the people working to become self sustaining in tanning, making up boots and shoes, cloth, clothes, hats, etc., for the use of the settlement, and showed the folly of buying five or six mowing machines where only one was necessary, economizing and combining labor and means in a cooperative manner. The meeting house was crowded and the discourse listened to with great attention. The day was lovely, and the spirit of peace enshrouded the whole settlement. Young and company left Cedar City for Bellevue [Pintura] the morning of Nov. 8, 1876.

Wilford Woodruff recorded the events of the first dedication of part of the St. George Temple. He wrote about President Young and a large number of elders of the Church leaving for St. George, "wither they went to dedicate the first temple erected in Utah." President Young was in poor health during their stay there while the temple was being completed. With the St. George Temple being built, Woodruff saw opportunities which the saints in earlier days had not been able to enjoy. "The temple became a haven of rest and spiritual strength." There was, perhaps, no duty or labor more pleasing to him than the ordinances performed in the Temple of God. Woodruff wrote:

This is a very important day to the Church and Kingdom of God on the earth. President Brigham Young and members of the Twelve, with some two thousand Saints assembled within the walls of the Temple in St. George to dedicate certain portions thereof, that we might commence to administer the ordinances ordained of the Lord for the salvation of the living and the dead. President Young was ill and could not stand upon his feet.

At 12:30 p.m. on the first day of January 1877, Wilford Woodruff stood on the upper step of the baptismal font and gave the following address to the congregation:

We are this day blessed with the privilege which very few since the days of Adam have enjoyed. We assemble in a Temple built by the commandment of the Lord for the salvation of the human family. We have met to dedicate certain portions of this building. I realize that this assembly is too large and too crowded to bow upon their knees, but all are asked to bow their heads and hearts unto God. All who are here are Saints, or should be, for none others ought to be in this holy Temple. I want the Saints assembled to repeat the words in secret that our prayers may ascend to the Lord of Sabbath, that they may be answered upon our heads.

Mrs. Susa Young Gates, daughter of President Young, wrote the proceedings of the dedication in shorthand. The room was so packed that there was no place for a table. She laid her book upon the back of the person standing in front of her while she made a stenographic report of the proceedings, which included the dedicatory prayer that was offered by Apostle Wilford Woodruff.<sup>7</sup>

President Brigham Young, the Quorum of Twelve Apostles and other selected priesthood leaders went to the “sealing room” on January 1, 1877, where Apostle Brigham Young Jr. offered a prayer, after which they returned to the main floor and Pres. Young spoke. Temple records indicate that the following thirty-three persons were present in that sacred room:

President Brigham Young, Apostle Wilford Woodruff, Apostle Erastus Snow, Apostle Brigham Young Jr., and Elders Alonzo H. Raleigh, John D. T. McAllister, John Nuttall, John L. Smith, Anson P. Winsor, Charles H. Wilcken, William Crabtree, Henry Lunt, John M.

Macfarlane, Jacob Gates, Truman O. Angell, Alex F. Macdonald, David H. Cannon, Charles Smith, Joseph Birch, John O. Angus, Richard Bentley, Jesse N. Smith, Morris Ensign, Christopher J. Arthur, James G. Bleak, Archibald Sullivan, John Lytle, Ira Miles, Dan D. McArthur, David Milne, Henry Eyring, Walter Granger, and Nash Ashby.<sup>8</sup>

The first baptisms for the dead performed in the St. George Temple took place on January 9, 1877, even though the Temple was not totally completed. The Temple was finally finished five and one-half years after the building commenced, and three months after the first dedication. A lengthy letter was sent from the General Authorities to the Bishops and general membership throughout the territory informing them of the dedication agenda. Conference was to be held April 6, 1877, at 10:00 a.m. in the St. George Temple in conjunction with the dedicatory ceremony. An article in the *Deseret News* of February 8, contained a caution from the authorities that there was concern because of the large numbers of Saints who were planning to journey to St. George for the occasion. The people of St. George, Santa Clara and Washington were preparing to play hosts to the large groups who were expected to attend.

The April L.D.S. General Conference was, indeed, held in the, just-completed, St. George Temple. This was a great honor for the hardworking Dixie settlers who willingly opened their homes to the church members. The First presidency of the Church, eleven of the Twelve Apostles, the Patriarch to the Church, the Presiding Bishop, and other church leaders, including Stake Presidents and Bishops, were in attendance. Henry Lunt and others from Cedar City traveled to St. George for the proceedings. An account was published in the *Deseret News*, some of which follows:

Friday, April 6, 1877: The forty-seventh General annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the St. George Temple. President Brigham Young presiding. There were

present in the Melchizedek Priesthood stand: Pres. Brigham Young and his counselors: John W. Young and Daniel H. Wells. Also, of the Twelve Apostles: John Taylor, Wilford Woodruff, Orson Hyde, Orson Pratt, Charles C. Rich, Lorenzo Snow, Erastus Snow, Franklin D. Richards, George Q. Cannon, Brigham Young Jr., and Joseph Fielding Smith [Henry's good friend, George A. Smith, was not there, as he died September 1, 1875]. He also invited Presiding Patriarch, John Smith and St. George Stake Presiding Bishop, Edward Hunter, together with some visiting Bishops [Henry Lunt being among them]. The Parowan Choir sang the opening hymn, 'The Morning Breaks,' then the dedicatory prayer for the St. George Temple was offered by president Daniel H. Wells of the First Presidency.

Wilford Woodruff spent several months in St George doing temple work prior to the L.D.S. Conference that was held there. The following are excerpts from his journal:

Jan. 14, 1877: Spent the evening with President Young. He requested Brigham Jr. and Wilford Woodruff to write out the Ceremony of the Endowments from beginning to end.

Jan. 15: We set apart nine missionaries to Mexico and ordained seven to the office of Seventies. Brigham Young Jr. and myself wrote out a part of the Ceremony of the Endowment. We rode out in the afternoon. Got the horses down in a mud hole. Got three quails and came home. I spent the evening with President Young. He told me there was no necessity of dressing in the temple clothing while giving the 'second anointing' any more than in administering the first anointing or ordaining. He also said that we should use the Bible in the 'Garden' and Bible and

Book of Mormon in the 'Telestial Room,' and add the covenants to it in the 'Terrestrial Room.'

Wilford Woodruff spent the day of January 16 in the Temple giving "second annointings." Henry Lunt, being a Bishop, Stake President and Stake Patriarch, could have been involved in this. There were 132 baptisms and confirmations for the dead.<sup>9</sup> Wilford Woodruff referred, in his journal, to some by name and many by numbers for the "days work" in the Temple.

On September 13, 1876, the jury in the second trial of John D. Lee found him guilty of murder in the first degree. The case was appealed to the Supreme Court, but this tribunal sustained the decision of the lower court and Lee was sentenced to be shot, and was executed about 25 miles from St. George, March 23, 1877, on Monument Point at Mountain Meadows, the scene of his crime.<sup>10</sup> This took place just two weeks before the April General Conference and the momentous dedication held in the St. George Temple.

1. *Latter-day Saints Millennium Star*, Jan. 5, 1875 issue, (Cedar City, Utah Public Library), Vol. 7, p. 10.
2. *Utah Historical Quarterly*, Spring of 1995, Vol. 63 No. 2, p. 155.
3. Andrew L. Neff, *History of Utah, 1847-1869*, (Salt Lake City, Utah: The Deseret News Press, 1940), Chapter XIX, p. 431.
4. Rhoda Wood, "History File," S.U.U. Special Collections Library, Cedar City, Utah, p. 54.
5. C. J. Arthur, "C. J. Arthur Journal," L.D. S. Church File, Salt Lake City, UT, p. 16.
6. Ellen W. Lunt, "Cedar Ward Relief Society Minutes," Entry for June 3, 1875, L.D.S. History Library, Salt Lake City, Utah.
7. Matthias Cowley, *Wilford Woodruff*, (Salt Lake City, Ut: Bookcraft, 1964) p. 491.
8. Janice DeMille, *The St. George Temple First 100 Years*, Entry for Jan. 1, 1877, (1977).
9. Wilford Woodruff, *Wilford Woodruff Journal*, Jan. 16, 1877 Entry, S.U.U. Special Collections Library, Cedar City, Utah.
10. Andrew L. Neff, *History of Utah, 1847-1869*, (Salt Lake City, Utah: The Deseret News Press, 1940), p. 432.



## CHAPTER XXII

### SARAH ANN LUNT, FOURTH WIFE AND MINING DISTRICTS 1877 - 1879

**A**fter the end of the Iron Mission, the population of Cedar City declined, but in the mid 1870's the City began to add new industries and new families were moving into the area. A new building to house The Cooperative Mercantile Institution was completed, and was dedicated by Henry Lunt on March 17, 1877.<sup>1</sup> This new store was welcomed by the citizens of Cedar City, as it carried a large variety of products which the settlers had not been privileged to buy in the past without going to Salt Lake City. The spirit of home manufacture was increasing among the people, but there were some things that they were just not able to make.

Henry Lunt was released as Bishop of the Cedar City Ward during church meeting on July 22, 1877. He was replaced by Christopher J. Arthur who had been a Counselor to Henry in the Bishopric.<sup>2</sup> Henry had served as Bishop for nearly twenty years and commented, "although my health is feeble, I rejoice in the Gospel and encourage the saints to try and realize that we are in the hands of the Lord." He was then sustained as President of the Stake High Priests quorum.

Joseph Fish, one of the settlers, wrote the following in his journal:

On August 29, 1877, the wires conveyed to us sad news, notifying us of the death of President Brigham Young. This was a sad loss and especially at this particular time when the Liberals and government officials were doing all in their power to break up Mormonism and disenfranchise them. He had led the Church since the death of the Prophet Joseph Smith and had proven himself a most wonderful leader in settling this mountain region, his labors having been crowned with success. The next afternoon, Apostle Erastus Snow passed through [Cedar City] on his way to Salt Lake City to attend the funeral of the President.<sup>3</sup>

When Brigham Young died, John Taylor became acting president of the Church. He was sustained as President in October 1880.<sup>4</sup>

The following article concerning the happenings in Cedar City appeared in the *Deseret News* (20:711):

On November 27, 1877, the saints of Cedar City met on the site selected for the erection of a new meeting house for the purpose of laying the corner stone of said building. The ground had been broken and a number of loads of rock hauled some two years before, but, owing to the call made upon the saints to furnish labor and means to assist in the erection of the St. George Temple, the labor on the meeting house had been delayed. Bishop Arthur conducted the ceremonies. Samuel Leigh, Superintendent of the building, assisted by the Bishop, placed the stone in its proper positioning, and Counselor Jens Nielsen offered the dedicatory prayer. For a number of years past, the saints of Cedar City had been obliged to meet for services in the Social Hall which, at that time, was in a dilapidated condition and was far too small to comfortably seat the people. A public meeting was

held by the saints in the evening, at which important business was transacted. The necessity of a gristmill was strongly urged by the Bishop, and a committee appointed to labor in that interest. At this time the settlement had one of the finest cooperative sheep herds in Southern Utah. The herd had been started ten years before with about 400 head of sheep, but now there were 10,000 head of sheep in the herd. That year (1877) the shareholders of the Institution realized a fair division in lambs and, besides furnishing mutton necessary for home use, upwards of 40,000 pounds of wool had been clipped and furnished to the shareholders.

The cooperative steam sawmill which belonged to the settlement had been rented during the past two years to one of the enterprising citizens who had proved beyond contradiction that the lumber business, if properly gone into, would pay. The Mercantile and Manufacturing Institution was doing a good business, notwithstanding the scarcity of cash.

Educational matters at Cedar City at that time received special attention. There had been two Day Schools in successful operation during the summer of 1877. Quite a number of substantial dwelling houses had been erected in the settlement. The Sunday meetings were well attended and the auxiliary organizations of the settlement were doing well.

When Henry went to L.D.S. Conference in the fall of 1877, he stopped along the way and stayed with friends. At times he stayed overnight in Nephi with Edward and Harriett Lunt. On one such occasion in 1877, according to the writings of Owen and Broughton Lunt (sons of Henry and Sarah Ann), Henry dropped in to warm his hands and make repairs. He had two span of horses pulling his wagon, and the lead team had "turned short around and broke out the wagon tongue." Getting it repaired delayed his journey for hours, making it

possible for him to spend some time there, which gave him the opportunity to get better acquainted with Edward's daughter, Sarah Ann. When Henry passed through Nephi on the way back from conference, he picked up Sarah Ann and she accompanied him to Cedar City. They were married in the St. George Temple January 16, 1878. All this was done with the consent of Sarah Ann's parents.

Sarah Ann was born in Manti, Utah, on August 1, 1858, the seventh of eight children. Sarah's father and mother joined the Church in 1851 and emigrated to America in 1856, stopping for a short time in New York and then Cincinnati before traveling on to St. Louis. While there, a son they named Moroni, was born to them. He died the same day. Their next stop was Florence, Nebraska, where they loaded two handcarts with their meager belongings. Edward and their eleven-year-old son pulled one handcart, and Harriet and her seven-year-old daughter pulled the other. The family emigrated to Utah with a group of English converts to the L.D.S. Church. They crossed the plains in the Israel Evans Company, arriving in Salt Lake City, September 1857. The approach of Johnson's army caused the evacuation of Harriet and the children to Manti and Edward joined them later. Their last move was to Nephi where they made their living farming and ranching. Sarah Ann spent a good deal of her time cooking for the workers on their ranches. Although she had little schooling, she learned many of the fine arts of sewing and knitting. Her mother had a stocking-knitting machine which would mechanically knit the legs and feet, but the toes and heels had to be made by hand. Sarah Ann became very adept at making stockings on this machine. She learned to read and write practically on her own and was able to write many letters and keep her own accounts.

When Sarah Ann married Henry Lunt, Henry had a farm which helped to supply the family and hotel patrons with fruits, vegetables and wheat for flour. They grew enough feed for the horses which had to be fed and cared for every night at the Lunt Stage Stop and Hotel. Cedar City was on the main stage line to Silver Reef, about thirty miles south of Cedar City. The stage route continued on through Southern Utah to the silver mines in Nevada. Mail as well as passengers was carried on the stage coach. The Silver Reef mine

attracted many visitors, prospectors and mining officials who traveled through Cedar City. The mine was located in a ridge of broken mountains near Leeds and came into existence in the 1870's, after silver had been discovered in a sandstone ledge. The town of Silver Reef grew to a population of fifteen hundred and was the scene of many lawless activities. This mine yielded a tremendous amount of silver while it was in operation, and brought work and revenue to Southern Utah which did much to help the economy.

According to Henry H. Lunt, a grandson of Henry, the Lunt Hotel and Stage Stop was located on First East and 100 North in Cedar City. It was constructed of native adobe brick and was a large two-story building with white trim. There was a big living room containing a fireplace, with eight rooms on the ground floor and eight upstairs (In addition, later there were more rooms built in the back). The house had a large porch. When the stage coaches pulled in, the travelers were unloaded near the porch, and the drivers took the coaches on the cobblestone driveway to the back of the building where there was a large barn and accommodations for thirty horses.

The Lunts had several adjoining lots on which they grew a large garden and a fruit orchard containing apples, peaches, plums and apricots. The home had an underground storage unit where meat, butter and milk was kept. There was also a cellar for the storage of fruits and vegetables. The family lived in the east section of the home. A belfry was on top of the building and the rope which was used to ring the bell hung through the house into the hallway. They rang the bell to call people to church, for funerals, and for other occasions.

All transportation was on unimproved roads and the travelers going through town put their horses in the hotel barn. The Stage Stop advertised with a sign on mainstreet saying that there was a "house of entertainment one block East. Good accommodations for travelers, reasonable rates, hay, grain and stabling, and there was a telegraph office located in the hotel." All the Lunt children inherited good singing voices from their parents and, undoubtedly, were part of the entertainment.

It was said that Mary Ann did most of the cooking, with the help of two dependable workers, Mary Walker and Emmeline Pendleton.<sup>5</sup>

The family members helped in cooking and serving the food. All the girls and wives were involved in this part of the service to the hotel guests. There was a great deal of laundry and cleaning that was necessary to keep the rooms ready, so there was always plenty of work for everyone in the family. The boys helped care for the garden and orchard, as well as work on the farm.

On January 14, 1878, a son was born to Henry and Ann Gower Lunt. They gave him the name of Thomas Amos Lunt.

Henry and Mary Ann's older children were reaching the age where they were starting to court. Two of the sons of Thomas and Sage Treharne Jones were spending quite a lot of time at the Lunt home with Henrietta and Eva, the two oldest children. At one time, Thomas had been Henry's Counselor in the bishopric. Henrietta, the oldest, was a proficient girl who had been the first President of the Retrenchment Society (M.I.A.) when she was just seventeen years old. She went through the temple on June 23, 1873, when she was fourteen years old. Henrietta was a young girl in her teens when she first started working as a telegraph operator in the Lunt Hotel. While working in this capacity she became acquainted with Major John Wesley Powell, the man sent by the U.S. Government who solved many of the mysteries of the Green and Colorado Rivers. He successfully made a thousand-mile run down these rivers, an epic-making voyage of discovery unsurpassed in the opening of the American Frontier. He stayed at the Lunt hotel when passing through Cedar City and often sent messages by telegraph. Henrietta had this responsibility at that time and became well acquainted with Major Powell who developed a liking for her. He asked permission of Henry to give his daughter a gift, which was a beautiful cameo with matching earrings.<sup>6</sup>

As Patriarch, Henry gave Henrietta a blessing on February 7, 1878, and he gave a blessing to Lehi W. Jones the same day. Henrietta and Lehi were married in the St. George Temple February 13, 1878, just a month after Henry's fourth marriage. Jedediah, Lehi's younger brother, married Ellen Eva Wilson Lunt, May 21, 1878. He was twenty years old and she was seventeen. Lehi and Henrietta made their living in the cattle and sheep business while Jedediah did very well in the carpenter trade.

Apostles Erastus Snow and Wilford Woodruff were present at a conference held on March 23 and 24, 1878. At that time the Parowan Stake contained five wards--Parowan, two wards; Paragonah, one ward; Summit, one ward; and Cedar City, one ward. Kanarra had been added to the Washington Stake. The total population of these wards was about 1940 souls, of which about 500 were children under the age of eight years. William H. Dame was sustained as President of the Stake with Jesse N. Smith and Henry Lunt as his Counselors. Apostle Erastus Snow stated that this organization was to "stop contention" and was subject to any change which they might see fit to make in the future.<sup>7</sup> Nine months later, on December 28, 1878, Smith was sent to Arizona, Henry took his place as First Counselor and Samuel T. Orton was sustained as Second Counselor.

The contention Apostle Snow spoke about between William H. Dame and Jesse N. Smith started in the mid 1870's. In April of 1877 President Brigham Young came to Parowan to reorganize the Stake. He released William H. Dame as President and presented as his successor, Jesse N. Smith, whom the people would not sustain. When this happened, Brigham Young did not scold the people, instead he remarked that in this Church all things are done by common consent and that church voting was not a mere formality. "The people," he said, "have exercised, today, a sacred right and your expressed wishes are to be respected. I was not aware of any difficulties here and I had no reason to anticipate the action you have taken. I am not prepared to offer another nomination now, so will ask President Dame and his Counselors to carry on until we come back at some future time." The trouble which caused the bad feelings in this situation was over irrigation water, which always seemed to be a "bone of contention."

In July of 1877 another attempt was made to reorganize the Stake by Wilford Woodruff and Erastus Snow and others who were present. The differences between William H. Dame and Jesse N. Smith were aired and still not completely settled, so they were selected as joint presidents until President Young could return and appointed a permanent president. However, President Young died in August before he could come back, and the problem was not settled. Several years elapsed before anyone came to reorganize the stake and

dissention increased among the leading men. The people were taking sides, and a bad situation existed. To correct the troubles the First Presidency called Jesse N. Smith, who was in fact a good and very able man, to move to one of the new colonization missions in Arizona. In 1881 they sent Thomas Jefferson Jones from Washington, Utah to settle in Iron County and preside over Parowan Stake.<sup>8</sup>

The new President handled the situation with great wisdom and diplomacy. He moved one of his families to Parowan and another to Cedar City. He was appointed by the County Court to fill a vacancy on the board of County Selectmen, and he entered very earnestly upon his duties in both church and civil positions. He ignored, completely, the old split among the people and gathered the strong and influential men around him. One of the early projects he set for the High Council was the checking of the people's titles to their homes, lands, and water rights. They found that titles had been very loosely handled and that incorrect surveys had been made which resulted in many homes not being located on the ground described in their deeds. President Jones worked with the settlers in advising them how to correct and secure titles to their land and water. When they worked together in a common cause, the old sores healed and were forgotten. He was also a sound man on points of church doctrine.<sup>9</sup>

Henry and Mary Ann became grandparents on December 5, 1878 when Henrietta and Lehi W. Jones became the parents of a baby boy. They named him Thomas Willard Jones. Their second grandchild, Lamoni Lunt Jones, was born to Eva and Thomas Jones on February 16, 1879. Henry became the father of his seventeenth child when Sarah Ann had her first child, a boy, on February 5, 1879. They named him Edgerton Lunt.

In April of 1879, President Taylor was instrumental in forming an organization called "Zion's Board of Trade," which was to be a parent to local boards of trade organized by Church officials in every "Stake" or major settlement in the Utah Territory. One of the objectives of this organization was to encourage home manufacture. It was the hope of President Taylor that the initiative would be taken by each Stake or settlement to promote local industries. This was under the direction of the General Authorities of the L.D.S. Church. A year

later, a Professor from the Columbia School of Mines, John S. Newberry, visited southern Utah and was amazed at the coal and iron resources in the area. He encouraged the local officials and business leaders to patent and develop the rich store of mineral wealth.

After investigating property claims, Henry Lunt, "one of the leaders of the previous Iron Mission," conversed with President Taylor about securing patents for the Church on some coal mines and iron mines near Cedar City. The First Presidency and the twelve Apostles appropriated \$5,000 to help pay surveying and filing expenses. It was agreed that two-thirds of the property would be owned by the Church and one-third of the property would be owned by Brother Lunt.<sup>10</sup>

President Taylor thought that the proper agency to arrange for the development of these valuable properties was "Zion's Central Board of Trade." He called a special four-day conference of the central and stake boards of trade to be held in May 1881. The purpose was to arrive at a better understanding of what was needed to help develop and assist home industries, and to utilize the natural resources of the Territory. A circular was issued listing the topics to be discussed in the conference, and the first subject on the agenda was "Manufacture of Iron and Coke." The following notation was written about this:

The deposits of iron ore in Utah are said to be the largest in the world, and the manufacture of ore into iron would be the means of giving employment to hundreds of our people who, though skilled in its manipulation, are today engaged in less profitable and congenial employments. Fuel being required in large quantities, the manufacture of coke would come under this heading, being a necessity for making finer grades of iron.

An editorial was written in the *Deseret News* which stressed the fact that iron could be made in Utah and the railroad facilities were such as to "warrant not only large consumption of the invaluable

article, but cheap and speedy transportation to the points of demand. Also, Utah is bound at some time to be a great iron-producing and iron-consuming country." The abundance of human resources for this undertaking was stressed because a large share of the Mormon emigrants were from the factory towns of England. The article pointed out that the Utah settlers were basically a manufacturing people rather than agricultural. Many came from the manufacturing and mining districts of England, Scotland, and Wales. Thousands of them were workers in the old country and scarcely any had been engaged in their native industries.

The conference held in Salt Lake City lasted two days, and the decision of the delegates was to take the necessary steps to organize a company for the manufacture of iron and coke. They planned to sell stock to raise capital to the extent of a million dollars. An iron committee was appointed by President Taylor with the approval of the delegates.<sup>11</sup> Henry Lunt was a member of the delegation and was appointed to be on the committee.

If Henry was to secure and take patents on the coal and iron land, he needed to help materialize the land survey. He was listed on the General Land Office map as the "Chainman," working with James Henry Martineau who was given the contract to survey the township east of Cedar City. Several claims on iron and coal on properties around Cedar City were sent to Parowan to be recorded by William H. Dame, the Iron County Recorder. Many of the claims were signed by Henry Lunt. The Iron Claims situated near the mouth of Coal Creek Canyon were intended to cover the "bog" ore along the base of the "Red Hill." Some of this ore, which was very low in iron, was used in the 1850 Iron Works.<sup>12</sup>

Some noteworthy features on the G.L.O. Map were that the road (U-14) up Cedar Canyon ended about two miles east of the Right Hand Creek, listed on the map as "South Creek"; and the access bypassed the impassible "gorge" with a wagon road that turned south about one mile east of the Right Hand Fork. Some of the claims were named Pittsburg Iron Mine, Lunt's Iron Mine, and Mountain Queen Iron Mine, the latter being signed by Lehi Willard Jones. The high mountain east of Cedar City next to "Square Mountain" was shown

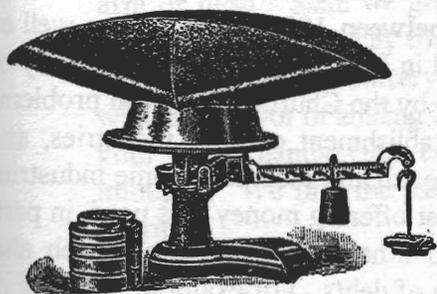
as "Mount Henry" with an elevation of 9,000 feet. At the intersection of South Creek and Coal Creek was a cabin listed as "Lunt's Rock Cabin." The Walker's Mine was in Maple Canyon and the Lunt Mine was east of the Lunt Cabin about one mile.<sup>13</sup>

It was recorded in the City minutes that plans for the Cedar City Iron Works were discussed. George Q. Cannon and Thomas Taylor wrote a letter to the City Council asking for ten acres of land to be appropriated for the erection of the necessary furnace and buildings for the Iron Works.<sup>14</sup> They set aside several lots on the east side of Coal Creek for this purpose. However, the Iron Works did not materialize because of lack of capital and other more pressing matters, and the land reverted back to Cedar City.

The year of 1879 had been a year of great drought in nearly all the settlements in Utah; consequently, many settlers sustained loss of stock as well as grain and other agricultural crops. It was proposed that there should be a donation of one-thousand head of cows and five-thousand head of sheep, to be distributed among the deserving poor. The Church was to give three-thousand cows and two-thousand sheep and the balance was to be supplied by the respective Stakes of Zion, according to their means and population. The distribution was to be made under the local authorities of the respective wards and stakes. Of this number, Parowan Stake was to furnish eight cows and fifty sheep. It was stipulated by President Taylor that the cows were to be young and "good milk cows," and the sheep were to be "healthy sheep."

The drought also resulted in a scarcity of seed wheat. The Female Relief Societies of the church had been storing grain for some years for a time of emergency. It was proposed that they release the 34,761 bushels of wheat they had on hand in various parts of the Territory, and loan the wheat to the brethren who needed wheat seed for planting. The bishops in the respective districts were given the responsibility of distributing the grain and replacing it before the next harvest. During the meeting, someone from the congregation asked, "Is it to be loaned without interest?" "Why of course it is," answered President Taylor, "We don't want any nonsense of that kind, it is the time of Jubilee!"<sup>15</sup>

1. *Deseret News*, March 1877, Salt Lake City, Utah, No. 26:142.
2. "Cedar Ward Minutes," July 22, 1877, L.D.S. Vol. 1, CR-1514-11, L.D.S. History Library, Salt Lake City, Utah.
3. Joseph Fish, "The Life and Times of Joseph Fish," S.U.U. Special Collections Library, Cedar City, Utah, p 171.
4. *Ibid.*
5. Zella Matheson, "Early Hotels," *Our Pioneer Heritage*, Daughters of the Utah Pioneers, Public Library, Cedar City, Utah, p. 135.
6. York and Evelyn Jones, *Lehi Willard Jones*, (Salt Lake City, Utah: Woodruff Printing Company, 1972), p. 53.
7. Joseph Fish, *op. cit.*, p. 174.
8. Thomas Jefferson Jones, "Thomas J. Jones Journal," William R. Palmer File, S.U.U. Special Collections Library--Box 23, Cedar City, Utah.
9. *Ibid.*
10. *Dialogue Magazine*, Spring of 1995, p. 113.
11. Leonard J. Arrington, *Great Basin Kingdom*, (Lincoln, Nebraska: University of Nebraska Press), p. 345.
12. "Mining Location Notices, Book 'A'," Iron County Recorder's Office, County Court House, Parowan, Utah.
13. "B. L. M. Office Map File," Cedar City, Utah, General Land Office Map T-36 R10W.
14. Evelyn and York Jones, *Mayors of Cedar City*, (Salt Lake City, Utah: Woodruff Printing, 1986), p. 71
15. B. H. Roberts, *The History of the L.D.S. Church*, "Drought of '79." (Salt Lake City, Utah: 1930).



## CHAPTER XXIII

YEARS OF AGITATION  
1880 - 1885

**W**hen the great colonizer-financier, Brigham Young died in 1877, many predicted the L.D.S. Church would fall apart. But his successor, John Taylor took over the reins with hardly a ripple. Although he had a different kind of personality from Brigham Young, this gifted Englishman soon demonstrated equal performance as an organizer and builder. His counselors, George Q. Cannon and Joseph F. Smith, were energetic, intelligent, talented men devoted to the ideals of Mormonism. No one would have dreamed when these men assumed this leadership that, within a decade, the Church would be passing through a trial even greater than that of Jackson County, Far West, and Nauvoo. Under federal pressure, the goal of the Kingdom would have to be drastically revised, or largely abandoned.<sup>1</sup>

The prime economic problem of the Mormon settlements in the 1870's and early 1880's was keeping up with the increase in population. In every valley the continued flow of immigration and the natural increase in growth was overtaking the cultivated land, creating a serious situation, since the people depended greatly on agriculture. To combat this problem, projects to increase the supply of irrigable land were sponsored by ward, stake, and general church organizations. Patches of land were reclaimed from the desert and planted with hay, grain and vegetables. New settlements were

founded outside of Utah in Colorado, Arizona, New Mexico, Idaho and Wyoming. All told, at least a hundred new Mormon settlements were founded outside of Utah between 1876 and 1879, as well as many new colonies being settled in Utah in remote areas. Many of these settlements were subsidized by the Church. Financial problems were attacked partly by the establishment of local industries, and partly by the redistribution of wealth and income. Home industries were promoted and tithing and fast offering money was used, in part, for employment on temples and other projects. The church also undertook a general cancellation of debts. For example, one-half of the debts owed to the Perpetual Emigration Company were canceled.

The dominant problem of the Church in the 1880's, however, was not unemployment and building the Kingdom, but preserving it from federal harassment and spoliation. While the Mormons were struggling with the problems of growth, powerful groups elsewhere in the nation were seeking to strengthen federal controls over their society. The issue of polygamy played a major role in this campaign, but Mormon collectivism in economics and politics was also under attack. The crusade which aimed to stamp out polygamy eventually put an end to most of the unique and non-capitalistic economic institutions for which Mormons were noted.<sup>2</sup>

There already had been several bills introduced into Congress aimed at the Mormons. Fortunately, these bills failed to pass. In 1862, Congress did pass an act which prohibited polygamy, disincorporated the church, and prohibited it from owning more than \$50,000 worth of property, other than buildings and properties used in connection with devotional purposes. Although this law was considered unconstitutional, the church attempted to make a superficial compliance with it by permitting only one civil marriage, calling the others "sealings," and placing properties acquired by the church in the hands of individual trustees. Taylor continued this policy of secretly placing certain church business properties in other people's names outside of the Church officials.<sup>3</sup> A climax in the debate took place, November 30, 1879, when President John Taylor delivered a "red-hot" speech in the Provo Tabernacle that shocked public opinion. He was quoted in the *News Weekly* of December 31, as follows:

What shall we do? Shall we trust in God, or in the arm of flesh? Shall we give up our religion and our God and be governed by the practices that exist in the nation, which are contrary to the laws of God? All who are in favor of abiding by the laws of God hold up your right hands (the congregation voted unanimously). We find the same feeling throughout the Territory.

Taylor's speech caused a sensation, and the anti-Mormon press screamed; treason. Senator George F. Edmunds of Vermont boasted that he intended to write a law that would destroy polygamy.<sup>4</sup>

It was the hope of the L.D.S. people that these threats would not come to fruition, and life went on in southern Utah as normal as possible under the circumstances. The United States Census was taken in June of 1880. The records show that in Cedar City, Iron County on June 1, the following people lived in the household located at 100 East on High Street (Census taken by R. W. Heyborne):

|                   |                 |        |
|-------------------|-----------------|--------|
| <u>Henry Lunt</u> | Farmer          | Age 55 |
| Ellen, (Wife)     | Keeping House   | Age 50 |
| Mary Ann (Wife)   | Keeping House   | Age 46 |
| Annie (Wife)      | Keeping House   | Age 36 |
| Sarah (Wife)      | Keeping House   | Age 21 |
| Children:         |                 |        |
| Henry, Jr.        | Son of Mary Ann | Age 17 |
| Jane              | Dau of Annie    | Age 16 |
| Randle            | Son of Mary Ann | Age 15 |
| Jemima            | Dau of Annie    | Age 14 |
| William           | Son of Mary Ann | Age 13 |
| Roselia           | Dau of Annie    | Age 12 |
| Florence          | Dau of Mary Ann | Age 10 |
| Oscar             | Son of Annie    | Age 9  |
| Violet            | Dau of Mary Ann | Age 6  |
| George            | Son of Annie    | Age 5  |
| Alice             | Dau of Mary Ann | Age 4  |

|             |                               |       |
|-------------|-------------------------------|-------|
| Thomas      | Son of Annie                  | Age 2 |
| Edgerton    | Son of Sarah Ann              | Age 1 |
| Ann Jackson | Servant, boarder from England |       |

The Census, taken on June 4 indicates the following people lived in the household at 100 West on Emigration Street where Henry Lunt's oldest two daughters, and their husbands and children, lived with the Jones family:

|                                   |                      |        |
|-----------------------------------|----------------------|--------|
| <u>Sage Jones</u>                 | Keeping House        | Age 47 |
| Lehi                              | Son                  | Age 25 |
| Henrietta (Lunt)<br>(Lehi's Wife) | Daughter-in-Law      | Age 21 |
| William                           | Son                  | Age 20 |
| Uriah                             | Son (Twin)           | Age 19 |
| Sara Ann                          | Daughter (Twin)      | Age 19 |
| Thomas Willard                    | Grandson (Henrietta) | Age 1  |
| Thomas Jedediah                   | Son                  | Age 21 |
| Ellen Eva (Lunt)<br>(Jed's Wife)  | Daughter-in-Law      | Age 19 |
| Lamoni                            | Grandson (Eva)       | Age 1  |

On October 25, 1880, a daughter was born to Ann Gower and Henry Lunt. They gave her the name of Ellen Gower Lunt. Broughton, a son, was born to Sarah Ann and Henry Lunt on April 5, 1881. Three more grandchildren were born in the years of 1881 and 1882.

Mary Ann Lunt, Henry's second wife, was quite friendly with the Indians. She even understood their needs and dealt with them enough to learn their language and carry on a conversation with them. She received a Teachers Certificate which was signed by the Examining Board on February 2, 1881. It said, "We have found Mary Ann Wilson Lunt qualified to teach in a District School, and therefore issue this certificate to hold good for one year unless sooner recalled." That year, on August 6, 1881, she became a "Citizen of the United States of America," as written on the document sent to her from the District Court of the Second Judicial District of the Territory of Utah, County

of Beaver. It was written on the certificate that she was to "renounce forever all allegiance and fidelity to all and any foreign Prince, Potentate, State and Sovereignty whatsoever, and particularly to Victoria, Queen of Great Britain and Ireland and Empress of India." It was signed by James R. Wilkins, Clerk and William C. Mitchell, Deputy Clerk.<sup>5</sup>

Wilford Woodruff indicated in his journal that in October 1881, a party of church officials left Salt Lake for southern Utah. The group included President John Taylor, George Q. Cannon, Franklin D. Richards, John Henry Smith, F. M. Lyman, Wilford Woodruff and others. They stopped in several settlements along the way and met with the citizens. They spent the nights of November 1 and 2, 1881, at Beaver and reached Parowan on November 3. The following day they met with several brethren and gave counsel concerning the San Juan mission and held a meeting in the morning, after which they drove 18 miles to Cedar City. They held a meeting there at 6:30 in the evening. Wilford Woodruff spoke 30 minutes, Franklin D. Richards spoke 30 minutes, and President John Taylor spoke 70 Minutes.<sup>6</sup>

President Taylor and others of the group stayed at the Lunt Stage Stop on the night of November 4. Sarah Ann was helping the other wives run the hotel. The hotel was an exchange station for the drivers and horses of the stage coaches which came through. After enjoying a good home-cooked meal, the passengers were entertained by the Lunt family as they gathered in the large living room. The Lunt children sang and played instruments or gave comic readings.

Later, Edward, the son of Sarah, wrote a story about President Taylor that was related to him by his mother. He wrote that the incident occurred in Cedar City when President John Taylor had remained at the Lunt home in order to rest before the evening session of conference. He had been lying down in his room and had asked Sarah Ann to awaken him if he overslept. It hadn't been very long until he walked into the kitchen and told her about a dream that he had just had. He said that he saw Salt Lake City become a great and beautiful city with homes covering the city. The streets were of cement. The people had become wealthy and had become indifferent to the counsel of the authorities of the Church and were more

interested in the accumulation of wealth than they were in living their religion. People were fighting among themselves, until it became so serious that the entire Church records were taken across the Colorado River to keep them safe. President Taylor said to her, "If you are alive at that time, be sure that you are not far behind the records." Not only Salt Lake City, but other cities will be destroyed and in the east, in Jackson County, Missouri, civilization will become extinct. All means of transportation will be destroyed and the only means of travel will be on foot. The manufacturing of all kinds will be destroyed. Be sure when you see these things come, see that you have buttons, needles and things to work with in leather to make yourself clothing, thread and cloth as far as possible, because all tools of every kind will be destroyed. But the Lord will bless those who stay with the authorities and they shall not be destroyed. They will travel south and will finally form a circle something like a horseshoe before they return to Jackson County, Missouri. Those who will be privileged to help build Jackson County will be those who are willing and glad to obey the counsel and advice of the authorities placed over them. The Saints will be taxed so heavily that they will cry to the Lord, day and night for 'deliverance.' He said that we would be few in numbers and would assist the Lamanites in building the New Jerusalem in Jackson County. After this he said, "Sister Lunt, see that you always listen to and obey the advice of the authorities, and stay with them."<sup>7</sup> This has been called "The Horseshoe Prophecy," and, in a letter to the Stake Presidents of the L.D.S. Church dated Mar. 30, 1870, Pres. Joseph F. Smith renounced it because the Church had no knowledge of it. The Lunt family had a record of this incident and, the fact that the authorities were in Cedar City at that time, makes the story plausible.

In the early part of 1882 the Saints began to feel the effects of the agitation against them concerning their beliefs, and Congress was beset by the enemies of the Church who urged the government to pass drastic measures against the Mormons. The President of the L.D.S. Church and the twelve Apostles made special efforts to get the facts before the country, and before the Congress. The spirit of anti-Mormonism had worked itself into a state of frenzy in all parts of the country. On Feb. 15, 1882, Wilford Woodruff wrote the following:

There has never been a time since the organization of this Church when such a universal howl was raised against us. The whole land is flooded with lies against the people of God. The government seems determined on the destruction of the faithful Latter-day Saints.

The month of March 1882, was an important landmark in the history of the Mormon people. What has been properly labeled, "the Crusade," dates from that period. On the 14th of March 1882, the Edmunds Bill passed the House of Representatives by a vote of 190 to 42, and ten days later the Bill became a law. This law took away the right to vote or to hold public office from all who lived the polygamous relationship, and a mere belief in the doctrine of plural marriage was sufficient to bar an individual from jury service. The Edmunds Act virtually deprived Utah of those rights of self-government which had become a definite factor in the government of territories.<sup>8</sup> Wilford Woodruff wrote the following in regards to this:

It is entirely a breach of the Constitution of the United States; condemns men before trial or conviction by court or jury; takes away the right of trial by a jury of their peers; makes an ex post facto law and a bill of attainder; takes away from the Latter-day Saints, because of their religious convictions, the franchise; and deprives them from sitting on juries because of their opinions; but if the nation can stand it, we can. It is taking a stand against God, against Christ and His Kingdom, and against His people.

During those hectic years, the President of the United States, Rutherford Hayes, proposed that all potential violators of the polygamy act be arrested and placed in prison before they had an opportunity to violate the law. The Mormons felt humiliated and Congress had disgraced the Constitution. President Taylor said:

While the excitement lasts, it is useless to reason

with the politicians in Congress. When the excitement ends, we can talk to them. We do not wish to place ourselves in a state of antagonism, nor act defiantly toward this Government. We will fulfill the letter, so far as practicable, of that unjust, inhuman, oppressive and unconstitutional law. But, we cannot sacrifice every principle of human right. We are not craven serfs, and have not learned to lick the feet of oppressors, nor to bow in base submission of unreasonable clamor. We will contend, inch by inch, legally and constitutionally, for our rights as American citizens.<sup>9</sup>

Although the Utah Commission began to function within a few months after the passage of the 1882 law, and although federal officials began immediately to gather evidence against the Latter-day Saints, particularly their leaders, there was widespread belief that the Edmunds Act was unconstitutional. There were 1,004 convictions for unlawful cohabitation under this bill between 1884 and 1893, and another 31 for polygamy, but these hardly measure the magnitude of the effect of the Act upon Mormon society.<sup>10</sup> However, the Edmunds Act took some time to implement and the people of Utah didn't feel the real effects of it for several years.

Two more children were born into the Lunt family in 1883. The tenth and last child of Ann Gower and Henry Lunt, Rachel Ann Lunt, was born February 19, 1883. Sarah Ann's third child, Parley L. Lunt, was born at Johnson Springs (Rush Lake ranch, a few miles north of Enoch) on February 22, the same year. He was Henry's twenty-first child. Two more Lunt grandchildren were born in 1883.

The fifty-third annual conference of the L.D.S. Church was held in Salt Lake in April 1883. The proceedings of that conference were published in the May 28, 1883-edition of the *Millennial Star*, a Church magazine which sold for the price of one penny per copy. In the assembly at 2:00 p.m. on April 8, after the opening proceedings, a list of the names of missionaries was read to the congregation to be sustained. Some were called to Great Britain, Scandinavia, Sandwich

Islands, and to various places in the United States. President George Q. Cannon, Counselor to John Taylor, said that besides the names sustained as missionaries, it should be understood that the Twelve Apostles are standing missionaries and should be sustained as such, the same as those who are presented to the conference. He then read a list of names of men that had been appointed to labor as missionaries under the direction of the Twelve Apostles. They, too, were sustained. Among these was Henry Lunt, the only local missionary called from Cedar City. He performed in this capacity in Cedar City for several years before being called on a mission to England.

Other information that appeared in that issue of the *Millennial Star* concerned resolutions made by the government during the late session of the Missouri Legislature. One of these resolutions contained instructions that, "the Senators and Representatives in Congress were to use their influence to procure the withdrawal of the army from the Territories into the Union, and for the enfranchisement [liberate and admit to citizenship] of the Indians and Mormons." The resolution pointed out that, if the United States armies were withdrawn, it would save the government seven million dollars annually, "which now goes directly into the pockets of the most corrupt ring that has yet sprung from the prolific and ever-fruitful quiver of the Republican Party."<sup>11</sup>

Henry Lunt was called by President Taylor to, once again, hold the position of Bishop of the Cedar Ward on May 5, 1884, upon the release of C. J. Arthur. Henry chose Francis Webster and Robert Heyborne as his Counselors. During his tenure as bishop, Henry sent several men from his ward, each year, on missions, either to foreign countries or somewhere in the United States. As bishop, he wrote a letter to President D. H. Wells which was published in the *Millennial Star*. The following are excerpts from the letter:

Dear Brother: A few days ago, I had the pleasure of greeting my friend and fellow laborer, Elder C. J. Arthur, who has just returned from a successful mission in England of two years duration.

I find that quite a change has come over affairs since my departure from my native land, and where

baptisms were of frequent occurrence in those days, I now understand that our brethren who are laboring as missionaries may justly be termed 'gleaners,' going forth, as it were, at the eleventh hour and gathering grapes when the 'vintage is o'er.'

While the spirit of indifference is manifest by a large majority of the people of the world, we find that Satan is stirring up the hearts of some of the people who have been permitted to gather to the bosom of the Church and take part in reclaiming the desert and making the waste places smooth. However, I am pleased to say that these cases are of rare occurrence and, while we sadly deplore their course, we feel that such actions have a tendency to brighten up those who are striving to be faithful. I can see a bright day for the faithful.

One thing is apparent, the present crusade which is waged against us, is not the result of our domestic affairs. It is true that polygamy is made the 'hobby-horse,' but the fact is, the unity of our people is what is disturbing the religious world, and, as was said in former days, is reiterated today: 'If we let these people alone, they will take away our place and nation.' Our motto is, 'Peace on earth and goodwill to all,' and an improvement of the social condition, while the reverse is the case with our would be reformers.

The season that has just closed has been exceedingly fruitful. We have enjoyed beautiful rains during the spring and summer months, and seasonable showers during the fall, which has been one of the most favorable for outdoor work that could be desired. Times are unusually dull here and money exceedingly scarce; the avenue for cash having measurably closed; I refer to the mining camps located close by. Things at Silver Reef and Frisco, which are the principal mining camps in the southern part of the

the principal mining camps in the southern part of the Territory, are almost at a standstill, which creates somewhat of a money panic amongst us. Grain is unusually cheap; wheat, one dollar ten cents per 100 lbs; flour, from two dollars to two dollars fifty cents; potatoes, from thirty-five to forty cents per bushel; beef, from four to ten cents per pound; labor, from one dollar to one dollar fifty cents per day; so while you observe that cash is scarce, the where-with-al to live and be comfortable is within the reach of all.

Please remember me kindly to the brethren in the Office, with best wishes from your fellow laborer, Henry Lunt.<sup>12</sup>

The Church officials decided to build a temple in Logan, Utah, and it was dedicated in 1884. The following entry was written in a journal by Joel H. Martineau, a citizen of Logan:

On May 17, 1884, the temple [Logan] was dedicated. Seven years were spent in its construction. President John Taylor conducted the dedication services. Among the visitors who lived at our house were: Lucy B. Young and daughters, Susan Young Gates and Rhoda Mable Young McCallisters. Also, Patriarch Henry Lunt of Cedar City, an old friend of Father's, who gave me a Patriarchal Blessing [while he was staying there].

The settlers in Cedar City were having many problems with their cattle being stolen. On September 27, 1884, they formed the Live-stock Protection Association and a meeting of the principle stock owners was held on October 4. They drew up an agreement in which they stated that this association was organized for the purpose of mutual protection of the stock interest of Cedar City against the operations of "cattle thieves and other unprincipled characters, and to form and adopt our agreement for the regulation of said associa-

was Henry Lunt. They agreed to pay money to the Association, according to the number of cattle and horses they owned, to defray the expenses of guarding the livestock and prosecuting the thieves.<sup>13</sup>

In 1885 the Cedar City Tabernacle was finished. The excavation for this building was done in 1872, but the building was not started for five years, during which time all available craftsmen worked on the St. George Temple. During this time water was frequently turned into the hole to settle the ground. In 1877, many brick and stone masons and carpenters donated their time to the erection of this beautiful building. Lumber for the building was taken from nearby mountains and milled in local sawmills and the shingles and bricks were also locally made. The main building was 72 by 42 ½ feet. The height of the tower was 110 feet, and there was a town clock in the steeple.

On July 21, 1885, a son was born in Nephi, Utah to Sarah and Henry Lunt. This was the home of Sarah's parents. They named the child Edward Lunt. By this time Jane Gower Lunt, Henry W. Lunt, and Randle W. Lunt were married and, by the end of 1886, Henry had eleven grandchildren in addition to his twenty-two children.

1. Leonard J. Arrington, *Great Basin Kingdom*, (Lincoln, Nebraska: University of Nebraska Press, 1958), p. 353.
2. *Ibid.*, p. 356.
3. *Ibid.*, p. 356.
4. Wayne Stout, *The Mighty John Taylor*, S.U.U. Special Collections, Cedar City, Ut.
5. James R. Wilkins, "Certificate of Citizenship," Beaver County Court House, Beaver, Utah.
6. Wilford Woodruff, *Wilford Woodruff Journal*, Entry of November 4, 1881, S.U.U. Special Collections Library, Cedar City, Utah, p. 63.
7. Edward Lunt, "Lunt Family File," signed by Edward Lunt Jan. 9, 1952, Mesa Arizona.
8. William E. Berrett, *The Restored Church*, (Salt Lake City, Utah: Deseret Book Publishing Co., 1969), p. 318.
9. Wayne Scott, *op. cit.*
10. Leonard J. Arrington, *op. cit.*, p. 359.
11. *Millennial Star*, 22 Vol. XIV, May 28, 1883, Cedar City Library.
12. *Ibid.*, January 1886, Letter written, November 27, 1885. p. 27. (L.D.S. Institute, Cedar City, Utah.)
13. Iron County Clerk, "Livestock Agreement," dated October 4, 1884, William R. Palmer Collection, S.U.U. Library, Cedar City, Utah.



## CHAPTER XXIV

### MISSION TO ENGLAND

1886

**S**pring conference was held in the new Cedar City Tabernacle in 1886. A number of people from Cedar City were called to go on L.D.S. missions, one of whom was Henry Lunt, who was set apart in Salt Lake City on February 26, 1886, to go to Great Britain. Henry was allowed to take his wife with him. He and Ellen left Salt Lake City on March 2, 1886, and arrived in England the latter part of March. At that time he was Bishop of the Cedar Ward. During his absence, Counselors Webster and Heyborne took charge.

On April 21, 1886, Henry wrote a letter from England to Samuel T. Orton in Parowan. Orton had served in the Stake Presidency with Henry and William H. Dame from December 28, 1878 to May 5, 1884. They had become very good friends. The letter is as follows:

My Dear old Friend and Brother,

Thinking that a few lines from me would be acceptable, here they are. Before leaving home I felt that a trip to the 'old country' would do me good and

a change of labor would be a rest and profitable to my bodily health, so I wrote to President Taylor on the subject and it met his approval and, owing to my poor sight, thought it would be a good plan to take my wife, Ellen, with me and that we could visit our relatives, bear our testimonies to them and glean up all the genealogy we could of our dead. We left Salt Lake on the 2nd of March; stayed in Chicago nearly a whole day and in New York two days and nights. The weather being fine, we visited both in Chicago and New York, such as Central Park, Brooklyn Bridge, and also Niagara Falls, and we passed through a portion of Canada.

We were favored with the company of two good brethren from Ogden, viz. Elder John Stoddard and a Brother Reese. Brother Stoddard was a particular old friend; was one of the first settlers at Cedar City in 1851. We sailed from New York aboard the fine, fast steamship, *Alaska*, which made the voyage from Sandy Hook to Queenstown in seven days and fifteen hours, after a pleasant trip, not having to encounter a single storm, yet we had a head wind the entire distance. The *Alaska* is one of the finest ocean steamers afloat and, to give you an idea of her magnitude, I will merely mention that her length is 535 feet, about 50 feet beam, 11,000 horse power engines, and consumes 200 tons of coal daily. Quite a difference in the mode of travel now and 30 years ago.

We received a cordial welcome from President Wells and the brethren at headquarters. Had a good chat, ate dinner, and took the train from this town where we were met at the station (as I had telegraphed to him) by Mr. William Bailey, Ellen's uncle. A cab soon conveyed us to his house where Aunt Bailey (Mother Whittaker's sister) was enjoyed to again behold the face of her dear niece whom she always

loved so well. They are kind old people and do all in their power to make us comfortable.

Soon after our arrival here, we were informed of the death of a favorite uncle of Aunt Ellen's near Liverpool. On learning of our arrival from America, we were telegraphed for to attend the funeral, which we did, and spent the following day, Sunday, at 42 Islington. Went to Latter-day Saints meeting morning and evening. Next day, took the train to Birmingham and was met at the station by my brother, Richard, who took me by the hand, but was unable to speak for a few moments. He then shook hands with Ellen and ordered one of the porters to get a cab in which we were soon seated and drove two miles on the Bristol Road to 'Norfolk House,' his country residence, a very beautiful place. His wife, Mrs. R. Lunt, was standing in the front door awaiting our arrival and received us with marked kindness. It was about 5:30 p.m. (tea time), and a grand table was spread with the luxuries of life in readiness for us. When my brother discovered that I still clung to Mormonism I could see that he did not like it but, however, we stayed with him over a week and visited two widowed sisters of mine who live not far from my brother's, and altogether, were well treated.

I attended two meetings of the Latter-day Saints in Birmingham and met with several Utah Elders, and, as a matter of course, were glad to see each other and talk about the keys of the Kingdom of God, which none are so interested in as are Latter-day Saints. We stayed in Birmingham two weeks, during which time we visited many places of interest, among which was a grand musical Oratorio at the Town Hall, where there were 250 performers of musical instruments and voices, besides the great celebrated organ, and you may know, that was a treat to one who is passionately

dangerous steep mountain. I will never forget, as we started down the ridge with steep canyons on both the north and the south sides, Oscar fell from the wagon and lodged on the 'tugs' of the team on his back. The brake came off and the horses were unable to control the wagon. No matter which way it went, it meant certain destruction. Luckily, Oscar regained control and all was well. On the river, men had to hold the wagon from tipping into the water.

From the Colorado to the Little Colorado is a barren waste with but little water. Most of what water was obtained had lodged in the holes of the rocks and had been there for months. Sheep had also watered at these holes, and the liquid was very yellow and brackish. It always had to be boiled, and some substitute flavoring added, to be used at all. On reaching the Little Colorado we had a new experience. The horses were famished and very thirsty and, seeing water, plunged into it and sank deep in quicksand. After a great deal of exertion, we finally got them out. We then traveled up the river to Winslow, Holbrook and Joseph City, Arizona. We then went on to Snowflake and Pinedale where we stayed that summer and rented six acres of land.

Brothers Freeman and Flake let us milk a few of their range cows. Mother did the milking, while the boys herded the cows and calves. The Apache Indians were not under thorough control and often broke off the reservation. We remained in Pinedale at Fish's Ranch the winter of 1888 and I went to school at Pinedale, a mile away. Joseph Smith of Snowflake was the teacher. He lived at the Fish Ranch also. Many a morning I held to one fork of his swallow-tailed coat to keep from being lost in the snow, as we trudged on our way to school.

fond of music. We also visited the Art Gallery and Museum in the new Midland Institute and 'Arcade,' both built since I was in England 30 years ago. We also were invited by a cousin of Ellen's to go and visit him and his wife who live at Olton, six miles from Birmingham. He has an office in town and accompanied us to his country residence by railway. They are very nice people and treated us remarkably kind and want us to go again and stay a week with them. Next day, we returned to Birmingham and took a train to your old town, Nottingham, to attend conference, and were met at the station by Brother Pratt, the President, and Edward Stevenson, who conducted us to the Conference Home on Sabina Street, where we were soon joined by President Wells and several other Utah Elders. Oh, what a joy to meet with brethren from Zion, whom one has been acquainted with for years, in a foreign land among strangers. We had a joyful conference and, next day, visited places of note in that ancient old town, among which was the castle which has been rebuilt since you left and contains a grand art gallery and museum. The surroundings are very ornamental and beautiful. Next place was the Arboretum, which place you are probably acquainted, then the new Cemetery and Catacombs. Our guide took us with torch lights quite a distance into one of these curious underground passages and told us they were made by the Druids some two-thousand years ago and were once inhabited by 'Robin Hood' and his band.

Myself and wife stayed in Nottingham four days, visited a silk lace factory and were much interested in the wonderful machinery. I also visited the Cattle Market and saw some very fat cows, sheep and pigs. The lace and hosiery trade in Nottingham is like all the rest of trade in this country--very bad, and thousands

and tens of thousands of men and women are out of work and, but for soup kitchens being established in the large towns, some would starve to death in this, the wealthiest nation on earth. I saw a brother at the conference in Nottingham named Alfred Wright of Arnold near Nottingham, brother to Caleb Orton. I told him I should write to you, and he wished to be remembered to you all.

What few Saints there are in this country are dreadfully poor, and Missionary Elders have to sustain themselves almost entirely. One of the Elders told me that it had cost him 500 dollars since he left Utah. Brother Thomas Ricks, President of Bannock Stake, who is now in the Sheffield Conference, told me the other day in Manchester that trade is in a dreadful state in Sheffield, and some of the Saints are suffering from hunger. Samuel Allsop and Sons of 'Burton on Trent,' ship by railway, every day except Sunday, four thousand barrels of ale, and that is but one brewery out of a great number at that celebrated place for manufacturing 'Burton Ale.'

When we left Nottingham we went to Manchester through the beautiful Derbyshire Hills which reminded us of our mountain home. The scenery is grand and picturesque, with the beautiful Derwent River, which the railway crosses a number of times. On the 11th instant we attended the Manchester Conference which was held in the Cleveland Assembly Hall. We there met with 20 Utah Elders, including President Wells. We had a glorious time, and [there was] a large attendance of strangers in the evening. The next day, being fine and pleasant, we visited Belvue Gardens, a very lovely and attractive place with walks, pleasure grounds, evergreens, also a large collection of wild beasts, birds, etc. Visited the Art Gallery to see a very fine painting of 'Christ on Calvary,' but recently

executed and said to be the finest specimen of art in the world. The next day we visited Peel Park through which the River Irwell runs. Besides many beautiful walks and shrubbery, it has several fine monuments--one of Sir Robert Peel, and other distinguished men, also a large building with a very extensive museum containing an endless variety of curiosities, also stuffed animals, birds, fishes, insects and reptiles. There is no charge for admission to this interesting place.

Religion is now assuming a military form in England. In most of the towns on Sundays the Salvation Army parades the streets with bands of music and banners, which looks most ridiculous and absurd to me. I am going to meet Brother Wells next Sunday at Blackburn to attend a District Meeting of the Saints of the Liverpool Conference. While in Manchester, President Wells told me to go wherever the Spirit led me, and I would do good. Sister Lunt accompanies me wherever I go and, between the both of us, we attract the attention of the brethren and sisters and many outsiders, for it is something wonderful for to see a woman from Utah, more especially, a Mormon woman who is living in polygamy. After a long conversation with Mrs. Richard Lunt of Birmingham, in answer to many of her questions on plural marriage, she exclaimed, 'Indeed, Mrs. Lunt, you are the most remarkable woman I ever saw.' It is something new for the ladies in 'old England' to have one of their sex to converse with them on the principles of the Gospel, particularly on celestial marriage. Ellen always used to say she was a poor hand to preach, but, so far, I find her more than enough for all we have come in contact with.

Truly did President Young once say in my hearing, while preaching in the old Tabernacle, that 'Mormonism was a stumbling block to the world.' I

am satisfied of one thing, and that is that there won't be many more added to the church in this country until the inhabitants are humbled by the scourges of the Almighty. They have been warned and preached to by the Elders for nearly 50 years and comparatively but few have received and embraced the truth, and now almost the whole nation is believing lies about us. One, Jarman, who has been to Salt Lake, had two wives who both left him, apostatized and returned to this country and [he] is giving lectures all the time in the various towns against the Mormons, inciting the people to fury and madness, mobocracy and riot. I was told the other day in Manchester by a gentleman, a cousin of Aunt Ellen's, that a friend of his had seen and heard Jarman lecture, and that he actually dressed in his temple robes before a public audience--also, has a magic lantern and, among other scenes, represents a Mormon sitting on a fence with a whip in his hand while half a dozen of his wives are hoeing in the field. Jarman says he is determined to break up these Mormons, so he has got a big job on his hands. I have been in this Church nearly 37 years and I never felt better. I feel to shout 'Glory,' like old John the Negro did once in a meeting in the old log house at Parowan. The Lord has said He would have a 'tried people,' and our only safety lies in so living that we can have the Spirit of the Gospel to be with us all the time and, in order to do that, we must keep all the commandments.

In conclusion, I must say that it is quite a task for me to write, especially in this country, owing to my poor sight, the atmosphere being so heavy, smoky and dark; so this letter must suffice for all our dear old friends in Parowan, and you may imagine that a few lines from any of our brethren and sisters will be more than acceptable now that oceans and plains separate us in body but not in spirit. I see by the *Deseret News*,

the work of persecutions by our enemies doesn't abate any, but the time will surely come when Zion will be free. I feel to invoke the blessing of God upon you and your wife and family and, without mentioning names, upon all the Saints in Parowan and Paragonah, and with kind and most affectionate love to all, in which Sister Lunt joins, I am your brother and fellow laborer, H. Lunt. My address is: 42 Islington, Liverpool, England.

Keywood, W<sup>m</sup> Manchester  
England

April 21<sup>st</sup> 1886.

Elder Samuel T. Orton

My dear old Friend and Brother

Thinking that a few lines from me would be acceptable, here they are. Before leaving home I felt that a trip to the old country would do me good and a change of labor would be a rest and profitable to my bodily health so I wrote to President Taylor on the subject and it met his approval and owing to my poor sight thought it would be a good plan to take my wife Ellen with me and that we could visit our relatives, bear our testimony to them and glean up all the genealogy

While in England, Ellen wrote a letter dated August 24, 1886, to young Florence, age sixteen, Mary Ann's third daughter. The letter follows:

Dear Florence: Have a little spare time this morning, thought I would commence and answer your dear letter which we received when we were in Oxford. No doubt you will have wondered why we have not answered before. The fact is, we have a great deal of writing to do, and you get all the news in the letters 'Father' writes to all the family--to his wives and children, so that leaves very little to write about besides. You must write to us all you can, for we live to read your letters very much because you tell us about the little things that the rest don't think about.

I am now writing in the parlour of the farm house where your cousin, Owen Wm. Lunt, son of your Uncle Owen, lives in the country, about three miles from Crewe where your cousin Frederick, son of Uncle John, lives. We expect to return day after tomorrow. This place is a regular English farm where the famous Cheshire Cheese is made. I wish you could just have a sight of how it is made. You would be very much interested, especially to see them grinding up the curd with some kind of contrivance made of iron spikes or teeth set in a roller made of wood, which they turn with a handle, the roller being fixed in a box for the purpose. They also have eight or nine presses [using machinery] made of iron which are very easy to manage. They milk about 30 cows, and their cheese [weighs] about ninety pounds each. The way they do it is by saving the curd they make this morning till tomorrow morning, and grind the two curds together--that is, they mix it with the curd they make tomorrow morning. They say, by doing so, it gives it acidity. So much for the cheese.

Now for the ducks and geese. They have large flocks of each, between thirty and forty. They only reckon to kill one themselves, a goose I mean, at Christmas, and sell the rest. They will weigh from 10-15 pounds each and get 9 pence or eighteen cents a pound, you can add that up yourself and see how much it is. Mrs. Lunt makes all their own feather beds. There are two on the bed where we sleep, besides a mattress, with two feather bolsters, also two pillows. Father says it is too good but, as for myself, I rather like it, especially as I don't have to get up till I feel like it in a morning, and that is about seven, at which time we all breakfast which is prepared by the eldest daughter, Constance Annie (Conny for short), about your size and was 15 last Friday week. She had an elder sister named Ada Owen who, had she lived, would have been 17 last March, but she died when she was 13 on the 18th of July, 1882. She also has a brother, Harry, who will be 16 tomorrow--has enlisted as a soldier. The next youngest sister is called Florence Mary, 13 on the 23 June last. Eveline is next--12, 19th of April, then William Owen, 11 next November 12th. Hannah Fanny, 9 next March 10th--their mother dying when she was a baby.

The present Mrs. Lunt has two boys, twins, born Nov. 18, 1879, called John Owen and Edwin Owen Lunt. So you see, there is quite a family altogether, besides two servant girls and three servant men. Conny has just started to Nantwich to buy a birthday present to send to her brother Harry, the other side of London. Father [Henry] is working in the hay field this afternoon, Florence went with him to show him the way. There was a very dense fog this morning which wet the hay like rain and didn't rise, or go away, till noon. The sun is shining now, so they are 'making hay while the sun shines.'

Was very sorry to hear you had been sick. Hope you will be quite well before this arrives. Will enclose skein marking cotton, could not get any finer. Accept everlasting love from Father and Auntie. E. W. Lunt

Henry and Ellen returned early in 1887 from Henry's mission to England. They found a campaign of bitter persecution still being waged against the L.D.S. men who had entered into plural marriage. In March of 1887, Congress passed a still more rigid measure to suppress polygamy, known as the "Edmunds-Tucker Law." This campaign lasted throughout the entire time President Taylor was head of the church. Hundreds of homes were broken up, and the fathers and husbands were sent to prison. Many of the leaders of the church were driven into exile. Women were sent to prison for "contempt of court" because they refused to testify against their husbands. There developed what was termed the "segregation ruling." This was a ruling of the courts that separate indictments might be found against a man for every day he was found guilty of living with a plural wife, which amounted to an announcement that a man who practiced polygamy, or even attempted to provide for his several wives, might, by an accumulation of separate charges, be sent to prison for life. Also, the government required the church to pay high rental fees to retain its properties. The faithful payment of tithes was the only thing that kept it going, as the church was under heavy financial stress.

Elder Wilford Woodruff found it necessary to go into exile and he said: "I am a wanderer from home because of my religion. It is not the first time I have been a wanderer in the wilderness for the Gospel's sake." However, he appeared in public on special occasions. On the first of January 1885, he took part in the dedication of the Brigham Young College at Logan. On the 14th, he found it necessary to go into exile again, along with all the Presidency and most of the Twelve Apostles. Stake Presidents, bishops of wards, and other leading men were rapidly filling up prisons or hiding out with friends.<sup>1</sup> The feelings of resentment among the Mormons were high. They understood, more and more, President Taylor's words at the beginning of the "crusade" when he told them that nothing could be done except to

“turn up their coat collars and, as much as possible, turn their backs to the storm until it passed over.”

The Federal officers were clearly determined to stand by each other and manipulate the machinery of government for the oppression of the Mormons, as well as for their own protection. Written accounts demonstrate that officers, raiding for polygamists, violated the constitutional limits outlined in the Fourth Amendment, in both spirit and law. Officers raided at all hours, with a significant number of raids taking place without search warrants and with unnecessary abuse. The United States Attorney, W. H. Dickson, asserted that “within one year, if the present pressure on the guilty is continued, the Church will command submission to the laws.”

Hunting polygamists offered pecuniary rewards. A United States Marshal received \$2 for serving any warrant, attachment summons, or other writ. Serving a subpoena netted only half a dollar, while summoning jurors drew \$2. For each polygamist arrest, however, a marshal received \$20, almost one-tenth of his annual \$200 salary. As a result, Mormon homes became the central target of many a marshal's attack. They scrutinized virtually all areas of a house during a search. Deputies inspected kitchens, attics, barns, and outhouses, checking in and under beds, laundry, carpets, and “every nook liable to be utilized as a hiding place.” Officers often had good reason to search relentlessly for suspects. The Mormons sometimes outfoxed the officers, slipping out back doors, climbing inside bins, or constructing elaborate hideaways.<sup>2</sup>

A notorious case happened in Parowan involving Edward M. Dalton, age thirty-four, who was a robust, good-natured citizen. When he was arrested for being a polygamist in the spring of 1886, he announced to the Deputy Marshall that he was going to escape. He then took off his riding boots and outran his pursuers. He spent the summer and fall in Arizona and came home in the winter to care for his family. When he arrived home he found the people of Parowan stirred up over the shooting in which a Deputy Marshall, William Thompson, had almost killed Peter M. Jensen who had tried to escape arrest for unlawful cohabitation. When Thompson found out that Dalton had returned, he and Deputy Marshall W. O. Orton, from

whom Dalton had escaped before, traveled from Beaver to Parowan to arrest him. The two Marshals hid and, when they saw Dalton, he began to run and they called for him to stop. Without waiting, Thompson shot Dalton in the back, killing him. Apostle Heber J. Grant was in Cedar City at the time and sent a telegram asking the people of Parowan not to allow Dalton's friends to take the laws into their own hands, "as one wrong does not justify another." This was the only case where anyone was killed in Utah because of the battle against polygamy.<sup>3</sup>

After Henry came home from his mission to England, he spent a long cold winter in hiding, sometimes with Francis Webster and C. J. Arthur, at "Cook's Spring" on the mountain south of Cedar City. Cook's Spring is on Cedar Mountain [south of "Henry Mountain"] or what is now called "Square Mountain," south and east of Cedar City. The three men came to the rim once each week to receive mail and supplies from their sons who battled through deep snow drifts to reach them. The men often sat looking down upon the silent city and could see the smoke curling from the chimneys of their own homes. Sometimes smoke signals were sent from those chimneys--one puff meant "the boys have gone and are on the way to bring supplies," two puffs meant "all is well," and three puffs meant "we send our love." They probably had other signals. The following is an entry taken from C. J. Arthur's journal:

February 14, 1887: Three weeks on the mountain southeast of Cedar City. In company with Henry Lunt and Francis Webster, we started on horseback with packs behind our saddles at 4 o'clock in the morning for Corry's Ranch, Cook's Spring, immediately southeast of the Square Mountain--Cedar City, about six miles distance in a southeast direction. We wended our way steadily and slowly (through a south 'hurricane' throwing up the sand and gravel right in our faces, in a most fearful manner) for about three miles up the mountain, and camped about 6 a. m. in the Cedars to await our pack train and the boys, Henry

Lunt Jr. and Francis Webster Jr., each of whom rode a horse and led another, packed. We made a fire, for it was extremely cold, and waited till 8 a.m. when they came along. The boys now took the lead and we followed up, passing along up the mountains through snowdrifts till we reached the top where we discovered the snow on the level to be 2 ½ feet deep. Henry Lunt, Jr. made the attempt to ascend the hill, the nearest road to Corry's Ranch about ½ mile distance. His horse floundered so that he gave it up and returned to us; then we struck up the old road leading to the ranches, generally.

We managed to wallow through and arrived at the ranch, about ½ past 10 the same morning, where we found an immense lot of snow in the upper and lower chambers and about two foot around the house and a bank or drift close by, 20 feet deep. We soon made a fire, warmed up, and threw a portion of the snow out of the lower chamber, which soon tired us out, not being used to work. The boys had dinner, fed the horses the oats and chaff we brought along and, after warming up good, left us about ½ past 3 p.m. We got some food together on the table we found in the cabin and ate dinner, then fitted up a stationary bedstead and made a bed thereon where myself and Brother Lunt slept. Brother Webster made his bed on the floor before the fire. We retired early and slept sound.

February 15: Clearing up a little. Got our breakfast and then started to clean out the snow and fill up the crevices in the logs with paper, rags and sacks. The lower ones, we banked up the snow outside to keep out the cold blast that blew so bleak and cold on the mountain, about 7000 feet above sea level, after which we took a stroll through the snow towards the top of the hill [by] the nearest route. Brother Lunt and I stayed about 2/3 of the way over, while Brother

Webster continued on to the top. We were absent from the cabin about 3 hours. We concluded a shorter cut could be found than the one we came. We had a storm tonight and the wind blew cold.

February 16: Fine day. After breakfast Brother Webster and I took a trip in an oblique line, striking for the 3 pines on the top of the bank near the top of the hill which was, ever after, our landmark. I traveled on snowshoes. We made a track and cut out a road down the bank so the boys could travel up. Brother Lunt stayed and chopped wood. I may state here that I was promoted 'cook,' Brother Webster, 'assistant,' and Brother Lunt, 'wood chopper.' All of us, more or less, assisted. We only ate two meals a day, going to bed about midnight and getting up about 9:30 in the morning.

February 17: Willy Lunt and Thomas Webster came up this morning with supplies--they had to pack them about 1 ½ miles on their backs--also, the mail. We met them near the pines. Brother Lunt and I took their loads and they, with Brother Webster, went back for the balance of the load they brought up. They stayed about 2 hours and left us. It was snowing and blowing terrifically.

February 24: 'Twas today we cleared out the upper chamber, also the lower one and fixed up the chinks, making the room more comfortable and cozy. I stewed a rabbit for supper and made a crust to cover, which we called a pot pie, and managed to dispose of it all, enjoying our feast very much. The wind raised and we had a heavy, driving storm. Very cold.

February 26: Lovely calm night, beautiful morning, calm and mild. After breakfast, melted snow, had a good bath and changed underclothes. The bath has freshened me up--skin peeling off my face. Brother Lunt complaining of being sick. F. Webster and I

nailed the 'factory [cloth]' on the poles and put it overhead for a ceiling.

March 4: Very windy and cold last night, snow drifted which fell and came freely through every little crack to windward. A little mouse ran over our bed in the night. Sun shining and snow melting this morning. Toast, cake, fruit and remnants of pot pie for breakfast. I feel quite sick at my stomach. Concluded it was the fruit which we kept covered up in the new camp kettle, it was frothy, I think probably poisoned by the galvanized metal. All felt the effects of it more or less. I felt worse as I warmed my fruit. It operated on my stomach, like swallowing the juice of a quid of tobacco, for almost three hours, then it went away.

March 5. Webster and I started on snow shoes to meet the boys with mail and supplies. Left at 20 to 12 and made the trip in 30 minutes. Our meal last night has regulated all our bowels. We had to wait at 3 pines about 1 3/4 hours. Presently Willy Lunt made his appearance on horseback. We released him of most of his burden and returned.

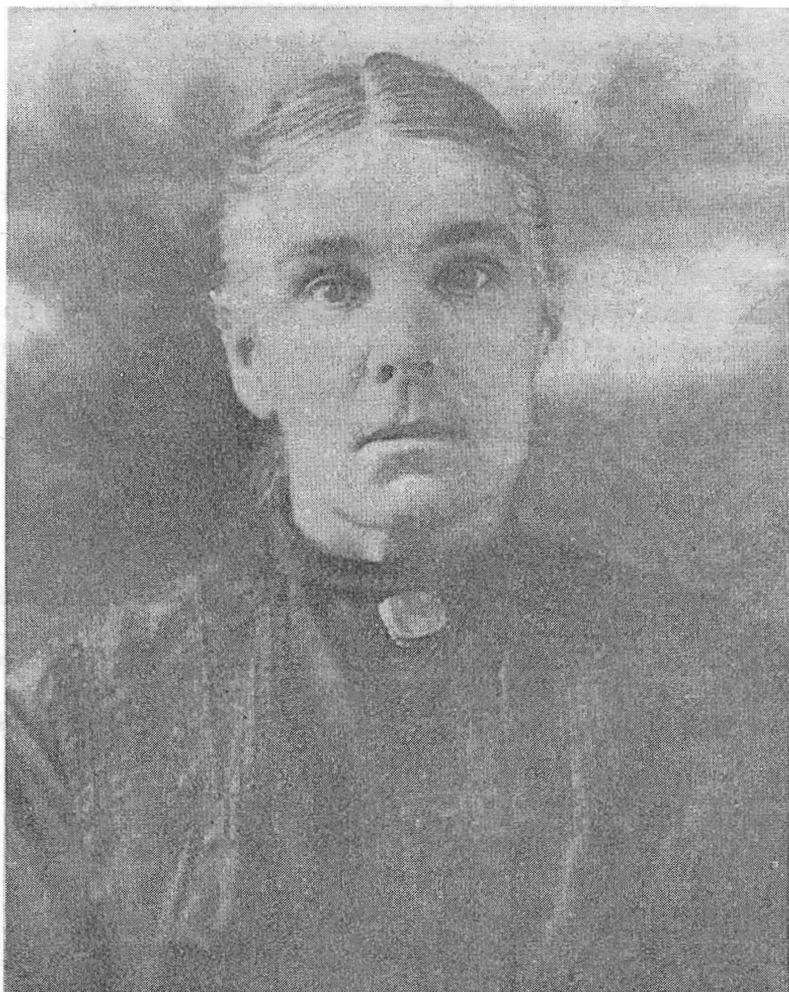
March 7: W. Lunt came at about 3 o'clock p.m. and brought me a letter from the Auditor of the Post Office Department--Washington, giving us another chance to make an offer of compromise of settlement in Chatterly's fraud Post Office business. The brethren decided I should go home and attend to it. I started with Willy Lunt at 6 and arrived at the County Bridge, Cedar City at 8, making the trip in little more than 2 hours. Found all the folks well, a letter from President John Taylor awaited me instructing me to turn all Church property that was in my control over to the Church Association, Parowan Stake of Zion. I footed the journey down about half way wearing my new boots. I blistered my feet very much.

On the trip, which we did to keep clear of the

Marshals who desired us for practicing the Laws of Heaven, I can say that the first 10 days were the most severe of any winter I ever experienced. The latter part was warmer, altogether we got along pretty well and feel to thank the Lord for his preserving care over us during our absence from home, family and friends.<sup>4</sup>

Each time the boys brought food, they brought mail and papers for the three men to read. Henry usually stayed at the cabin and chopped wood. Because of his eyes, it was difficult for him to see well enough to travel to the mountain crest where they picked up the supplies. Although C. J. Arthur came down, Webster and Lunt stayed on the mountain most of the winter. Arthur probably went back up the mountain later.

1. Matthias F. Cowley, *Wilford Woodruff*, (Salt Lake City, Utah: Bookcraft Publishing Co., 1964) p. 553.
2. *Utah Historical Quarterly, Fall of 1994* (Salt Lake City, Utah: Utah Historical Society, 1994), p. 320.
3. J. Phillip Hanks, *Parowan Stake History*, (Cedar City, Utah) L.D.S. Institute Library, Cedar City, Utah, p. 79.
4. C. J. Arthur, "Diary of C. J. Arthur," Provo, Ut, B.Y.U. Library, Part 5, pp. 28-37.



**SARAH ANN LUNT**

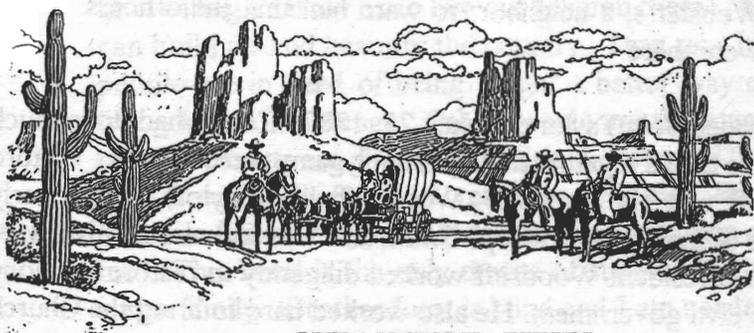
Born August 11, 1858, Manti, Utah

Died December 27, 1921, Pacheco, Mexico

Married January 16, 1878, St. George Temple

“It doesn’t hurt to pinch when you don’t  
have to, but it sure hurts when it is a must”

(Photograph obtained from Sarah L McGuire, Silver City, New Mexico)



## CHAPTER XXV

### THE MOVE TO MEXICO BY WAY OF ARIZONA

1887 - 1889

**T**he legislation enacted by Congress against the practice of plural marriage resulted in the prosecution and imprisonment of scores of individuals who were practicing polygamy. Many who had not yet come to trial or imprisonment were in constant hiding in order to escape the clutches of laws deemed by them to be unconstitutional. Husbands were separated from wives and, in many instances, children from their parents. Homes that had known nothing but contentment and peace were broken up. Terror reigned throughout the Great Basin.

Henry Lunt and his companions who had been staying on the mountain decided to come home in the spring when the planting needed to be done. They used every means at their disposal to escape the "Feds," as their pursuers were called. Sarah Ann's son, Parley, wrote the following concerning this problem.

The officers used to come to Cedar City on the stage and stay at the Lunt Hotel and would try to pick up people that were living in plural marriage. One of the officers came while Father [Henry] was eating his supper. He opened the door just a little and gave Father a sign to get out before the other officers could

see him. Father picked up a piece of pie and ran to Webster's, a neighbor, to warn him that the officers were there.<sup>1</sup>

President John Taylor died July 25, 1887. Taylor had done much to hold the Saints together during the polygamy persecutions. Wilford Woodruff was his successor. Woodruff, like Taylor, was an early associate of the Prophet Joseph Smith and was likewise a bulwark of strength. President Woodruff worked diligently to restore harmony with the civil government. He also worked hard to bring the Church out of its financial difficulties, since much of the Church property was taken over by the government. This state of affairs induced John Taylor and George Q. Cannon of the First Presidency of the Church to contact Stake President Layton of an Arizona Stake suggesting that an effort be made to obtain "a place of refuge under a foreign government to which our people can flee."<sup>2</sup>

Early in 1885, Erastus Snow and President Taylor, along with Francis M. Lyman, Moses Thatcher, and John Sharp, took a trip to Colorado, Arizona, and Mexico. Their trip took them to the Salt River settlements in Mesa, Arizona. They went on into Mexico in the vicinity of Corralitos, Chihuahua, where arrangements had already been made with the Mexican government to acquire some property. They were given an option of thirty days to buy a large tract of land on which to build this place of refuge. Several of the brethren were left to put in crops and further explore the country. Moses Thatcher and Christopher Layton were detailed to go back to Salt Lake City and there obtain money to pay for the land.<sup>3</sup> Many of the L.D.S. polygamist families chose to move to Mexico rather than be separated, and to escape the father of the family being captured and put in prison.

Apostle Erastus Snow visited Cedar City during the fall of 1887 where he stayed at the Lunt Hotel. While there, he showed a great concern for the Lunts. Broughton wrote the following:

Apostle Erastus Snow said to Mother, 'Sarah, it is your job to take your husband and go to Old Mexico where you can acquire land as a place of

refuge. We have talked to President Porfirio Diaz and he is willing to allow us to live our religion there. We can build up and beautify the country. Diaz says his people are in need of being taught a better way of living and doing things. Other people are there and two settlements are already established, Colonia Diaz and Colonia Juarez.' In response, Mother said, 'Brother Snow, do you know what you are asking of me? This hotel is the only means of support to the entire family. Brother Lunt is blind and I am needed by the family to help run the hotel. We have no means, and my oldest son is only eight years old.' He said, 'Sister Lunt, I feel it is the will of God that you should go, and the Lord will open the way if you will but obey.' Mother prayed and fasted and thought the thing over; she was strong willed and did not act until she knew it was right.

On November 26, 1887, our family left at night for Arizona. There were no farewells. Only the most trusted friends knew we had gone. Our party consisted of Father [age 63], Mother [age 29], Edgerton [age 8], Broughton [age 6], Parley [age 4], and Edward [age 2]. We took the southern route by way of 'Dixie.' We went through Toquerville, on to Virgin City and up a canyon called North Creek where a family by the name of Sanders lived. It was great grape country. I will never forget the pickled grapes put down in barrels. I have never seen any since like them.

We found lodging in a two-room log house which had been used by campers as an old junk house. One of mother's first discoveries there was that all we children were lousy. I well remember the days of scrubbing and cleaning until the pests were exterminated. Then came the measles. The remedy was 'Sheep Berry Tea.' It did all that any highly advertised, patented medicine could do. It cured the

measles. While there, we boys learned how to make slat quail traps. Father bought us a sack of wheat for bait, and we climbed the sunny hillsides and found bare spots where the snow had melted off, made a trail of wheat leading to the trap, then waited for the catch. How happy we were one morning to find we had caught thirteen quail in one trap. How well I remember the quail pie that night.

When the weather permitted, we moved on. We arrived in February 1888 at Moccasin Springs, Arizona, where we stayed at a stock ranch operated by Christopher Heaton. My brother, Heaton, was born there March 7, 1888 [This was Sarah's fifth child and Henry's twenty-third]. When he was three weeks old, we journeyed on, going by way of Kanab over the Buckskin Mountains to House Rock. My half-brother, Oscar [age 17], joined us at Pipe Springs and brought the old white-topped family buggy. We loaded the bedding and provisions and needed camp equipment in the buggy where Mother and the children rode therein. The heavier goods were loaded on the big wagon. On acquiring the new, fresh team and hitching them to the buggy, Mother thought it safer to ride on the heavy wagon. But, even then, when going down a steep rocky hill, Mother was thrown from the wagon with the baby. In trying to protect the baby from injury during the fall, the heavy wagon ran over her ankle and hurt it severely. Father had her sit on a stone and he administered to her. She recovered sufficiently to continue the journey, although she remained lame for months.

Mother had a natural horror of crossing the Colorado River at Lee's Ferry. Just a short time before we crossed, a man was drowned while attempting to cross. We had to cross at the ferry, and it necessitated going over 'Lee's Backbone,' a very

The following was taken from the writings of Joseph Fish:

Brother Lunt had just arrived (spring of 1888) from Utah, he having come out to avoid the prosecutions for polygamy, and we were going up to get him located for the time being. He was going by the name of 'John Cope.' Meeting was held on the 6th [June] at which James Lewis, Joseph Fish, Henry Lunt and President Smith spoke. In the evening a meeting was held at my house. We managed to get Brother Lunt quite comfortably located. I let him have one of my houses to live in. I also let him have six acres of land to cultivate for the season. He also had the use of my plows, corrals, etc. Bishop Peterson let him have some land. He [Henry] was not able to do much in the line of farming, but he had several boys that were large enough to do considerable. He thought this was a lonesome place and out of this world. It was certainly in the forest region and probably looked lonesome to one that had never lived in such a place. It was not more than a ranch, and one could not expect to have city conveniences in such a place. We, however, did the best we could for him.<sup>4</sup>

After Henry and Sarah left Cedar City with their family, Mary Ann and Ellen continued to manage the Lunt Hotel and Stage Stop. They were assisted by some of the children. Annie's family lived in a home across the street from the Lunt Hotel, but they were involved in the running of the family affairs. Mary Ann had four children at home who were not yet married. William (Willie), the only boy not married, helped with the chores and kept things in repair while the girls, Florence, Violet and Maude, worked as telegraph operators and helped with other household duties. Randle (Mary Ann's fourth child) and his wife, Catherine, took a major roll in the management of the Hotel; in fact, all of the children, at one time or another, took their turn at helping to keep the hotel operating. Mary Ann's oldest child,

Henrietta wrote about working as a telegraph operator, but she was married and had four children before Henry and Sarah Ann left. Her husband, Lehi W. Jones, was called on a mission to the Southern States in January of 1888, shortly after the Lunts left for Mexico.

Apostle Erastus Snow, who was 69 years old, died in Salt Lake City of uremic poisoning May 27, 1888, six months after the Lunts left for Mexico. Snow was instrumental in building up and promoting the colonies in Mexico, and he advised the Lunts to go there.<sup>5</sup> Henry and his family stopped in Pinedale, Arizona and he wrote the following letter to Lehi from there on July 2, 1888:

My dear Brother Lehi: News of the 7th came safely to hand some time ago and am always pleased to hear from you and continually pray that you may be preserved in good health and from mob violence. This mission will give you valuable experience and better prepare you for others, and will cause you to more fully appreciate the value of the Gospel and the associations of the Saints and your sweet mountain home than you, otherwise, possibly could. It is one of the best things in the world for our young men to go on a mission to preach the Gospel abroad in the nations, for they realize many things that they cannot at home. Indeed, it is necessary for us all to have a certain amount of experience. Even in my case, I feel that it will all be for my good and that of my family. We need not expect to have all sweet and no bitter in this life, which is but short at the longest.

You would be surprised, and sorry too, to hear of the death of Apostle E. Snow and others of our old friends in Cedar that have passed away in the short time since you have been away. It is time for our young men to begin to think what they are about, for who else can we look to but our sons to help bear off this Kingdom, but the sons of the old veterans of this Church. The late dedication of the Manti Temple is

another grand occasion, and victory for the L.D. Saints, and it fills every faithful member of the church with joy and gladness and makes us feel to shout, 'Glory Hallelujah' to God & the Lamb.

Aunt Ellen writes me that Henrietta has got another fine daughter, and that is another grand occasion--what say you? You see, business goes on all right and prosperous if you are from home. Our Willie writes me, enclosed in Aunt Ellen's, that Thomas Taylor told him that he had as good [as] sold the iron & coal mines, and was going to build a big store on his lot in Cedar. I think he would manifest a deal more good sense if he would put up a woolen factory.

Thank God we are all pretty well in health, although I am somewhat afflicted with rheumatism in my right hip. The weather is very warm and dry. We are still living here in the timber in an old log cabin, and the prospect to make a home here is not very flattering, though I would sooner try it here, without any water is the case--only well water, than in South Carolina [where Lehi was on his mission].

Sarah joins me in kindest love to you. Write again. I expect to go tomorrow to Snowflake and try and enjoy myself with an old friend, Jesse N. Smith, on the celebration of the glorious fourth of July. J. Cope

Henry took the name of "John Cope" while in exile to avoid being tracked by the Federal officers. His older sister in England, Mary Ann, married a man named John Cope, so this name came to mind when Henry needed a new identity.

Mary Ann wrote a letter to Lehi telling of the arrival of his new baby daughter, Ann, who was born June 15, 1888. Mary Ann and Lehi's mother were with Henrietta during the night when the baby was born, and Mary Ann describes the event to Lehi. The following are excerpts from this letter:

Florence left on the stage this a.m. for St. George for a few days visit. Thought an out would be beneficial, as she has worked pretty hard. Aunt Ellen has been quite sick since in the middle of the night so I had to come home [from being with Henrietta] as there were only Violet and Maude to look after things [Violet was 14 and Maude was 12 years old]. But Henrietta is in good hands, your mother and Cora being there.

Two men are here from Kansas buying up sheep to take out to Nebraska. They will take about thirty-five hundred from here; and, from telegrams they have sent to different places in Utah, I guess they will have many more.

You will likely have heard of Brother Webster's arrest by this time. The Deputies drove into town all unawares and McGearry was in the house before anyone saw or heard him. Brother Webster was sitting in his accustomed place, so they had everything right to their hand. Started to the Reef [Silver Reef] with him where he was to have a hearing before Commissioner Jordon at ten today. Have not heard the result yet. Ain't it too bad, after eluding them so long, that he should have to go at last, but it seems either the folks must leave the country or go to the pen. [Francis Webster stayed on the mountain with Henry during the preceding winter.]

We are all well as a family and getting along in our financial matters pretty well. Had to buy a team, cost 165 dollars, and sent means to our exiles [Henry and family in Mexico]. It also takes a good deal to keep up the house, but we are thankful to be able to help ourselves and the rest of the family.

The following entry was made in the Cedar City ward records concerning Henry's release as Bishop and his November departure:

This year [1888] Bishop Lunt removed to Mexico and, at a special meeting held at Cedar City on Friday, December 21, 1888, attended by Apostle John W. Taylor, Wm. Henry Corry was unanimously sustained as Bishop of Cedar City with Uriah Treharne Jones as First and John R. Chappin as Second Counselor. Myron D. Higbee was chosen as Ward Clerk. In the Second District Court at Beaver, December 22, 1888, Francis Webster of Cedar City was sentenced by Judge Boreman to six months imprisonment in the Utah Penitentiary for unlawful cohabitation.<sup>6</sup>

Henry and Sarah and their little family stayed in Pinedale for nearly a year and a half. It was a lonely place and Henry was never very happy with the conditions there. They were living in someone else's house, farming someone else's property, and borrowing even the machinery to do what farming they did. Apparently they were able to make a meager living, but they had to be continually supplemented with money and necessary items from home.

Joseph Fish, the man who supplied a place for Henry to live and some acreage for him to farm, worked at a co-op store as well as taught school. He wrote in his account that the summer of 1889 was very dry and the sheep were overgrazing the land. He related that he spent the 4th of July 1889 in Holbrook much as other holidays--the cowboys getting drunk. He wrote: "I spent the day as I did others, in the store at work. And thus the days passed on with a sameness. To me it was rather lonesome, for Holbrook was a lonesome place for a Mormon at that date."

Henry was getting anxious to do something about their situation and decided to make a trip to Mexico to investigate the conditions there. Thomas Amos, Henry and Ann Gower Lunt's son, wrote the following:

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Colonia Juarez in the summer [late spring] of 1889 to see just what the outlook was on making a new home. He found things there much to his liking. He met a number of former acquaintances and old friends who had located in the sunny climate, and he decided to join them in this new venture.<sup>7</sup>

On the 22 of May, Joseph Fish wrote in his journal: "Brother Henry Lunt (known here as John Cope) came in last night from Mexico. He had been down there to look over the country and if it suited him he was going to move there. He went on up home on the buckboard."<sup>8</sup>

Henry wrote a letter to his daughter, Eva, about the first of June 1889. The following is the second page which was all that was available:

If I should be advised to return to Utah, the joy and anticipation of seeing you all again would drive away all fears of bonds and imprisonments. I have not answered Mother's [Mary Ann's] last letter yet, but you must let her read this. I think Aunt Ellen and Henry W. will let you read the letters I wrote to them if you ask them. I am pleased to learn of the little boys making such good progress in their book learning [Henrietta and Lehi Jones's sons--Willard, Kumen and Henry, and Ellen Eva and Thomas Jed Jones's boys--Lamoni and Randall]. Tell them all--Willard, Monie, Kumen, Randall and Henry--that Grandpa has not forgotten them. Bless their little innocent hearts, how I would like to see them all together with Edgie, Broughton, Parley, and Edward [Sarah's sons]. What a jollification they would have, to be sure!

Our little baby, Heaton, is not quite 15 months old, but he is a sharper on his feet, eyes black as coal and very much like your brother Henry's children. Julia Fish has a little boy the same age, but Heaton is about a head taller. He doesn't talk yet, but he makes some very significant

motions when he wants anything. Edgerton is living with Brother Joseph Smith at Snowflake doing chores and going to school. The children all seem to be growing, but Parley, and I can't see much difference in him, but his mother says she knows he is growing as his pants get too short. He is very thin in flesh, more so I think than ever.

Sarah is very thin and there is no fear of me having the gout through high living. I am 30 pounds less in weight than when I left England last. I am satisfied of one thing, and that is that our settlements in Mexico are far ahead of the settlements in Utah to raise the youth of Zion, in as the morals and examples are much better. I was told when there that there was not one person in Juarez that smoked and no profanity whatever, and the best of schools and meetings. Sarah joins me in dearest love to you both and children and all the family connection, especially remembering our beloved Sister Jones and Brother and Sister Samuel Leigh and their connection, and then, lastly but not the least, every one of my dear old friends. Wino Adious (Good day or God be with you) from your affectionate Father, Henry Lunt

(In the border) I correspond with Lehi quite regularly and he seems to be feeling well and no doubt his mission will be of great benefit to him. I am very sorry to hear by the brethren that Brother [C. J.] Arthur was sentenced to the full extent of the law [one of the men who spent the winter on the mountain with Henry. He was found guilty and sentenced May 16, 1889 at Beaver]. The new Judge Anderson is not any better than his predecessor. I am afraid the oppression by our enemies will grow much worse before we have more liberty in Utah than there is now, as I don't think they will be satisfied until every Mormon is disenfranchised and they get the civil government in their hands. The Supreme Court of the U.S. has done one good thing for us in the decision in the Nielson Case. If they now would render a decision in the

church suit case that the Edmunds-Tucker Law was unconstitutional, you would, with God's blessing, soon see me in old Cedar, but they dare not do it. We must 'do what is right and let the consequence follow.' I enclose the last letter I received from Lehi for Henrietta to read.

Henry was rather pleased with what he saw when he made the trip to Mexico to investigate the colonies. The capitol colony, Colonia Juarez, was a beautiful village comparable to any in New England. There was every evidence of thrift, cleanliness, industry, comfort, and good management. As Henry mentioned in the preceding letter, there were no saloons, tobacco shops, jails, nor houses of ill-fame in the colony. The property was owned by Mormons, and the internal affairs of the several settlements were under the direction of the Church. There were a gristmill, a furniture factory, and other industries in that city. There was an academy with five teachers and 400 pupils.

Although most of the Mormon settlers who came to Mexico in 1889 were poor people, no difficulty or hardship was great enough to appall them or drive them back. They made ditches, turned the water of the river upon their lands, planted fruit trees, laid out gardens, tended their flocks, and plenty came to support and sustain them. In a single "Stake," comprising the colonies or wards of Colonia Juarez, Colonia Diaz, Dublan, Oaxaca, Pacheco, Garcia, and Chuichupi, the Mormons numbered 2,523 persons and 477 families. They had practically nothing but their physical strength and religious enthusiasm. Around them were high mountains, capped with snow, dark canyons, where wild beasts made their lairs, and a narrow arid valley barren of vegetation, except grama grass and cottonwood trees. Apache Indians lurked in the hills, drove away their herds, and sometimes attacked the settlements. But still the Mormons prospered.<sup>9</sup>

Henry made the decision to take his families to Mexico where they could be more independent and obtain property of their own. He felt, with the Lord's help, that they could even prosper there. He decided to send for Annie, his second wife, and those of her family that were not married. They would need the help of the older children in settling in this new country. He also wanted the family to be

together. It had not been a desirable situation to be away from those in Cedar City. When he returned to Pinedale he got in touch at once with Henry W. to make the necessary preparations to begin the move of those family members in Cedar City who would be able to leave. Henry W. was Henry's oldest son who had assumed the management of the family affairs in Cedar City during his absence. Thomas Amos Lunt wrote the following in his history:

It was late in life for father to undertake such a move. He was in his 65th year. Aunt Sarah's boys were too young to render much help in the heavy work of home building. Mother [Ann Gower Lunt] was, therefore, asked to go. Although she had a good home, besides other valuable property, and the three oldest children were already married, she promptly complied with the request. She was in a position to care for herself and children very well had she remained in Cedar. All these developments were withheld from us children; we weren't told a thing about it until shortly before we were to leave Cedar.

In the summer of 1889, Henry W. and William [Mary Ann's boys who were 26 and 22 years old], taking Aunt Ellen along, made a hurried trip to Lee's Ferry on the Colorado River, where they met Father. Here details were worked out regarding the big march which was soon to start. Aunt Ellen accompanied Father back to Pinedale while the two boys beat a hasty retreat to Cedar.

Anna Gower Lunt, age 46, left Cedar City early on Sunday morning, September 1, 1889, along with her children, George (age 15), Tom (age 11), Ellen (age 8), and Rachel (age 6). They reluctantly left their married sisters with their husbands and families, Rose (age 21) in Cedar and Jane and Jemima in Salt Lake. Thomas wrote:

Henry W. and George A., accompanied by Joe Bryant, had left two hours earlier with the four-horse outfit in order to climb the mountain in the cool of the day. Will

took the rest of us in the family buggy. We overtook the wagon near Green's Lake, part way up the mountain. George was perched upon a rock taking a last look at our native town. I well remember how he cursed all nature 'black and blue' at the thought of going down to 'that land of savages and rattlesnakes.' Henry W. told me years later that he would never forget the black look George gave him as they parted at Navajo Lake camp ground.

We arrived at Walt's Flat about the middle of the afternoon. Aunt Mary Ann and her two youngest girls [Violet and Maude] were ranching there. We remained there the rest of the day while the boys attended to some horseshoing and other fixing up of the outfit. Lehi and Jed Jones and their wives [Henrietta and Eva--Mary Ann's oldest daughters] came from their ranch at Miner's Peak to tell us goodbye.

Monday morning we were off to a good start, going by way of Three Creeks and Navajo Lake, at which point Henry W. and Joe Bryant bade us goodbye and turned back. We nooned just below Walker's ranch east of Three Creeks. We all walked up to the house, which was some distance off the road, to tell our neighbors, of long years standing, goodbye.

This was a difficult trip to make. Thomas tells of his parting with his good friend, Arch Walker, and how reluctant he was to leave. The story continues:

Will W. accompanied us to Lee's Ferry on the Colorado River. We had a 3 1/4 Mitchell Wagon, drawn by four horses. Besides this, we had a saddle pony that I usually rode and a little chestnut sorrel mare we called 'Jimmy' which was very lazy. Henry had acquired him on a trade. He gave a little Indian pony, a two-wheeled-one-horse cart, a half-grown pig, a bushel of oats and fifty cents to Jimmy Dutton for the 'nag.' Hence the name.

When the group left Navajo Lake they traveled to Duck Creek, past the "Sinks," and followed a country road that led down the Left Fork of Long Valley just above Glendale. They cut across the head of Kanab Creek and went on to the tiny settlement of Johnson. They waited there for two or three days for a man named Cheeney who was supposed to travel with them to Pinedale. The man failed to show up so they continued on over the Buckskin Mountains and reached Lee's Ferry four days later. They expected to meet Oscar, Annie's oldest son who was 19 years old, there but he also failed to appear. They waited at Lee's Ferry for several days and finally went on to the "Moaby" ranch, accompanied by Warren Johnson, the ferry operator. He went by horseback. Thomas wrote:

I must mention that our stay at the ferry was pleasant. They had an abundance of fruit, just ripe, and they were very liberal with it. Nor did we slight the opportunity. One day Mrs. Johnson was coming down the pathway that led by our wagon carrying a large bread pan filled with grapes. Stopping just opposite our camp and setting the pan down, she handed me the largest bunch of grapes I have ever yet seen. As I held them up, they reached from my waistline to the ground. And they were just as delicious to the taste as they were sparkling to the eye. We were awed by the roar of the rapids of the muddy stream, and the skill of the oarsmen in handling the big flat boat was an eyeful to us. George and I made several trips on the ferry as travelers were being taken across. Thus, our time was well taken up.

Will saw us safely over Lee's Backbone and camped with us at the foot of the big rugged hill before starting on his homeward trek. There being no grass for the horses, we were obliged to tie up some large bundles of alfalfa which the boys packed on the saddle horses. Ellen and Rachel were each snugly placed between the bundles of the hay astride the horses. Mother and George walked from the boat landing up the rough hill. Will drove the

team and I brought up the rear on my pony. The leaders were driven loose. Will preferred to trust old "Dick" and "Frank" [the horses] to handle the wagon over the dangerous Backbone. Two trips were required to see our outfit over the river. Will told us goodbye next morning. He had brought his horse, 'Doby,' along to make the return trip to Cedar. We turned our faces southward. It was not long before Mr. Johnson caught up with us. He was a very kindly dispositioned man and we enjoyed his company exceedingly.

At the Moaby ranch we were obliged to await Oscar's coming, for ahead of us stretched a wild no-man's land, much infested with Navajo Indians of an unfriendly nature. Then too, for miles the road was so dim, having been washed out by recent floods, making it difficult to follow. The delay here, like our wait at the ferry, we found much to our liking. The Fautz family, owners of the ranch, were very hospitable. They too had lots of fruit, especially melons. The day of our arrival, George offered a child a nickel on a melon trade. The boy asked how many melons he wanted for the nickel. George gasped for his breath and then said that one would do.

After waiting for ten days, Oscar finally arrived. He brought with him a team and a light spring wagon. He was accompanied by one, Jeff Adams. We had become acquainted at the ranch and were not very enthusiastic about leaving. The old yellow mare we called 'Squaw' absolutely refused to go. After watching the boys resort to every means to force her to obey orders, with no favorable results, Mr. Fautz said, 'Take her down to where the bay mare is staked. Leave her there and take the bay.' The trade was made and we were soon on our way. Within a day or two we reached the Little Colorado River which we followed in a general way until we reached Woodruff [in Arizona]. At the Moot Mackelprang ranch, near Portersville, we took another

breathing spell. The outfit that Oscar had brought to meet us in belonged to Mackelprang. When we had been here but two days, father came to meet us. I had to cry, partly through joy of meeting him after his long absence from us, and partly because I noticed how careworn he looked. We lost no time from this point on to Pinedale, camping one night at Woodruff and the next at Snowflake. Our final day's drive was somewhat shorter.

When [we were] a short distance from Holbrook we passed some Mexican freighters loaded for Camp Apache. They were driving oxen.

This was somewhat of a novelty to see oxen again because most everyone in Cedar City was now using horses. They found, however, that oxen were the main 'draught' animal in Mexico. The natives used them almost exclusively, and the American colonists also used them in logging camps. The family was quite upset about their father being called 'John Cope.' This meant that they too would have to use Cope as their last name. They found that there were several families from Parowan living in the neighborhood, and they had learned to call Henry by his assumed name. Thomas wrote:

There seemed to be so much here to do in preparation for our onward march that it was very late in autumn before we could get away. During this break in our journey, I spent much of my time herding cows. Ege, Broughton, Parley, and I took a day at a time in pairs carrying our drinking water in a can, as there was no running water. All our horses, plus about 30 head of milk cows and their calves, had to be watered daily at the well. Imagine if you can such a chore--no pump, just arm strength with a rope and a three-gallon bucket. The Apache Indians, many of them on leave of absence from their reservations, were in the neighborhood gathering pinenuts. They came to our well every day for water. Very frequently they came galloping at top speed,

accenting their savage appearance with unearthly yells. Having heard bloodcurdling tales of their raids on the whites, these wayward children of Father Lehi didn't look at all good to me. One day while on herd duty, Broughton and I were hailed by an old 'Mike' [an Indian] who was accompanied by several squaws. They wanted a drink from our can which we freely gave them, fearing to do otherwise. On emptying the can, he tied it on his saddle and rode off. I really believe he understood we had given him the can. We were so frightened we offered no objections, feeling ourselves lucky to get off with our lives. We told the folks at home about it and Aunt Sarah watched for the old 'longhair' the next morning at the well. The tongue lashing he got, I'll wager, stayed with him as long as life itself! He hotfooted it back to his camp and the can was returned on the double quick.

Father made a hurried trip to Holbrook the last thing to take Aunt Ellen to the railroad where she boarded the train for Milford and on to Cedar. She remained in Cedar for upwards of two years before finally joining us in Mexico. On leaving Pinedale, Father adopted as our evening hymn, *Lord We Come Before Thee Now*. We usually sang it around our campfire before family prayer. We drove from Pinedale, 18 head of cows and heifers and a young bull. Aunt Sarah also took a bunch of chickens. The cattle driving fell to Edg and me. We each had a pony and a saddle.

The Lunt family was joined by another family of questionable character. This family, named Adams, claimed to be on their way to Mexico but were delayed when they were caught in a snow storm, as it was getting late into the fall. The family seemed to be in a hurry to leave, only staying with the company three days. They left at daybreak one morning and the Lunts found that one of their own horses was missing. The boys knew that Adams had taken the animal. In addition to this problem, the boys had to go back along the trail to find a barrel

that had been scrubbed off one of the horses as it went by a tree. Later they went back again for the chickens that had jumped out of their box when the door jolted open. They recovered all except one that an old Indian had beat them to. Thomas wrote:

Having been thrown short by the loss of our best work horse, we had to put one of the saddle animals to work. This threw the cattle drivers short and we had to take it turn about, traveling afoot and horseback, until we reached the Gila Valley. At Pima we stopped for two weeks and we kids went to school in the daytime while, at night, a free-for-all sweet potato roast was indulged in. Most of us had never heard of sweet potatoes before.

Father had a strong notion to settle in Pima. There were some fine opportunities for making homes there. But, three other families came along on their way to the colonies and Father decided to go with them. Christopher Heaton was among the newcomers and, upon learning that we needed a work horse, he came to our rescue. So, we were fixed once again so we didn't have to walk. A camp organization was affected and John Jacob Walser from Payson was named captain of the company. Warner Porter and family and his newly married son and wife, all from Orderville, also joined us. There were now 51 people, 12 wagons, 26 horses, 2 mules, 19 head of cattle, and a dozen chickens in our outfit. Some gay times were had around the evening campfire. Musical talent was much in evidence.

Before reaching the railroad we had difficulty in finding water for camp use. It was a long way between watering places and sometimes we had to pay as much as five cents a head to water our stock. One place in particular, we had to draw water from a 200-foot well. There was one ten-gallon keg on each end of the 400-foot rope and the men changed off, keeping the rope and kegs going as fast as possible. It seemed almost an

impossibility to supply the camp by such a slow and laborious process.

The following account of their arrival in Mexico is from Broughton's history:

We finally reached Deming, New Mexico, a railroad town [40 miles from the Mexican border]. There we stocked up on a few things we needed, as far as our meager means allowed, before crossing into Mexico. Until then we had not had a stove to cook on since we left Cedar City nor a bedstead, outside of what we had made. The only furniture we had was one red and one green chair which had been made in Utah, with rawhide for the seats. At Deming, Father bought two cast iron cook stoves, one for each of his wives. They were still using them when we left Mexico. He also bought two rockers, and a half dozen chairs. This was the sum total of the furniture we owned. We did have plenty of good homemade quilts and plenty of empty ticks which we filled with corn husks after we raised the corn. We also had three feather beds and several pillows. Until the first corn crop was harvested in Pacheco, we used pine needles or pulled wild grass to fill the bed ticks.

Upon arriving in Colonia Diaz [a few days before Christmas], we had to leave the only team of horses we had. They were old and nothing but mares could go on from there, duty free. We also had to leave one of the cows which became too weak to travel. From Juarez to Pacheco was the hard end of the journey, as the notorious San Diego Canyon had to be scaled. We managed to acquire the assistance of lumber haulers who went up empty to get lumber. We arrived on what was the townsite of Pacheco just as the sun was setting in the west. It had been previously surveyed and laid off into city lots, each lot containing one and 1/4 acres, with wide

streets and a small alley running through the blocks both ways to avoid corrals being built on the main street. There were two small houses built on the townsite when we arrived, one owned by George Haws and the other by Alexander F. MacDonald, the latter being the surveyor. The town was built on a small mesa of about 200 acres, falling away to the south. A high mountain of 1800 feet to the west and a box canyon 100 feet deep on the east bracketed the town. The canyon was cut out of solid volcanic rock by the Piedras Verdes River which drained the beautiful Corrales Valley. The Corrales Basin was surrounded by high mountains covered with beautiful 'yellow pine' timber, and provided a living for most occupants of the town by affording lumber for telephone posts, railroad ties, mining timbers, and juniper fence posts. The lowlands afforded small fertile farms and grazing lands. The townsite proved to be a very rocky piece of ground, after the abundant grass was gone, which served as such a beautiful garment when we first arrived.

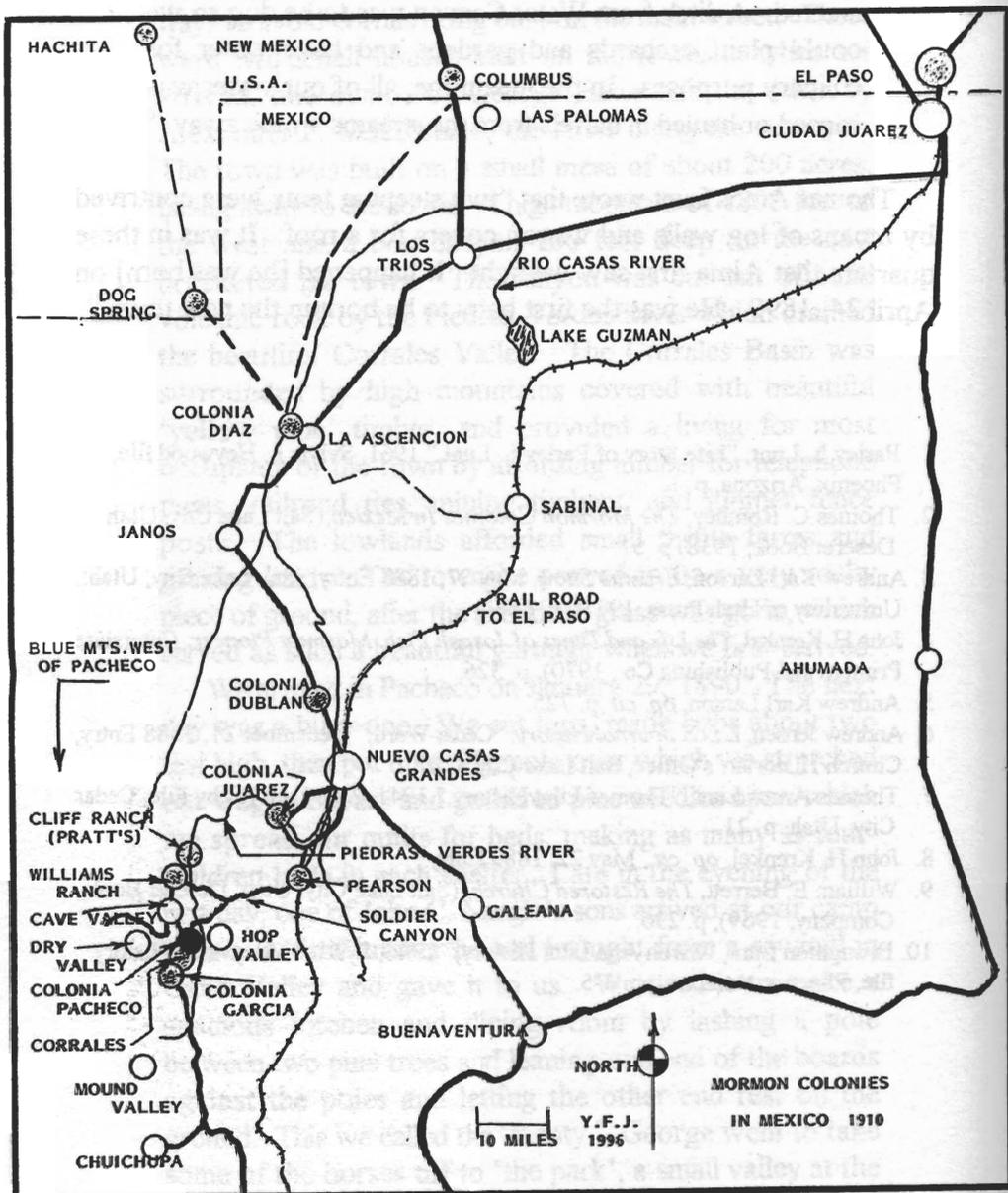
We arrived in Pacheco on January 29, 1890. The next day was a busy one. We cut logs, made cribs about two feet high, then put up a ridgepole over which we stretched our wagon covers and gathered pine needles upon which we spread our quilts for beds, making as many as four-children beds in each shelter. Late in the evening of the first day, one of John C. Naegle's sons arrived at our camp with a load of lumber he had brought from a sawmill in Cave Valley and gave it to us. We used it to make a spacious kitchen and dining room by lashing a pole between two pine trees and leaning one end of the boards against the poles and letting the other end rest on the ground. This we called the 'shanty.' George went to take some of the horses off to 'the park', a small valley at the foot of Garcia Knoll, and came home with a deer tied on behind him. He was only fifteen, and what a hero he was.

Other colonists soon arrived--the Scotts, Farnsworths,

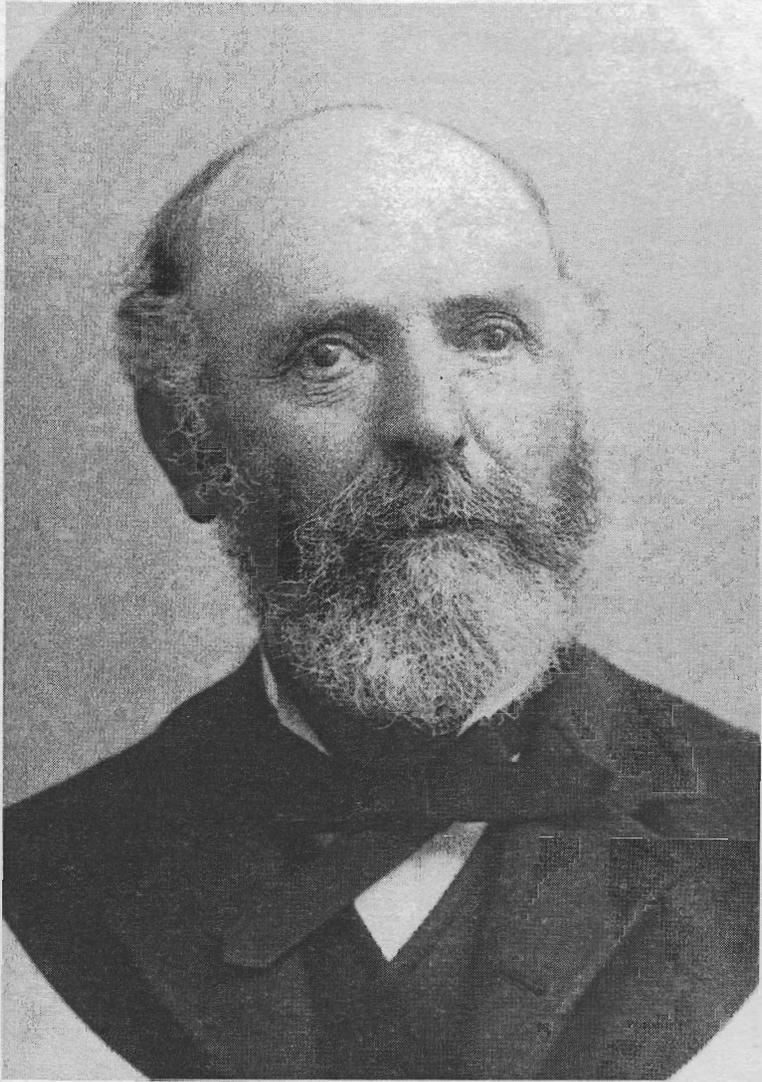
many others. A log school and church house were quickly erected. A ditch from Water Canyon was to be dug so we could plant orchards and gardens and have water for culinary purposes. In the meantime, all of our water was carried or hauled in barrels from the streams a mile away.<sup>10</sup>

Thomas Amos Lunt wrote that “two sleeping tents were contrived by means of log walls and wagon covers for a roof. It was in these quarters that Alma first saw daylight. It happened [he was born] on April 24, 1890. He was the first baby to be born in the new town.”

1. Parley L. Lunt, “Life Story of Parley L. Lunt,” 1961, Sylvia L. Heywood file, Phoenix, Arizona, p. 1.
2. Thomas C. Romney, *The Mormon Colonies In Mexico*, (Salt Lake City, Utah: Deseret Book, 1938) p. 51.
3. Andrew Karl Larson, *Erastus Snow*, May 27, 1888 Entry, (Salt Lake City, Utah: University of Utah Press, 1971), p. 666.
4. John H. Krenkel, *The Life and Times of Joseph Fish, Mormon Pioneer*, (Interstate Printers and Publishing Co., 1970), p. 326.
5. Andrew Karl Larson, *op. cit.*, p. 725.
6. Andrew Jensen, *L.D.S. Journal History*, “Cedar Ward,” December 21, 1888 Entry, Church Historian’s Office, Salt Lake City, Utah.
7. Thomas Amos Lunt, “Thomas Lunt History,” 1941, Zina Lunt Rigby File, Cedar City, Utah, p. 21.
8. John H. Krenkel, *op. cit.*, May 22, 1889 Entry.
9. William E. Berrett, *The Restored Church*, (Salt Lake City, Utah: Deseret Book Company, 1969), p. 290.
10. Broughton Lunt, “Sarah Ann Lunt History,” 1946, Sylvia L. Heywood History file, Phoenix, Arizona, pp. 4-5.



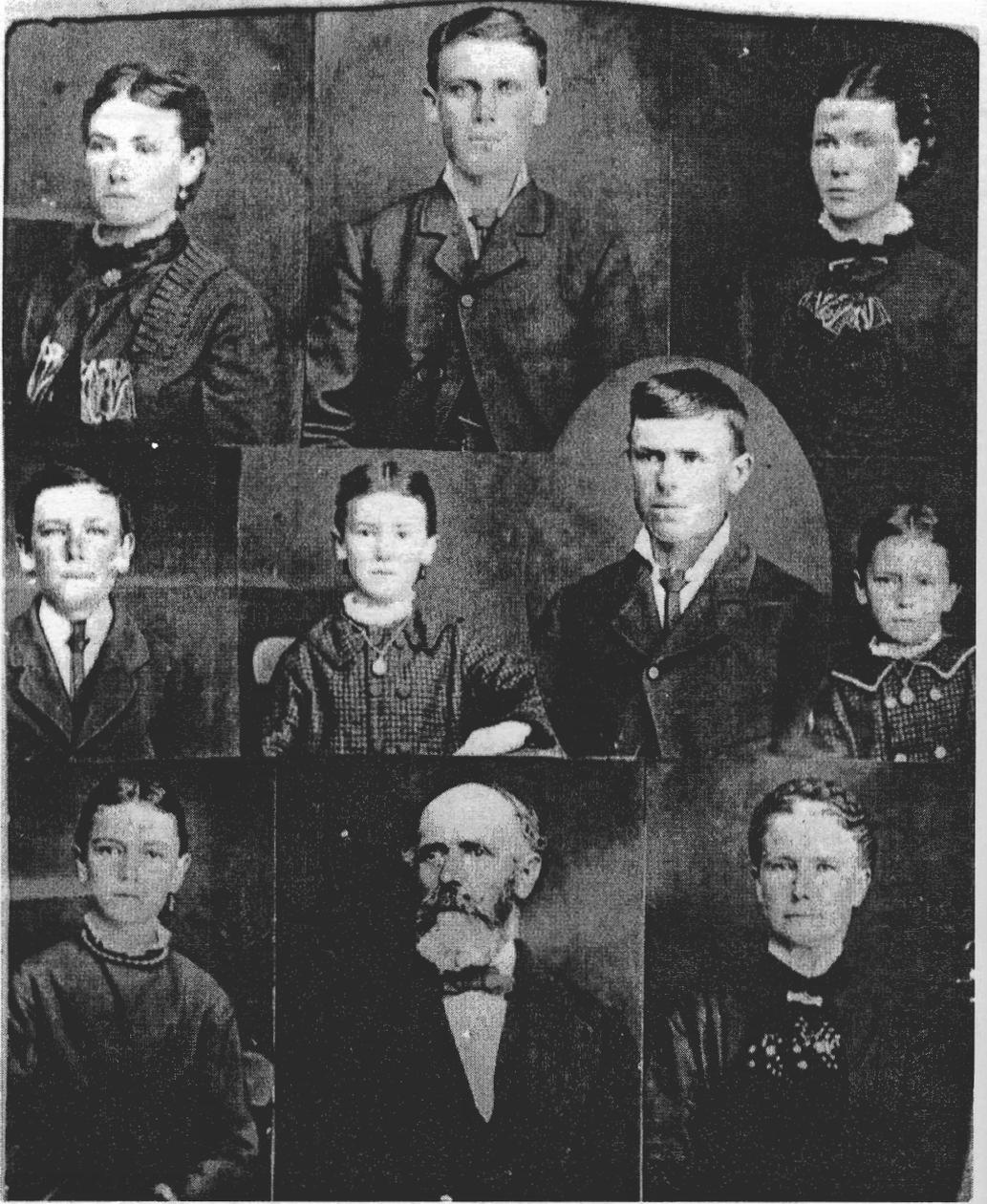
## NORTHERN MEXICO and the MORMON COLONIES



**HENRY LUNT**

Taken when Henry was approximately fifty-eight years old  
before the family left Cedar City to go to Mexico.

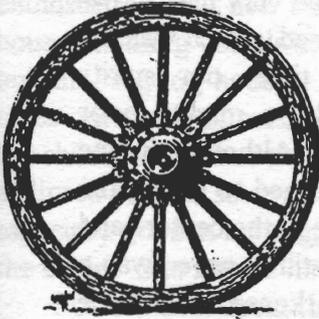
Photo from York F. Jones picture file



**HENRY and MARY ANN LUNT FAMILY**

|                  |                 |                      |
|------------------|-----------------|----------------------|
| Martha Henrietta | Henry Whittaker | Ellen Eva            |
| William Wilson   | Violet Wilson   | Randle Wilson        |
| Florence Lunt    | Henry Lunt      | Mary Ann Wilson Lunt |

Photo from Lehi F. Hintze



## CHAPTER XXVI

### LIFE IN PACHECO 1890 - 1894

Colonia Pacheco was one of the mountain colonies in Mexico named in honor of a famous Mexican general. The settlement was established in the top of the Sierra Madre range, nearly seven thousand feet above sea level. It occupied a picturesque spot in a little valley known as the Corrales Basin. The irrigable land was not extensive, but the timber was abundant. It appeared to be a good place for raising cattle, but it was obvious that the land could not support a very large population.<sup>1</sup> The forests were alive with wild game of all varieties--deer, turkeys, bears, and cougars--and the streams were teeming with fish. One of the girls who lived in Pacheco, Marie A. Porter Hardey, wrote: "The grass was so tall, it looked like the Garden of Eden. There were many snakes. The men never went into the mountains without a gun; it was dangerous with the Indians and Mexicans and the wild animals, mountain lions and all. The men always carried a pistol in their back pocket. In the summer we had about six weeks of heat, maybe up to a hundred [degrees]. Then the summer rains would come. My, how it would rain."<sup>2</sup>

Before the Lunt family reached Pacheco, they stayed in Colonia Diaz about a month during the Christmas and New Years celebration. Thomas wrote about this, also some reflections on living in Mexico:

We all attended the program presented by the Diaz ward. These doings we found to be very nice; however, on seeing the Mexican flag raised, which was the Mexican custom at Christmas time, our spirits dropped. It [the flag] looked like a mighty poor substitute for the stars and stripes. Although, as the years went by, we became accustomed to seeing the red, white and green with the eagle in the center--and it didn't look as bad as at first, still it never was a match for 'old glory.' My mind harkened back to the good old days in the land and town of my nativity when on Independence Day morn I watched Old Glory hoisted atop the two-piece liberty pole as the band peeled forth the *Star Spangled Banner*.

The total absence of old Santa too served not a little to dampen our spirits. However, we were cheered some on Christmas Eve by a bunch with harmonicas and the like serenading us in the wee hours of the morning.

During our month's stay at Diaz, we had to herd our stock every day and corral them at night. The valley was mostly covered with what they called Sacaton, meaning giant grass. This grass stood in some places above a man's head sitting on a horse, but it contained no more nourishment than wood. If it had not been for some brouse and a scanty bit of other grasses among the mesquite here and there, the stock would have starved to death.<sup>3</sup>

When the Lunt family arrived in Pacheco they built a temporary shelter and began cutting logs, building fences and planting. A man who was leaving to bring his family back from Gila Valley, Arizona, offered his cabin to Henry Lunt while he was away. This made it handy for the family to get the planting done. The boys, in addition to planting, cut house logs and began laying them. They fenced, worked out the family's assessment on the town ditch and helped build the

log school house. Broughton wrote: "We all went forth with enthusiasm at our new task of fencing land, digging stumps, building houses, making corrals etc. While George (15) and Oscar (18) were building big log houses, Tom, Edgerton and I were cutting smaller trees our size and making chicken coops and calf pens." Annie and her children remained there until their own cabin was built. Henry was afflicted with a severe "spell of the grippe," and Annie, who was especially good at nursing, was able to make him more comfortable in the cabin. She nursed him back to health within a few weeks.

For entertainment they did a lot of dancing and singing. Every time a new house was finished, a dance was held at that home. Thomas wrote that John T. Whetten, the fiddler, was the best and most musical musician he had ever heard. "When he wielded the downward sweep with his violin bow, singing out simultaneously 'circle all', one just had to dance whether he was physically fit or not. A common gossip was to the effect that Mr. Whetten could play, call, and trade horses at the same time."

The Mexican colonies were chosen, in part, because they were out of the way. Polygamous husbands sought to find locations for their families unlikely to be "raided" by federal deputies. Obviously, in such areas the opportunities for an economic livelihood were not particularly good. The women shared with the men in the hardships of the mountain life. They lived a life of toil and struggle and were deprived of even the bare necessities. The L.D.S. Church continued to make efforts to make some compromise with the U. S. Federal Government, but to no avail. President Wilford Woodruff concluded his journal, of the year 1889, by writing the following:

This ends the year. The word of the Prophet, Joseph Smith, has been fulfilled wherein he declared that the whole nation would turn against Zion and make war upon the Saints. The nation has never been so full of lies against the Saints as it is today.<sup>4</sup>

The year 1890 saw a continuation of the bitter struggle for political supremacy in Salt Lake City by the federal government in order

to control the Church. The political success of the Liberal party at this time gave strength to its efforts to secure more adverse legislation for Utah. The Cullom Bill was proposed in pursuance of the wishes of the anti-Mormons. If passed, it would have taken practically all of the political and material rights from the Latter-day Saints.

President Woodruff's eighty-third birthday was on March 1, 1890. The aged president had been a member of the church almost from its birth. He had seen the Mormons driven in ever-larger groups from Missouri, Ohio, and Illinois to the Great Basin. Now he was seeing thousands of saints being forced to move from their homes because of federal oppression due to polygamy. For several months he "wrestled mightily with the Lord." On September 25, 1890, he wrote in his journal: "I have arrived at a point in the history of my life as the president of the Church where I am under the necessity of acting for the temporal salvation of the church." On that date President Woodruff issued the official declaration which proclaimed the end of polygamy among the Mormons. The "Manifesto" was sustained in the October church conference. In that conference Pres. Woodruff said:

I want to say to all Israel that the step which I have taken in issuing this manifesto has not been done without earnest prayer before the Lord...I am not ignorant of the feelings that have been engendered through the course I have pursued...The Lord will never permit me or any other man who stands as the President of this Church to lead you astray. It is not in the program. It is not in the mind of God. If I were to attempt that, the Lord would move me out of my place.<sup>5</sup>

The manifesto resulted in a noticeable change in attitude toward the Church. President Harrison issued a proclamation of amnesty on January 4, 1893, to those who had entered into polygamous marriages prior to November 1, 1890. The restrictions against voters were removed, and in 1893 the property which belonged to the Church was returned. Three years later, when Utah achieved Statehood, the real

estate which had been confiscated was likewise returned to the Church. The manifesto did not announce that polygamous living would be discontinued; it simply said that no more plural marriages would be sanctioned. Everyone understood that the stipulations of the manifesto would take time--that the cessation of polygamous living and the separation of church and state, and of church and the economy, would not occur overnight. The national political leaders had made it clear, however, that it must occur, sooner or later.

The Manifesto and the subsequent political changes happened too late to affect the Lunt family. Had it taken place several years sooner, Henry Lunt and his families would not have gone to Mexico, or would have returned. But, by the time the government had released the Mormon polygamists from prison and statehood had occurred, the Lunts were well established in Mexico and had accepted their situation. They had acquired property and were settled into a way of life that would have been difficult to change. Although the colonists were grateful for Mexico, their land of refuge, most of them never gave up the idea of some day returning to their native country, the United States of America.

That first summer in Pacheco the Lunt family managed to produce some corn and potatoes, as well as a few vegetables to replenish their depleted food supply. But they did not have enough to carry them over until another harvest. It was a challenge to keep food on the table for the family. There were plenty of deer in the mountains, so they always had meat, but they missed the vegetables and flour products that they needed so much. The children went to school for a few weeks during the winter, but they learned about hard work and became very resourceful in other ways. Although they were isolated from the natives, they still worked at learning Spanish. Annie and Sarah braided and made straw hats and taught this art to the family. They learned several types of braiding and made whips, quirts and the like, with fancy braided knots on the ends.

In 1891, John W. Young, a man with good intentions known as a "wild catter," undertook to build a railroad into the Colonies. The people had great faith in him and every available man and team turned out to work for him. He barely paid the men enough to pay for horse

feed and a scant living while they worked. When the railroad failed, the project became known as the "Manana Railroad."

The Lunt family managed through the summer and winter of 1890 on rather slim rations hoping to grow a more bounteous crop during the next summer. They had raised a good crop of potatoes--Thomas wrote the following about Ege hauling potatoes to Chihuahua the following spring [1891] while he and Broughton went with their father, Henry, to Deming, New Mexico, a distance of 210 miles, to get some clothes and other necessities:

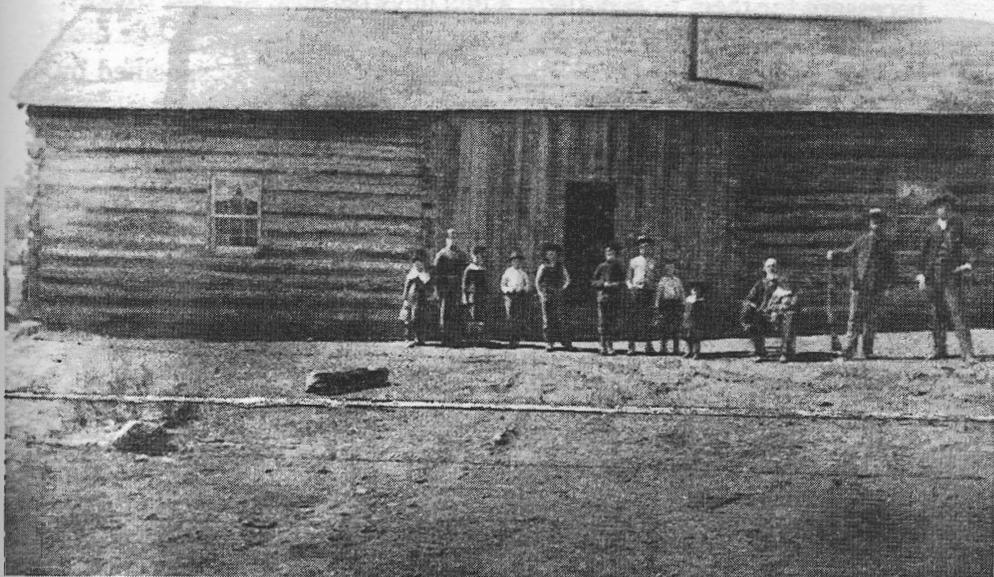
We brought with us two teams to take an extra wagon home. The customs officials gave the menfolk no little annoyance with their suspicions that we were trying to smuggle something in. Father managed to get by without any serious trouble. On our arrival home, we jumped into the planting of crops for it was already in the season. The burden of the farm work fell upon me. Oscar was working at the sawmill much of the time to pay for the lumber used in our cabins, as well as a lot more with which to build a barn. George had gone for the summer on the John W. Young railroad which was being built but never was finished. Ege was hired by one, Franklin D. Spencer, to herd dairy cows all summer. Old faithful Broughton was my shadow as usual.

There were frequent electrical storms and a big flood carried Moses Thatcher's sawmill down the river. John Campbell, the operator, soon salvaged the machinery and rebuilt the mill and had it running again. The colony depended on the mill to saw up the lumber, make shingles and lath. They were capable of turning out most anything needed in the line of wood materials for building purposes.

The lumber business became almost more lucrative than the cattle business and farming. What lumber and shingles, which were not used for houses, were freighted in wagons to the colonies below the mountains, or were hauled to Pearson to be shipped out of the country

from the railroad station near Colonia Juarez. This was a difficult journey, owing to the mountainous character of the road and the exposure to all kinds of weather. The lumber had to be freighted down the steep winding canyon road which was in the top of the mountains, and then over terrain that today would seem impassable. It was necessary to haul all the flour and merchandise consumed by the settlers, back up this same dangerous road.

In the fall of 1891 a party of U. S. Scientists came through the community. School was let out for the occasion. They had 30 pack mules. Henry had them take photographs of the family.



## THE FAMILY LOG HOME

PACHECO, MEXICO

1891

(L. To R.) Rachel, Ann Gower Lunt, Ellen, Parley L., Thomas, Broughton, Edgerton (Age 12--Sarah's oldest), Edward, Heaton, Henry Lunt holding Alma (Born April 24, 1890 in Mexico), George A. (With the gun), and Oscar (Age 21). George made the identification on this picture.

Photograph from Sarah L. McGuire, Silver City, New Mexico

Sunday, February 4, 1892, was the concluding day of a four-day conference held in Colonia Juarez. At this conference, Apostle George Teasdale, President of the Mexican Mission, chose the leaders of the new mission. He appointed Alex F. Macdonald and Henry Eyring as his counselors. John M. Macfarlane was picked as a member of the High Council. Henry Lunt was named as Patriarch.<sup>6</sup>

Due to the fact that Henry's first wife, Ellen, was leaving for Mexico, Mary Ann Lunt replaced her as Stake Relief Society President in Cedar City on February 5, 1892. Sage T. Jones and Anna C. Ward were put in as Counselors. Ellen came on the train to Mexico early in 1892 traveling with an adopted girl named Maggy Hunter. Henry and Sarah went to Deming to meet them. It was necessary for them to stay there a few days because the girl, Maggy, was extremely sick and was diagnosed as having diphtheria. She died there and all her clothes and bedding were burned, as specified by law.<sup>7</sup> They must have buried her there, before returning to Pacheco.

Things went well for the family until the season of 1892. They had great hopes of raising more crops and had cleared the ground and planted several acres of corn and potatoes. But they soon found that their hopes were in vain. Thomas wrote:

We had a killing frost up to June 10 [1892], barely missed the freezing point in July, had a slight nip on August 4 and then the morning of September 11, all vegetation was laid low. The rainy season was so late that year that the dairy cows were not rounded up until early August. The wheat crop in the lower valleys was light, but still lighter that unlucky season. And this was the same with the other crops. Then, all of a sudden from the ground all around the neighborhood, mushrooms sprang up. The cows would make a run for them immediately on being let out of the corral following the milking, eating them in preference to the grass. This welcome harvest continued on for weeks. We eagerly gathered them in

and they were cooked in every way the women could contrive. Thus the day was saved. This event was no less miraculous than the 'manna' of ancient Israel.

Broughton wrote that the year of 1892 was a most desperate one, flour was not to be bought. The cattle were dying of starvation but they were able to save their corn and had it made into meal. He recorded the following:

The year of 1892 was a very severe drought year all over the west and food became very scarce, especially bread stuff. Also it was an early fall and the corn did not mature--what had been planted in Pacheco, naturally being a high altitude, had a short season. Father, Tom and I hoed corn, the only means of cultivation we had because the only good team of mares we had reached Mexico with had to be sold to make ends meet. The older mares had become so weak and poor that, after the corn was planted, they did well to live and suckle colts, which were always killed by the mountain lions before the season was over. We hoed constantly. Father had to be nearby so we could tell him which was corn and which were weeds.

Through our constant hoeing of the corn we saved all the moisture for the corn, it matured while everyone elses got frozen and was not fit for human consumption. During this time, many more people reached the Colonies. Some were very destitute and people were obliged to use corn meal for bread. In Pacheco we were the only ones who had corn. I well remember how people came to borrow the corn or meal, not knowing how or when they could ever return it. I can hear yet the conversations that took place when our last sack was being dipped into. People would come to Father and say, 'Brother Lunt,

have you any more meal you could lend me, my family hasn't a dust of bread stuff in the house.' Father's reply would be, 'Ah, dear brother, you will have to see Sarah.' I have heard Mother bear her testimony many times to the fact that she divided down to the last mixing and trusted in the Lord that somehow the way would open that she could feed her own.<sup>8</sup>

Henry tried to encourage the people. He gave them his corn and helped them survive until the spring of 1893. At this time, Charles Humphrey came and offered a milk cow for enough corn to make one more meal for his family. Brother Lunt said, "No, I will not take your cow. You need her more than I do. I will lend you corn for two meals which is one-half of what I have left. Then, I pray the Lord will provide for us all as He has in the past." That next day the Lunt family fasted and prayed, as there was no more corn meal left in Colonia Pacheco or Corrales. Broughton wrote:

Just at that point when the last dust had been divided, here came Albert Farnsworth with two four-horse loads of flour. By night mother [Sarah] testifies that she had 1000 pounds of flour in her house that had been returned for corn meal.

The church at headquarters had been in touch with the Colonies and had heard of their desperate conditions. They sent two carloads of flour to the Mexican Colonies from Mesa, Arizona.

Thomas compared the situation to the famine in the scriptures. He wrote: "Our place became known as the Egypt of the Colonies. Men came as far as a hundred miles to buy corn from father." Everyone became very tired of eating cornbread. He wrote: "corn bread was not only distasteful but proved injurious to some, especially our dear mother [Annie]." Annie's digestive system simply could not tolerate the rough corn meal. This story was published in the L.D.S. magazine, *The Children's Friend*, in November, 1953. Parley was only ten years old when this occurred but he recalled that after the

flour came in from Deming, "you never saw such tickled kids in your life. We were going around eating the flour as if it were cake. The corn bread, without any salt or soda, was just like hardpan."

Broughton wrote the following about his father, Henry, and his brother, Parley:

Father always took one day off each week for letter writing. He couldn't read what he wrote after writing but, by having very heavy lines drawn on the paper, could follow them. Parley herded the cows to be sure they would find the best pastures and he brought them safely to the corral each night so we could obtain the scanty supply of milk they gave, and also that the calves might be more safe from ravaging wild beasts that roamed the woods. One day while herding cows he was bitten by a black rattler on the little toe. His leg swelled up so tight we were afraid it would burst. We did all we knew for it, but to no avail until the Lord heard our feeble cry and answered our prayers.

In the fall of 1892 Henry and part of the family went to conference in Colonia Juarez. Thomas wrote:

I drove the sorrel mares, Mag and Pete, on this trip in the autumn of 1892. Our conference-going party included father, mother [Annie], Aunt Ellen, sisters Ellen and Rachel, and myself. We made the drive very nicely in a day, arriving in Juarez early. It was the first successful fruit season for Juarez and a very fine display of apples, peaches, pears, plums, grapes, and melons were exhibited at the Primary Association's Fair which was held during the conference. We got to sample these fruits and it was a rare treat. This was the only conference that mother ever attended in that land. Her poor health rendered it impossible for her to make such a trip thereafter. [Apparently the fruit did

well in spite of the drought in Pacheco. They probably were able to irrigate their crops; and, being at a much lower elevation, nothing would have frozen.]

When we were making preparations for our return home, the team had to be shod. Alma Spillsbury had promised father he would attend to it, but he had only tacked one shoe on when he began complaining that he really did not have time, so I told him I thought I could do the job. I had just finished when father came along and asked if the shoeing was done. I told him yes but that I had to do it myself. On close examination of the job, father said he was well pleased and surprised that I had done such a fine job. [Thomas was 14 ½ years old].

One of Henry and Anne Gower Lunt's grandchildren, Fern Guymon Bauer, wrote the following about Annie (as she was called):

In Mexico, one day grandma was up in the attic making the beds and one of the boards flipped up, not being nailed down, and she fell through, injuring her back. This left her an invalid for the rest of her life. She could walk but could never stoop over. She had a pair of tongs to pick things up off the floor. They were a very humble group of people that lived in Pacheco--no doctors, just a midwife lady called Aunt Merinda. She delivered the babies and doctored the sick as best she could.<sup>9</sup>

Another child was born to Sarah on November 15, 1892. They named him Owen. Sarah was 34 years old and Henry was 68. This baby was Sarah's seventh child and Henry's twenty-fifth. By the end of 1892 Henry had twenty-seven grandchildren.

The little community of Pacheco was very isolated from civilization. There was no mail service nearer than Colonia Juarez, and that was only bi-weekly. For many years they were also isolated

from the Mexicans and felt that this was an advantage. The natives were afraid of the mountains because they had been a stronghold for the notorious Apache Chief, Geronimo, and his followers until the United States, through a special treaty with the Mexican government, sent in soldiers who captured and banished the Indians to Florida. From the time when the Mormons first settled in the Sierra Madres, there had only been Indian signs now and then in various locations. They had never had any real skirmishes until the fall of 1892. Three prospectors were run out of their camp by marauding Apache Indians, barely escaping with their lives. Then, the country was thrown into a panic when a family by the names of Thompson was massacred on September 19, 1892. They lived about ten miles from Pacheco in the Peadras Verde Rio area. Thomas recorded the following:

It was on a Monday and Mr. Thompson had only left the previous day for Pacheco where he was working on the thresher. The two boys, Hyrum and Elmer, were on their way to the nearby field to work when a shot suddenly rang out and Hyrum fell dead. Elmer looked quickly around and saw some Indians near the house but before he had time to move, he was shot also, the bullet piercing his right lung, and he fell as though dead. The mother ran out at the sound of the shooting and she, too, was shot. She leaned against the house and a squaw ran up and dragged her to the ground and dropped a large rock on her head. Elmer, who had been wounded, crawled into a nearby chicken coop. He saw his little sister, a girl of about six, run out of the house and, when she saw what they had done to her mother, she began hitting them with her fists. They evidently intended to kidnap her, as they left her unharmed and went into the house to ransack it. Elmer got the child's attention and beckoned her to him. When the Indians came out and began looking for the child, they noticed that the boy, too, was gone and not knowing whether the children

had gone to spread an alarm, they made a hasty get-away. They came very near finding them as one of the long-haired ones came almost to the coop, and then turned away.

The two children started up the road for help but the boy fainted from loss of blood. The little girl ran to the stream and, cupping her hands, carried water until he revived. She left him under a tree and ran on alone. Soon she met a horseman and the news was quickly spread. Kind friends from Cave Valley, four miles away, took care of the dead and administered to Elmer. A posse of men went in pursuit of the Indians but were not able to catch up to them. Following this tragedy every man carried a gun, even to church. They built a stockade around the log school house. Thomas wrote that "years later the Indians met their retribution when they ran in front of the guns of Martin Harris and Thomas Allen in the autumn of 1900 when they caught them stealing their corn." Thomas indicated that this story was told to him by Elmer after he recovered.

Another incident that saddened the settlement, earlier in the summer of 1892, was the death of Hyrum Naegle who was killed by a wounded bear.

In the spring of 1893 Henry traveled to Salt Lake City, Utah for the dedication of the Salt Lake Temple on April 6. The temple was dedicated by President Wilford Woodruff. This was exactly forty years, even to the date, from the time he went with Ellen and witnessed the laying of the cornerstones of the foundation. While there, Henry went through the temple and put little Alma's name on the prayer roll. Alma had been tongue-tied since birth and, even though the doctor in Deming had "clipped" his tongue, he could not speak until about the time Henry went to the temple.<sup>10</sup>

The newspaper, *Chicago Tribune*, printed that the Salt Lake Temple was worth a trip across the continent to see. Also, the temple structure is built with gray Wasatch granite, and the interior "is finer than Solomon's Temple." The size of the edifice is 186 feet by 99 feet and the highest spire supports the figure of the Mormon Angel Moroni. In the Salt Lake City newspaper, *The Tribune*, it was stated:

“To control relic seekers who were attempting to chip off pieces of the structure, and to prevent individuals from scratching their names on the walls, the Mormon officials issued special tickets.”

Henry stopped in Cedar City for about six weeks and stayed with his second wife, Mary Ann, and visited with his family and friends. He must have had misgivings about leaving again for Mexico, even though he knew he was needed there. While in Cedar City he gave Florence, a daughter, a Patriarchal Blessing as well as a Father's Blessing. Henry traveled to St. George on May 30, 1893, to attend the temple. Most likely, Mary Ann went with him. There are records of him being in the St. George Temple where he had twelve women sealed to him, among which was a sister of Sarah's, Mary Ann Lunt, who died at age four. Another of the women was Martha Bristol, his early sweetheart in England. The others were: Ann Elsmore, Mary Risley, Fanny Dickenson, Frances Emma Kirkbridge, Anne Willett, Fanny Johnson, Mary Ellen Hopkins, Esther Ann Porter, Annie Singleton, and Ada Owen Lunt.<sup>11</sup>

Henry left in June for Milford, Utah, which was the location of the railroad terminal. The train went from Milford to Salt Lake, Denver, Colorado and south to Deming. He made a stop in Nephi on the way and visited with Sarah Ann's family. He wrote a letter to Mary Ann from Salt Lake City on July 4, 1893 as follows:

Dear Mary Ann: Yours of the first instance just received with the letter from Ellen enclosed. I received the half fare ticket all right at Milford. Arrived at Nephi on Friday evening, found old Brother Lunt [Sarah's father] quite well, but the old lady not quite so well but able to go with me around to all the folks. Thought of going to Salt Lake next day, but President Paxman was very anxious I should stay over Sunday. Attended the monthly Priesthood meeting on Saturday Morning in the Tabernacle and the High Priests meeting in the afternoon and Sunday School on Sunday morning. A very large congregation assembled in the Tabernacle to hear from their

Mexican visitor. We had an unusually good meeting, the weather was very hot and I don't think I ever got such a warming up in preaching in all my life--I was like a boiled cabbage with perspiration.

Brother and Sister Lunt accompanied me to the station at Nephi. Willard [Burt, a son-in-law married to Jane Gower Lunt who was the oldest child of Henry and Annie] met me at the station here [Salt Lake City] and got aboard the electric cars and were soon at the house met by Janie [Jane Lunt Burt] and children. It is a frame house and so hot I slept in the backyard on a spring bed, and could hardly sleep at all through a racket of firecrackers and other fire works, some of which made a terrific report and the noise was kept up all night and increased as daybreak came. There's no formal celebration of the fourth, but a host are going to the Salt Air beach to bathe and witness a balloon ascension. I am staying in the house today, have written a letter to Henry [W.] and am now going to take a bath and put on some clean garments. I intend starting for Deming next Monday. I pray the Lord will bless and preserve me. I hope you will all think of me.

I am not blest with as much means as I would like by a great deal, yet I think I will have enough to get home. I was in hopes of raising enough to pay my debts and buy some flour. The times are getting more hard daily. Mines are closing down all through the country, and thousands of men are thrown out of work. Provo Bank broke on Friday and many business houses are about broke. The unprecedented low price of silver and wool is the cause of much distress and disaster. Hundreds of men here are idle. Remember me to Brother Webster and family. I hope Eva and Jed [Jones] are improving. Give my kindest love to Florence and Herb [Webster] and a kiss for that darling little pet. Love to Willie and Rosa [William

Wilson Lunt, their son, and wife, Rosanna Naegle Lunt], a kiss for Johnny [their baby, 7 months old]--in short, God bless you all.

I guess poor Randle [Mary Ann's fourth child] is as busy as ever this hot weather. Remember me to Kate [Catherine, Randle's wife] and all the dear children. As every yours, and etc. Henry Lunt.<sup>12</sup>

Henry arrived in Deming, New Mexico on Friday, July 14, 1893. He wrote the following letter to Mary Ann [in Cedar City] from Deming two days later, September 16:

Dear Mary Ann: In haste I drop you a few lines. I started from Salt Lake on Tuesday evening at 7:20 from the D&RG [Denver and Rio Grande] Railway Depot, changed cars at Grand Junction on the Colorado Midland to Colorado Springs. Changed cars again on the Atchison, Topeka and Santa Fe system and arrived at Deming, 12:30 noon on Friday. Sarah, Edgerton, Rachel, Alma and baby [Owen] arrived from Pacheco in the evening, the team very poor and jaded and one mare quite lame. We are staying in a camp house and feedyard, by no means the cleanest of a place. The weather very uncomfortably warm. It's 3 o'clock Sunday afternoon. Boxes, or anything else we can improvise for seats, are made use of for seats in the absence of chairs. Thermometer, 98 degrees in the shade. Light thunder shower yesterday. Expect to start for Pacheco on Tuesday or Wednesday. Shall be glad to reach the mountains and breathe the cool and invigorating air. A great cry here, as elsewhere, of hard times. Elder M. F. Trejo accompanied me from Salt Lake the most of the way, and, at the Rincon Junction, took the El Paso train to meet A. F. McDonald, who are both going to the city of Mexico in the interest of our Mexican Colonies and expect to

have an interview with President Diaz. Brother Trejo is a smart and interesting man. We enjoyed ourselves on the way very much and very reluctantly parted. He is a native of Spain--joined the church some 14 years ago in Salt Lake City. He is a scholar and a mineralogist and claims to be a literal descendant of the royal family of Spain. He, it was who translated the Book of Mormon into Spanish. He goes with Brother McDonald as interpreter. I found Brother McDonald here on my arrival. We had a good visit; I saw him off yesterday by train for El Paso to join Brother Trejo. A man has got to travel to see and learn of what the world of mankind is missing. I had very agreeable and interesting conversations with gentlemen on the train from New York, Chicago, San Francisco, and other points. They are all of the opinion that a great crisis is at hand if times keep as they are for 3 months longer. Babylon is certainly getting very shaky. President Woodruff said to me that he never saw such times in all his life, he and Joseph F. and I had a private talk together.

I presented the 100 dollar certificate of stock in the Deseret Telegraph Company, as I was anxious to know if they could give me anything for it to help me on my way home. They called on James Jack, and he reported not a dollar on hand. The clerk in the office told me they couldn't get their pay as there was no money on hand. President G. Q. Cannon is in London and Heber J. Grant in New York. Bishop W. D. Johnson Jr. of Diaz left here last week for London to see John W. Young, in the interest of John W. Young's great Mexican Railroad which has so far proved a failure, to the great injury of a number of our brethren who did grading 2 years ago and haven't yet got their pay. An old friend, Elias Morris, told me he was in a tight place financially and, I assure you, he is

not the only one.

Sarah brings me word that our two mares each had a fine colt, one was killed by the mountain lions and the other drowned in the river. Such is life--as the sparks fly upward, so is man born to trouble. It's an easy thing to acknowledge the hand of God in prosperity, but Job did in affliction and adversity, and L.D. Saints should do the same. An old friend, Joseph Fish, has left Holbrook Co-op Store in Snowflake Stake and gone to Sonora in Mexico, thus fulfilling my words to him four years ago when he didn't believe a word of it.

I didn't ask any counsel from President Woodruff, and he didn't volunteer any to me, but blessed me very heartily twice over. You can read this to our beloved brethren Webster and Heybourne. If I had not sold the little capitol stock of Annie and Aunt Ellen's, I should have been in a tight place to have got home.

What became of the candy I saved in Cedar to fetch home with me for the children? It could not have been put in my valise. Love to you all. How's Eva's health and Jed's? God bless you all. Remember me to Brother Leigh and Henrietta and, in short, all my dear old friends. Henry Lunt.

The Durfee family lived in Pacheco and were well-acquainted with the Lunts. In the spring of 1893 Edmond F. Durfee, the father of the family, rented land in Pacheco and planted crops which turned out to be a failure because of the weather conditions. He cut the corn for feed and went to Colonia Juarez to look for work. His family had been living on corn bread, and very little of that. They had no flour. Durfee got a job on a thrasher and was away from home during Christmas. He wrote in his diary about an experience his wife had while he was away, in her words:

December 25, 1893, Christmas morning, a tap

came on my door and I opened it. I saw Patriarch Henry Lunt on a horse. He was well wrapped for it was early and very cold; he asked if Brother Durfee was in. I answered, 'He is in the valley trying to get or earn some flour.' I insisted on him coming in but he said, 'No, dear sister, I have come with a message from the Lord to him [Durfee]. Why, bless your heart, I had no idea of the hunger and suffering you have endured, until the Lord showed it all to me last night, and I have walked the floor, waiting for daylight, that I might come and deliver the blessing the Lord promised you. Tell Brother Durfee that the Lord is pleased with him in the way he has shared his scanty portion with others. Get in a good lot of seed, plant every foot of land he can, every hill of corn, squash, potatoes and beans he can, for the Lord is going to give him a bounteous harvest. Help him all you can, and I bring you the promise that you shall never suffer for food, neither you nor your animals, in the future, as you have in the past; and you shall be able to pay all obligations.'

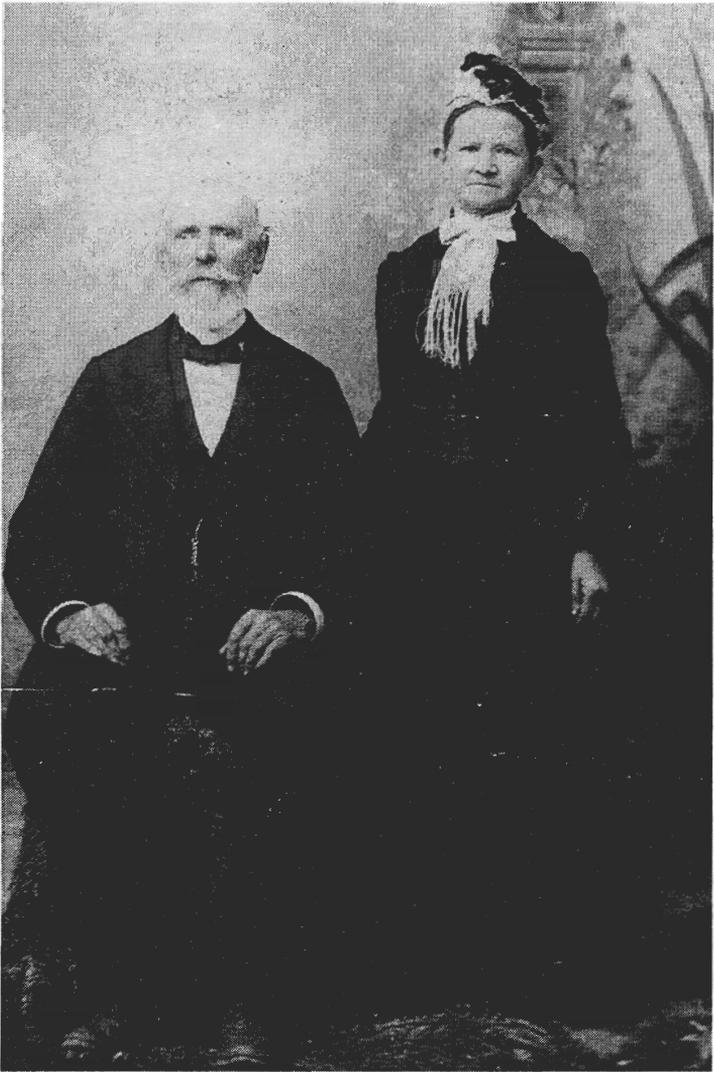
As soon as my husband came I told him and did all I could to help plant the seeds and rejoice in the blessing, and [we] had faith it would be fulfilled.<sup>13</sup>

According to Durfee: "While working I was successful in earning wheat and took it to the mill and went home rejoicing with flour for my family. When I reached home and heard of the blessing promised, I did as I was bid." He wrote:

June 28, 1894, came the first showing of rain and the crops were growing good. That fall we had a bounteous harvest. When the plow ran down the rows of potatoes the ground was nearly covered with large white potatoes, our crop being over four hundred bushels, and we sold them all for 4 cents a pound,

except what we kept for seed and enough for our family needs. We paid off all our debts and obligations! I testify that the promise was fulfilled!"

1. Thomas C. Romney, *Mormon Colonies in Mexico*, (Salt Lake City, Utah: Deseret Book Co., 1938), p. 108.
2. L. W. Macfarlane, *John M. Macfarlane*, (Salt Lake City, Utah; Published by L. W. Macfarlane, 1981), p. 248.
3. Thomas A. Lunt, "Thomas A. Lunt History," 1941, Zina Lunt Rigby, Cedar City, Utah, p. 131.
4. Matthias F. Cowley, *Wilford Woodruff*, (Salt Lake City, Utah: Book Craft, 1964), p. 566.
5. *Ibid.*, p. 570.
6. L. W. Macfarlane, *op. cit.*, p. 267.
7. Broughton Lunt, "History of Sarah Ann Lunt," 1946, From Sylvia L. Heywood, Phoenix, Az and Sarah Lunt McGuire, Silver City, New Mexico files, p. 9.
8. *Ibid.*, p. 7.
9. Fern Bauer, "Life History of Ellen Lunt Chatterly," Cliff and Lillian Chatterley File, Cedar City, Utah, p. 1.
10. Marza Lunt Hatch, "Life Story of Alma Lunt," From Vefa Lunt Olsen File, Orem, Utah, p. 1.
11. Garth Chatterley, "Lunt Generation File", Cedar City, Utah, St. George Temple Record Book, "F," p. 147.
12. Henry Lunt, "Letter --July 4, 1893," Original letter in possession of York and Evelyn Jones, Cedar City, Utah.
13. Hatch & Hardy, *Stalwards South of The Border*, "Christmas In Pacheco," December 25, 1893.



**HENRY and ELLEN LUNT**

February 24, 1896

When Henry wrote to his children in Cedar City he admonished them to:  
"Cultivate a meek and humble spirit, be watchful and prayerful and you will prosper in all your ways, both spiritually and temporally."

"My eyesight is failing, and it is with great difficulty that I can see to write. I see you but, when I hear you, I see you much better."

Taken in Juarez, Mexico

Photograph from York F. Jones Picture File.



## CHAPTER XXVII

### THE WANING YEARS

1895 - 1901

**I**n 1895 a man by the name of Williams offered to rent a small farm to the Lunts. Sarah convinced Henry to let her proceed with the negotiations because they needed additional ways to make money and obtain food. It was a lonely place with only one neighbor, the Mortenson family, living nearby (Later, when Broughton was older, he married one of their daughters). The Williams farm consisted of six acres of good farm ground and a house for the family. It was eight miles north of Pacheco and only two miles south of the Thompson farm where two years before the Indians had massacred that family. There were fifteen cows which Sarah and the children milked and made butter and cheese. She even had enough extra to sell. Mr. Williams left a few horses which needed to be cared for until he could sell them. There was plenty of grass in the country where these animals could graze, but they needed to have someone with them to keep them from straying away or being stolen. Sarah took Broughton, age fourteen, with her to help with the work of planting, hoeing and harvesting. She also took the three younger children with her--Heaton, age seven, Alma, age five, and Owen, age three. Annie's son, Thomas, age seventeen, and Sarah's son Parley, age twelve, stayed with Henry, Ellen and Annie (the other two wives) at Pacheco to help run the farm. Henry was almost completely blind, so the boys did

most of the work. They raised a good crop of corn that year. At this time, according to Broughton, "Edward [ten years old] was working for his keep, living with Lucian Mecham and his wife who were running a hotel in Chihuahua City."

When Sarah married Henry she left a small herd of sheep and cattle with her brothers in Nephi to care for. Now and again she received a little money when they sold some of these. She used most of this capital to buy livestock for the ranch in Mexico. This helped to get the ranching business underway for her and the boys.

Sarah and the four children moved in the spring and, although it was hard work, they did well. Young Parley who stayed with his father wrote: "That fall I got so homesick for mother that I walked eight miles through mountain country to the Williams Ranch by myself to see her." Broughton wrote:

In order to do our plowing we borrowed a mule from James Mortenson when he could spare it. Otherwise, Mother and I used the hoe method. We succeeded in raising several tons of potatoes, a few beans and enough corn to fatten two or three big Chester white hogs, and a lot of squash and a good garden. We moved back to Pacheco for the winter and school. Those days we used to have about three months of school, beginning the first of the year. We also lived on the Williams Ranch the year of 1896. This time, however, Parley was with us and we rented several acres more land. That fall we bought a new wagon and harness and gentled our colts [Apparently Sarah could not afford to buy the William's horses, so he probably had sold them by this time].<sup>1</sup>

A year earlier in 1894, Broughton and Edgerton worked for fifty cents a day helping other farmers, and each bought a two-year-old colt with his earnings. Broughton wrote that "we waited a year, got them up and gentled them and it made us our first real team." When the family went back to Pacheco in the winter for school, they

probably drove the cows along with them. Heaton commented that "the eight miles seemed like 800 on that old rough wagon going up that canyon."

Sarah and her children were constantly on the lookout for Indians in view of what had happened to the Thompson family and because they were in such a remote area. Heaton wrote the following about one experience they had there:

One night when we were all sitting around the fireplace, Mother said she was pretty sure she saw a shadow of a man going by the window. We were all afraid that it was Indians, which it turned out to be. That night when we had prayers, Mother prayed that the Lord would protect us and, if there were Indians, they wouldn't molest us. It was quite a prayer! We did have a peaceful night. The next morning when we got up, sure enough, there were the Indian's mocassin tracks where he'd passed right by the window. He had come to the window apparently to see if there were any menfolks, I guess, and saw my mother and little kids sitting around the fireplace. We had a little cellar there with our potatoes and milk and cheese and things in it. The Indians got into the cellar and took most of our foodstuff that night, but they didn't bother us. We did lose a lot of our food, but we were thankful it was only food instead of one of us. We were protected. Our Mother's prayer was answered.<sup>2</sup>

Sarah returned to Pacheco to have help when Clarence, the last of her eight sons, was born July 16, 1896. They did not return to the Williams farm after they harvested their produce that fall.

Utah was given statehood in 1896. Wilford Woodruff wrote the following about what took place:

I feel that I have lived to see Utah admitted into the family of states. It is an event that we looked forward

to for a generation. On the 4th of January President Cleveland signed the proclamation, admitting the people to statehood. The Enabling Act had been signed on the 7th of July 1894. Thus a period of a year and a half had elapsed, during which the constitution for the new state had been made and the political preparations looking to statehood had all been consummated. It was ushered in by ringing of bells and firing of guns. Shouts of joy proclaimed the glad tidings throughout almost every town and hamlet in the state. This day celebrates our admission into the union. It is quite universal. There may be a few who dislike to see the Saints enjoy a full measure of human rights. The First Presidency occupied a front place in the procession which marched through the public thoroughfares to the Tabernacle. We reached the building about noon and found it crowded to its utmost capacity. The great American flag, which we all revere, was spread overhead and measured in length, 150 ft., and in width, 75 ft. Acting Governor Richards called the great assembly to order. The opening prayer by myself, which was written, was read by George Q. Cannon. A thousand voices sang *The Star Spangled Banner*. The acting Governor then read the proclamation of Pres. Grover Cleveland; declared the end of the territorial government, and introduced Heber M. Wells, the first state governor, and other state officials who, upon taking oath of office, assumed the positions to which they had been elected.<sup>3</sup>

The news of Utah receiving statehood had not reached the settlers in Pacheco. On Feb. 15, 1896, Henry wrote the following letter to his son-in-law, Willard Burt, husband to Annie's daughter, Jane:

My Dear Son:

Last March brought three semiweekly *Heralds*,

which I presume I am indebted to you for, and I assure you I am very grateful and I hope you will accept of myself and family's best thanks. I see by the paper they have changed the 'weekly' to a 'semiweekly' with the *Church Farm* every other week, which I think is a very cheap [inexpensive] paper. We are very anxious to receive a letter from you as we are living in a far off wilderness country and a letter from our dear relatives is quite a treat--any little items of interest. Please tell me who is the Mayor now of Salt Lake City and who gave you the two City lots and where [are they] situated, and if you have entered officially on your duties as Sexton and if you have moved into the big house, and any other items you can think of will be very acceptable.

I am sorry to say that my eyesight is failing, and it is with great difficulty that I can see to write. We had considerable snow recently, and the ground is wet and muddy. I am unable to read the paper, but Aunt Ellen reads for me. The family is unusually well with the exception of colds. Jane's mother [Annie] is much the same as she has been for several years, but I think she is better of late. She goes around and does some housework and considerable sewing and knitting. I guess Maggie and Rhoda and Carroll are growing [to be] nice smart girls. You have many great advantages in the city to what we have. Our boys, I mean Sarah's particularly, are very backward in their learning as we have had no school here a great deal of the time, and we have been on the move so much since we left Cedar.

We are getting along much the same as we have done since we have been here, and that is barely making a living with plenty of hard work. It is a hard country to make a start, and scarcely any money up here in the mountains and flour, clothing and shoes are

very dear. We are bound to stay now, as we could not raise means to come back. We all write with kind love to you and Jane and the dear children, and are very glad to hear of your prosperity.

Your affectionate Father,     Henry Lunt

Henry wrote the following letter to Herbert and Florence Webster on April 20, 1896. Florence was the sixth child of Mary Ann Wilson and Henry Lunt:

My very dear Son and Daughter:

It has just occurred to my mind that I received a very nice letter from you some time ago and have been so busy that I have neglected to acknowledge it, but I am quite sure that you will overlook my negligence, especially when I tell you that my eyesight is so poor that I can hardly manage to write at all. I have nothing particular to write about, but a letter, I know, is always welcome [even] if there isn't much in it.

I don't feel first-rate this afternoon as I have a kind of a weakness in my breast. Aunt Ellen is about as common, and Annie is not so well as she was, owing to a little fall on the floor. Sarah has been afflicted with a very bad cold, but is better. The rest of the family is pretty well. Oscar, George, Edgie and Broughton are working at putting a new dam in the river that was washed out last August, which is the third time we have put it in since we have been here. The days are warm but the nights cold and frosty. I got a letter from Henry W. last week and he gave quite a gloomy account of matters in old Cedar, little snow on the mountain, wheat killed with frost, land too dry to plough and the range very poor for feed. Similar reports came from other parts of the State and also Arizona. We don't scarcely raise any wheat on the mountains as it doesn't seem adapted only for corn

and potatoes and sometimes oats. Potatoes are worth two cents a pound and corn the same, shelled. Flour has been 5 dollars a hundred but has just rose to 5.25.

We have been remarkably blessed so far as we have pretty near enough breadstuff, cornmeal and flour, but we are very short on clothing for the children. I am very much in need of a wagon and, last week, I and Broughton rode on the running gears from our old 2 3/4 wagon from here to Diaz to get a new one, as I had previously made arrangements with Bishop W. D. Johnson to get me one from El Paso. And, sure enough, I was disappointed, as word came from there that the wagon agents were quite out, so we returned home. The distance from here to Diaz is 100 miles. We were just nine days from home and laid by in Diaz, Dublan, Jackson's Mill and Juarez 3 days. You may guess, I was pretty well peppered with dust as it was tremendous windy most of the time.

Our Stake Conference is on the 23rd of May so will go and try it again. Brother Henry Eyring is at the same table reading what I have written of my biography and says he is very much interested. He has been with us during the past four days as he wrenched his back on the road while cording up his bedding. Brother Heleman Pratt went on alone to Round [Mound] Valley and Chuichupa. He had a close call but is recovering. A new wagon in this country, when you have to pay about 30 dollars duty, costs about 240 dollars.

Has Frank come back from his mission? Either write and tell me or get him to do so, and say where he labored and what sort of a time he had and tell when he is going to be married. It's a sin for any marriageable young man to live single since the Manifesto was issued. You can tell Frank what I said, for I know he is a good boy and doesn't want to live

any longer a sinner.

We are living in the same log cabin that Oscar and George built over six years, which was built for a stable, and that is as good as the Savior was born in. We have a cat and a dog and 30 young chickens and a pig which is a novel looking animal as he has no ears as the other pigs ate its ears close off when very young. We have other young pigs that Sarah left running out at the Ranch where she lived last summer. We have a few cows on the range, perhaps 8 or 10, besides some young stock, all of which are very poor as the grass is old and dry and of a poor kind. We have a pair of horses and they are quite poor, having nothing but coarse corn stalks, as dry as powder. We milk but one cow and she is like a walking skeleton.

We are very sorry to see Moses Thatcher's name omitted in the Quorum of the Twelve. Well, I hope you will be able to read this scribbling, for it's more than I can do. I can barely see the lines and have to guess at the writing. I wonder if my dear old friends, Bros. Webster and Heyborne, have forgotten that such a man as Henry Lunt lived for a long time at old Cedar, and with whom I have had many good times. If I could see as good as they can, I would certainly drop a line or two, if it was only to let me know that they were alive.

I guess wool will fetch a better price [than] in a little over two years time, but what is to become of us in the meantime? I am glad to say that there is the best prospect for fruit at Juarez, Dublan, and Diaz that has ever been yet, if the frost doesn't kill it, and I hope not at this late date--although Bro. Eyring says two years ago on this date a killing frost took it all. Apricots are now half grown and peaches and plums a good size. A very nice young man named Melvin Allred of Round Valley died last week very sudden--was taken with a

pain in his head, and then inside, and only lived a few days. He and his brother, Orvill, two years older, carried the mail between here and Juarez. They were both tall, fine, good boys. Bishop Sevy has been very ill with pneumonia. My best love to Mother, brothers and sisters and grandchildren, Bro. and Sister Webster and Bro. and Sister Heyborne and all our old friends. Write and tell us how you are prospering and don't depend on the *Iron County Record*, for we don't get them all. H. L.<sup>4</sup>

The only available letters are the ones that Henry wrote. All the letters written to him from Cedar City and the biography he spoke of, as well as any other written material, were burned with their house fire or left when the family came out of Mexico. The following is a letter written October 27, 1896 from Colonia Pacheco, Chihuahua, Mexico by Henry to Daniel E. Matheson, the husband of Alice Maude Lunt, Henry and Mary Ann's youngest child:

Dear Brother:

Yours of the 12th inst. is received and read with much interest and, owing to my sight being so very poor, you will have to excuse me writing but very little--but will say that I am pleased with your honest, frank letter and freely give you my consent to take my dear daughter, Maude, to the Temple of the Lord and there be united together as man and wife for time and all eternity. Your dear old grandfather was one of my dearest old friends that I got acquainted with in Shields, England, and your father is also a dear friend and brother that I love.

Shall always be pleased to get the *Iron County Record* as it is of great interest. Tell Maude to excuse my writing as I am so very busy digging potatoes. God bless you both. Love to your father. Would come and see you if we had the needful--also, Aunt

Ellen. Your brother and well wisher, H. Lunt.

Wednesday morning, Oct. 28. Dear Brother: I am busy choring about home while the boys are at work in the field digging potatoes. Please give our kind love to your Uncle David and wife. I can't see to read at all, neither can I read my own writing. I would have much liked to have written you a good long letter, but you must take the will for the deed. Cultivate a meek and humble spirit, be watchful and prayerful and you will prosper in all your ways, both spiritually and temporally.

We have no frost up to date, Oct. 28th, which is unprecedented on these mountains. Love to my wife and all the family. H. Lunt<sup>5</sup>

Henry wrote the second part of the preceding letter on the back of the first letter. Daniel E. Matheson married Alice Maude Lunt April 27, 1897. It took a long time for mail to travel back and forth between Cedar City and Pacheco. Henry mentioned newspapers were several months old when he received them. He was happy to have any news of any kind no matter when the events had taken place. He was very homesick for his former life, but never seemed to complain or outwardly express any misgivings or regret about his decision to move to Mexico. When he was asked by Erastus Snow, an Apostle of the Mormon Church, to go to Mexico, he did not question it, especially since he was being pursued by the "Feds" because of polygamy. The church always came first.

Heaton said that while living two years on the Williams farm, Sarah was able to save a little money by making cheese. They combined this with the money they got from selling whatever else they could and made a down payment on a home and some property in Corrales. The place was always referred to as the Spencer Ranch. Sarah and her boys moved there in the spring of 1897 when Broughton was sixteen years old, Parley, fourteen, Edward, twelve, and Heaton, nine. She also took the younger boys, Alma, Owen and Clarence, but they were not yet old enough to help on the farm. Each

of the older boys had different memories of living and working at the "Spencer Ranch." Heaton remembered the following:

Corrales was about 2 miles south of Pacheco. Corrales is Spanish for 'corrals.' The Mexican people named it this because, when they first went up there, they found that the Indians who had lived there long before had sheep and had made many corrals to hold them in. The corrals were long gone. We [the Lunts] had a big house there and we'd been living in a little log house, and this was a nice big frame house and had been painted. We had a big barn there and a big field and pasture to put cows and horses and cattle in, and, oh, we sure thought this was a nice place. We had a whole bunch of sheep. We'd shear them and get their wool and Grandma [Sarah, since he was speaking to his grandchildren] would make socks. She'd make the wool into yarn and knit it into socks for us boys in the winter. She'd take one black thread and one white and twist them together and it would make a spiral stocking, very pretty. Finally, some wolves and lions got the sheep and killed them all. We lost all of them.<sup>6</sup>

Broughton, who was seven years older than Heaton, wrote the following about the new ranch:

In 1897 we bought the Spencer farm at Corrales for \$1,000 and moved over there. We also bought a small cheese factory from George C. Naegle, and milked some of his cows on shares--also, some of Helaman Pratt's. Mother's [Sarah's] cheese became famous right away and found ready sale. Each year a box of the fruits and vegetables and products of the Mormon Colonies was sent to President Profiro Diaz as a token of our good will to him and our appreciation to him for his goodness in letting us live

in his nation, unmolested, with our families. Included in each box was one of Aunt Sarah's (as she was known) cheeses.<sup>7</sup>

Parley wrote the following about his memories of the Spencer Ranch:

Mother had been losing so many cows, she said she would sell the cows and sheep in order to make a down payment on the Spencer place. We were now able to make a little progress financially and live better. There was a creek on the place and we used the water for house use, garden and a patch of potatoes. Our corn and other crops were dry farm. We had a lot of company. Freighters would stop by often and mother wouldn't charge them anything for food or lodging. However, she would charge outside people, like engineers and hunters, fifty cents for meals and lodging. They would always pay more.

We had some cows. Sometimes we would milk as many as 150 cows during the summer and mother would make cheese and butter from the milk. Although we boys were small, we would start milking cows as soon as we could pull a teat. The smaller ones would go and feed calves. There were a lot of storms during the summer when we milked. Sometimes we would be walking in manure halfway up to our knees. Lots of times I would see mother go in there with her skirt and red flannel petticoat pinned up. One time I saw a cow come and knock the cow she was milking, knocking mother down in all that mess. We also raised potatoes. Heaton and I took them by wagon to the San Pedro mines to sell. I was about 15 years old at the time and Heaton [10 years old] went along to keep me company.<sup>8</sup>

Sarah's home became the hotel where travelers could get a meal and a night's lodging, even when they were unable to pay anything for this service. When Henry was able, he visited them at the Spencer Ranch and gave them encouragement and advice, which was a great help to Sarah and her boys.

Henry and Ellen made a trip to Cedar City in the summer of 1898 even though it was difficult for Henry to travel, due to his bad eyesight. They took Owen with them who was nearly six years old at the time. He had been staying with Henry and Ellen at Pacheco and Ellen had become very attached to Owen. She called him "my boy." According to a history written about Owen, Ellen taught him how to spell. Sarah and her older boys worked hard to make a success of the new ranch, and it was a great help to have Owen tended by Ellen. Annie and her children took care of the farm at Pacheco. Being a Patriarch, Henry gave Sarah a blessing at Corrales before he left Mexico on June 2, 1898, part of which follows:

A blessing by Henry Lunt, Patriarch, upon the head of Sarah Ann Lunt, daughter of Edward and Harriet Wood Lunt, born August 11, 1858, Sanpete County, Utah, USA: My beloved wife, Sarah Ann, In the name of the Lord Jesus Christ I humbly place my hand upon thy head and do seal upon thee a Patriarchal or Father's Blessing which shall be and abide with thee forever for thou art entitled thereto through the integrity of thy heart . . . The Lord loveth thee for thou has an honest heart and loveth to do good.

Thou has chosen to obey the Celestial Law and order of marriage for which the Lord is well pleased. Thy posterity shall become as numerous as the stars of Heaven and in thy old age they will gather around thee to comfort and bless thee--shall be no end. I bless thee with increased influence over thy children and with wisdom to direct their footsteps. Thou shalt be blessed with an abundance of the good things of this world and shall take pleasure in administering to the wants of

the poor. Thou shalt have peace, plenty and good order in thy habitation. Thou shall become a woman of renown and be beloved by thy brethren and sisters. Thou shalt have dreams and visions to comfort thy heart and all things shall work together for thy good.

Thou shalt have a healthy body and live until thou art satisfied with life. Angels shall administer to thee. Thou shalt be greatly blessed during the absence of thy husband who will return unto thee in the own due time of the Lord in peace and safety with Aunt Ellen and thy little son, Owen, and thy heart shall . . . greatly rejoice. Therefore, be comforted and fear not in the absence of thy husband. When any of thy children are sick and afflicted, thou shalt lay hands upon them and they will be healed by the prayer of faith.

I dedicate thee unto the Lord and into His kind care and keeping and seal thee up unto eternal life in the name of Jesus Christ. Amen<sup>9</sup>

The main reason for the trip to Utah was to seek treatment for a painful sore that had developed on Henry's face, which would not heal. Since there were no available doctors in Mexico, he went to Salt Lake City to see the doctor and go to fall Conference. Henry found out that the sore was cancer, which was eventually the cause of his death. Another important reason for traveling to Utah was to see the rest of his family. It had been far too long since he had seen Mary Ann and her family in Cedar City. They spent several months there visiting with them. Henry enjoyed seeing his grandchildren, some that he had never seen before, and getting acquainted again with his children and their spouses. While there, Henry and Ellen bought Owen some new clothes. The little suits of clothing were probably the first "store bought" clothes he ever had.<sup>10</sup> According to Henry's granddaughter, Henrietta J. Hintze, the Cedar Ward invited Henry to take the entire speaking time in sacrament meeting the first Sunday they were there. Henrietta wrote: "He had no inhibitions, no smallnesses to hold him back, quoting from the manuel 'He was as

free from hypocrisy and deceit as it is possible for moral man to be.' He sang several songs during the sermon. His voice was clear and distinct and, though he was then suffering from cancer besides being almost blind, he never permitted his afflictions to become the burden of his theme."

When Henry, Ellen and Owen returned to Mexico it was, no doubt, a shock to the family there that Henry had cancer on his face, and there wasn't very much to be done for it except to try and keep him comfortable. There was no one who was very well acquainted with the treatment of cancer. In addition to the scarcity of doctors, there were no dentists available in small communities, especially in the mountains of Mexico. Even in Cedar City there wasn't a doctor until after the turn of the century. When the children had a toothache that didn't get better, their dad simply pulled the tooth. Thomas related a story of having a tooth pulled at age six while Aunt Ellen held him so that his dad pulled the tooth, having acquired some forceps which he used for such procedures. The molar split into three or four pieces which had to be taken out one at a time. Without any trained medical personnel, when there was any sickness, they simply took care of their own needs with home remedies and prayer.

By the fall of 1898 seven of Ann Gower Lunt's children were married. Oscar, George, and Thomas had been such a help on the farm at Pacheco but had, of necessity, gone to work other places freighting and doing odd jobs to bring in a little extra money. They also tried to fit in some schooling between jobs. There was schooling available in Pacheco for just the early grades and teachers were difficult to find. Sometimes the teacher only had an eighth grade education. Thomas writes about completing enough school to enter high school, but putting it off because of not having the means, or time, to leave and go to the Juarez Stake Academy which was a church-supported high school. When they did go there, it was necessary to board with someone because they could not travel back and forth. Colonia Juarez was almost twenty-five miles from Pacheco. George got married in August 1897 and Oscar was married in August of 1898, leaving only Thomas and the girls, Ellen and Rachel, to help Henry at Pacheco. Ellen and Annie were there, also, along with little

Owen. Thomas, who did not get married until 1905, became involved in working elsewhere; consequently, he could only spend a little time working on the farm. When Oscar and George got married, Thomas wrote that the responsibility fell on him to support his mother, Ann Gower Lunt, and his two sisters.

In the fall of 1899 the frame house on the Spencer Ranch burned down. Parley wrote about Sarah and the boys working "down over a little hill digging potatoes." When they noticed the fire, the smoke was billowing up and the house was already nearly gone. He wrote:

I ran as fast as I could and Broughton got on a horse. The neighbors came to help. The floods had come and washed out the ditch so there wasn't any water to help put out the fire. Just prior to this fire, we had gone to Casas Grandes and Dublan and bought some wheat and had it ground so we had a year's supply of flour. It was stored in a little bedroom. The first thing I thought of was to take an axe and knock out the window to get the flour out because there was a ton of it in there. I jumped in and rolled out the flour and others on the outside kept taking it away so it wouldn't get burned.<sup>11</sup>

Heaton, who was only eleven years old, related that when they got to the house, Sarah was throwing things out of the windows--"she was as strong as a man and could do the work of a man." She had gotten most of their belongings out of the house, and when the neighbors got there they helped in clearing everything away from the fire. They were able to get everything out except one bedstead and some supplies in the pantry. Parley wrote: "I think if the water had been in the ditch and we hadn't gone through the windows we would have lost everything we had." Heaton ran in the kitchen and saved a squash pie which came in handy that night for supper. Parley wrote:

After the house burned down we built a little shed on our cheese house, it was fortunate it hadn't burned

down. We took the cheese vat out and made the cheese house for a living room for mother and put the stove in the 'lean-to.' We had a room back of this we called a saddle house and this, the boys slept in, but some of us went to the barn to sleep.

Heaton claimed that they slept in the barn and the old 'saddle house' for eighteen months. He said, "mother was always able to cook us good meals in that little old lean-to."<sup>12</sup> The boys immediately started on a new home. Broughton wrote:

As Father and Aunt Ellen were getting along well in years, Mother [Sarah] wanted to build a big brick house large enough to take care of them, her family, and she also wanted some spare rooms for passersby as there were a good many transient people in the country looking for accommodations. There was a need for a place where people could get a meal and a bed for the night and their horses fed and cared for. She went to Helaman Pratt for advice but he rather discouraged the idea, thinking it too big a job for her and her boys with the means she had. It didn't daunt her, but only made her all the more determined that she would do it. We went to work and hired a man who knew how to make brick, put up a brick kiln, worked on the sawmill for our lumber, and hired a boy, Mahony Breinholt, only 18 years old, whose father was on a mission in Denmark, to lay the brick. They all did a fine job.<sup>13</sup>

Patriarch Henry Lunt received a letter from Apostle George Teasdale from church headquarters of the L.D.S. Church in Salt Lake City, dated December 27, 1899, which follows:

My dear Brother:

Your kind and esteemed favor of the 11th last

came safe to hand on Christmas day and was read with much pleasure. We were all very glad to hear of your improved health and of Aunt Ellen's. I sent the *Semi-Weekly* of Oct. 10th to Mrs. John Lunt, and whenever I can do anything for you I am pleased to do it in my poor way. I have sent you the Christmas *Deseret News*, which I hope you will enjoy. We were pleased you enjoyed the visit of Apostle Woodruff and Sister McCune. I presume they enjoyed your hospitality and visit to Mexico. My dear brother, your integrity and labors in Mexico have made it possible to have settlements in Mexico. If it had not been for the faithful labors of the noble men and women who founded the settlements in Mexico, there would have been no settlements. I know something of the troubles and faithful labors of the colonists who founded those settlements. Some could not stand it, but those who remained have been blessed of the Lord and made a good record. They have redeemed the waste places of Zion and fulfilled the purposes of our beloved Father in Heaven, which is everything, my dear brother, more than we understand today, but we will understand it by and by and rejoice that we were worthy to have the privilege of being engaged in so glorious a work.

Brother Charles Wilcken has been promising to visit Mexico for some years. I am glad he made it. I hope you will be prospered in all your labors and blessed in your children and children's children, down to the latest generation. Give our kind love to your wives and children, may the God of Israel bless them forever. They are blessed in having so faithful a servant of God for their husband and father. There is a glorious future before us that will more than repay us for all we have gone through in our experience, which has been invaluable. We have to experience the lights and shadows of life to perfect us. You have had an

invaluable experience, and the Lord has blessed and sustained you in a remarkable manner. You have much to be thankful for, for the Lord has manifested His love for you. With love and blessing to you and yours, your affectionate brother, George Teasdale.<sup>14</sup>

On January 11, 1900, Henry wrote the following letter to his daughter, Florence, who lived in Cedar City:

My dear daughter Florence:

It occurs to me that it is some time since I penned a few lines to you and I am sure it is a long time since I received a letter from my dear Florence. If I could see better it would afford me great pleasure in writing to you more frequently and at greater length, as the wonderful work of God, in which we are engaged, is so inexhaustible that we never need to be at a loss to have something to write about. It is wonderful how rapid the work is spreading. The signs of the times are portentous with great events which betoken the advent of our Lord drawing nigh and we should be careful how we conduct our lives and keep the commandments of the Lord, for where much is given much is expected. You and all of my children are born in the new and everlasting covenant and have greater advantages than your parents had in their youthful days, as we have had to denounce the pride and vanity of this wicked world in order to accept of the glad message of the everlasting gospel and had to endure much opposition and persecution for the Gospel's sake and leave parents and kindred and those who were near and dear to us and so become pioneers in the great work of redemption.

My eyes fill with tears as I write when I think that I am separated at such a great distance from those I dearly love in my life. Oh, but what source of comfort

and joy to contemplate that, if we continue true and faithful to the end, we shall meet again in a more glorious state and all tears will be wiped away and our love for our God and Creator and all truth and each other will be intensified, and the trials and vicissitudes of life that we have endured in this life will be sanctified to our good and we will be glad and rejoice that we have passed through them.

I received a letter by last mail from Randle and Kate with a few lines enclosed from your mother, also one from Apostle Teasdale which I enclose for your perusal. We are all in usual health. I and Aunt Ellen, as you know, are growing old and our bodies are weak and it is nothing more than we may expect to follow the host of friends that have passed away before us with whom we were acquainted and greatly loved. Oh, what a happy meeting. Truly the Gospel has dispelled all the terrors of death.

We have had a very dry season for the past four months, but last Monday evening, 8th inst., to our great surprise we were visited with a most terrific thunder storm, one peal shook the house through. There was but little hail or rain. The like was never known before at this season of the year. Is Herbert returned from his mission? Aunt Ellen joins me in kind love to yourself and children and all our relatives in Cedar and Brother and Sister Webster. I hope you can read this hastily written note for I can't.

Sincerely, your Father, now and always, Henry Lunt. Wishing you a happy new year and many happy returns of your birthday, your mother and Annette.<sup>15</sup>

Thomas was able to get a contract on the Ojito Ranch, seventy miles from Pacheco, to deliver 10,000 feet of lumber and 4,000 fence posts and construct several miles of barbed wire fence for Lord Dulland James Bersford, an Englishman, who owned the ranch.

Thomas asked George and Oscar to help him on this contract and they made a good profit from this work. Thomas had acquired a four-horse team and a wagon and was working in the freighting business when he found out about this job working for Bersford.<sup>16</sup> They finished the contract in May of 1900, then went back to freighting.

Henry wrote a letter to Florence and Herbert Webster on March 23, 1900 as follows:

My dear Herbert and Florence:

After waiting a long time for a letter from you, it came by last mail. I have been quite unwell for about a month past, but thankful to say am much better. I wrote quite a lengthy letter yesterday to Eva and I want you to read it and accept of it as to you. You must excuse me for not writing to all you, for it tires me to write so much, but this is nothing to prevent you from writing to me, say once a month from each of you. I mean each of my children, boys and girls, if it is but a short letter each time. It is a great comfort to get a letter every time the mail boy comes and quite a disappointment when there is none and sometimes two and three months pass without any.

Well, Herbert, you have come back from your mission and I have no doubt a much wiser and better man than when you left home, but don't forget that your mission is not ended, but will last as long as you live. But, when you have finished your course and fought the good fight in this battle of life and your spirit returns to our Heavenly Father and He says, 'Well done, good and faithful servant,' enter into the joy of the Lord, for during our sojourn in this life we are exposed to the temptations of Satan and blessed is he that overcomes.

Well, I don't wish to weary you by preaching a sermon, so I will change the subject by saying that we have much to be thankful for since we have come to

this far off land of Mexico and separated from so many of our family that we so dearly love, which are separated from [us] by such a long distance. But, this life is short at the longest and the generation to which I belong will soon all be passed away and another take their place.

Well, we are getting along much in the same way as we have for some time past. We have raised a good crop of potatoes and corn and vegetables the past year and are all enjoying reasonably good health. My wife, Annie, is much better than she has been and is now on a visit to Sarah's on the farm at Corrales, about two miles south. My body is very weak and I am no longer able to do any manual labor, but have to depend on the boys. Oscar, George and Thomas are putting up fence for a Mr. Beresford about 60 miles from here, a titled English Lord formerly from London. He owns a large ranch and many cattle and horses. He is a regular cowboy, but a man of means, and the boys have got a cash job and are struggling and working hard to get a start in life. We are subject to losses here, as well as elsewhere. This winter and spring we had the bad luck to lose our best mare and several calves and a colt. My school tax came to sixty-five dollars, and not such a school as you have. Corn is worth three and a half cents a pound, shelled, and potatoes, four cents per pound by taking them 50 miles.

Ellen and Rachel are well. Give our love to Mima and Rosie. Aunt Ellen is much the same as she has been for some time. We all join in kind love to you both, and kisses for the children. Kind regards to Brother and Sister Webster. Your father, H. Lunt<sup>17</sup>

Ellen, Henry's first wife, wrote the following letter on Nov. 5, 1900, to Violet, Mary Ann's daughter, in Cedar City in answer to a request for information about relatives who needed temple work done:

Dear Daughter Violet:

Hope I have not kept you waiting to go to the temple. I send you the name of a cousin, Ann Hale. She was baptized for by your sister Eva, January 1878, the 15th. She was sealed to your Uncle Thomas, May 25, 1893, and Brother James G. Bleak says it all has to be repeated again after she has had her Endowments. She was born 16 April 1837, Cook's Pit, Cheshire, England, died 30 March 1853.

After your cousin, Ann Hale, had been baptized for, she was sealed to Uncle Thomas before being endowed, so you can be endowed for her, then have her sealed to Thomas Lunt, her uncle, again. He was born 25 February 1826, Mickley Hall, Cheshire. When father [Henry] and I were at the temple, last, in St. George, Brother James G. Bleak fixed our record book and, in looking it over, we found many mistakes that he said were made and would have to be rectified and some of the work done over again. There are several cases of sealing before endowment. For instance, Ann Hale's father and mother were sealed before the father was endowed, George Peter Hale. He was baptized by your father, Henry Lunt, in St. George August 30, 1877. Born in Cheshire (don't know the date), died 24 April 1871. Your father's sister, your Aunt Sarah Lunt, was sealed to him before he was endowed. If John [Urie--Violet's husband] goes, he had better be endowed for him and you for Aunt Sarah, and then be sealed--also, their daughter, Ann Hale, to Uncle Thomas Lunt. After the temple work is all done, send me the date and I will enter it in the book. At some future time will try and send more work to mother and she can see to someone doing the work.

I must close now with love to all. Father and Sarah are going to conference to be held in Juarez on

the 18th and 19th of this month [November 1900]. President Joseph F. Smith and Apostle A. O. Woodruff are expected to be present. I would like to have gone but the weather is so cold, don't think I could stand it. With dearest love to self and John, I remain as ever, your Aunt, Ellen W. Lunt.<sup>18</sup>

Henry was writing letters on the same day as Ellen. He wrote the following letter to his oldest daughter, Henrietta--age 42, on November 5, 1900:

My dear Henrietta:

Your letter was received with many thanks. Always glad to hear from you. Sorry to hear of Willard's [Henrietta's oldest son] finger being bad. Was very much interested in reading Willard's letter that he wrote to you, I am very sorry that I have not had time to write him. I think surely he will be coming home soon. I received a nice letter from Eva [Henrietta's sister, married to Jed Jones] and one from Maude and Dan [Henrietta's sister and husband] and one from Florence [Henrietta's sister], and would like to write to them all but it is too great a labor and they must excuse me, but tell them all to write again as often as they can. I would like to write to Lamoni [Jed and Eva's oldest son]. I received a note from each of Henry's [Henry and Mary Ann's third child] two boys but I can't answer just now, but perhaps will sometime. I wish that some of my old friends, that are able, would remember their old Bishop now that he needs a friend. Our Stake Conference will be held on the 18th and 19th of this month. Sarah and I start in the morning. Edward will drive. We have to go to get some things. President Joseph F. Smith will be there. Apostle Woodruff, Pres. Ivans and Pratt are hunting today at Cave Valley. Brother Woodruff killed a deer

and a turkey a few days ago as they went to Chuichupa.

My cancer is about the same, my sight very poor. Broughton is out hunting today. We have hired Alice Rowley to look after Sarah's family while she is off. Aunt Ellen is much the same as she has been. Annie is much better. How's Lehi prospering with his stock and Henry [Leigh] with the sheep? Glad to see that you have had a good storm. Many happy returns of your birthday. Owen is going to be baptized today, 8 years old. God bless you all. H. Lunt<sup>19</sup>

Henry did not mention anything about the marriage of Ellen, he and Annie's daughter. She married Willard R. Guymon on November 10, 1900, just five days after Henry wrote the letter. Rachel, the youngest daughter, was married to Morley L. Black November 21, 1901, a year later. Thomas Amos, their brother, was disappointed in these marriages and wrote the following about his views:

Within a year of each other Ellen and Rachel got married. The worst blow to my feelings was that they wed as plural wives. I had always held to the notion that the Manifesto, which was delivered to the church in 1890 by President Wilford Woodruff, meant exactly what it said regardless of where its people might be. I was branded by some of the local people as an 'apostate' for my views, some of them even fabricated the scandal that I had exposed these doings to all our relatives in Utah, as well as other communities in the U. S. In spite of this disappointment, I continued school through to the end of the season.<sup>20</sup>

Ellen had been attending school with Thomas while Rachel stayed home and took care of their mother, Annie. It was the plan that they would attend school alternately until Thomas finished and then they would continue until they each graduated. They probably did not

finish their schooling, although Ellen was twenty years old when she got married, and Rachel was not quite eighteen. Since most of the young people could only go to school a few months at a time, it took a considerable amount of time to get through the eighth grade and move on to the Juarez Academy which started with the ninth grade.

When Henry wrote the previous letter to Henrietta in November of 1900 the boys had just about completed the outside walls of the new home they were building on the 'Spencer Ranch.' The two-story house consisted of nine large rooms, two porches, two hallways, a veranda, three chimneys and two fireplaces, closets and pantries. The 62,000 bricks that it took to build the house were laid with a clay mortar between the bricks. Some of the boys worked at the brick kiln to make the bricks and others worked on the sawmill to get lumber. In order to get the kind of soil they needed for the bricks, it was necessary to make the bricks at Pacheco and haul them by wagon the two miles to the ranch. The older boys worked alongside the hired carpenter and brick layer. Henry and his wives, Ellen and Annie, still lived in their little log homes in Pacheco. They intended to move to Corrales as soon as the home was finished.

The following letter was written by Henry on October 23, 1901 to Daniel Matheson, the husband of Mary Ann's daughter Maude:

Dear Son:

Your interesting letter came by last mail and was read to me by our dear Aunt Ellen, and was listened to with unusual interest. I am very sorry that I am in a very bad condition to write as my sore, or cancer, pains me more or less all the time and seems to shoot into my head and, if it reaches my brain, it will be a serious matter. When the end comes that I will be free from suffering, I imagine it will be a glorious and happy change, for I have but little, yes I may say, no fear of death.

I have just come in from taking a walk over to see Brother Guymon who married my daughter, Ellen, and found Ellen feeling very happy in bed with a newborn

baby girl by her side weighing nine pounds--good weight--all rejoicing and feeling thankful to our Heavenly Father for her safe delivery. Our beloved Aunt Ellen's condition is much the same as when I wrote last week, no pain but general debility and weakness, no worse but a shade better I think. My wife, Annie, remains much the same, better some days and then not so well, but she cooks the meals for us all three and is very kind and attentive to Aunt Ellen and me--washes and dries my cancer every morning and puts fresh plaster of cotton batting saturated with castor oil [on it]. The sore is washed with a sponge in a quart of warm water with a teaspoonful of Carboic Acid put in, which always makes it feel better. Of course, I have two white bandages put under my chin and tied at the top of my head. My right eye is somewhat affected and a little inflamed which I think arises from the cancer.

Sarah came over yesterday afternoon for a very short time to see us. Heaton brought her in the wagon. He chopped us a little wood and hurried back, as they are so very busy hoeing corn, digging potatoes, building the house, etc. The house is being detained for the want of lumber and, then again, we are very short of means. Yet, I don't mean to find fault for I think we have great reason to feel thankful that things are as well with us as they are for many, I guess, in old Cedar are harder up for means than even we are. Our crops are not yet seasoned, and we have nothing to send to market unless it is some cabbage, and that we will have to send 50 miles, much of it on a terrible rocky road. I think we can pull through until another harvest for breadstuff, with our corn and what flour we have on hand, but we shall be tight run for money to buy lots of material and things for Sarah's house. Of course, Sarah's house is for Aunt Ellen and Annie

as well as I and Sarah's family. We are all as the heart of one and live in peace and love, and that is the way all Saints should live.

I shall be pleased to hear when you get your addition to the house finished and you can be, all of you, more comfortable and have more room. I find my sheet is nearly full, and I have hardly commenced. I am very anxious to hear from Henry W. I want you all, I mean all my dear children, your mother and grandchildren, to live in peace and love and be united and be charitable one towards another and love one another, and God will hear and answer your prayers. Cultivate the spirit of humility, for God loves a meek and humble spirit. With love to all, in which Aunt Ellen and Annie unite. God bless you all. H. Lunt.<sup>21</sup>

The following letter written Friday, Oct. 25, was included with the previous letter and was intended for the entire family in Cedar City:

A neighbor that came up from Colonia Juarez last evening told me this morning that last Sunday afternoon Juarez was visited with a very heavy hail storm, hailstones the size of hens' eggs, doing an immense deal of damage--broke in and smashed three large bay windows in Bishop Bentley's fine house, damaged Lemuel Redd's new house to the amount of 200 dollars, smashed down fruit and shade trees cutting up apples that were on the trees and raised the river higher than it had been this year before. The milk cows came in the evening with their backs bleeding from the hailstones. Severe hailstorms have visited various sections of the country during the past week but, fortunately, we have escaped in this immediate vicinity; although, in Cave Valley only six miles distance, they had one as severe as at Juarez--it is pronounced Warris.

I am informed by good authority that the railroad running from El Paso to Casas Grandes is going to be extended to the river, Piedras Verde, on to the Sierra Madre Mountains on which we are located and will open up many valuable localities for new settlers. The hardest frost this fall was this morning when the thermometer registered only two degrees below freezing point. There has not been, as yet this fall, any signs of frost down in the valleys below.

You are at liberty to let anyone read this letter and the previous written sheet that accompanies it, especially the members of my family, and it might be of interest to President U. T. Jones and Counselors. I also hear of the good news of the First Presidency of the Church being again fully organized.

I had a pretty good night's rest last night and I feel exceedingly thankful and [the] like, blessing everybody. I say again to you all, my dear children and grandchildren, live humble and cultivate the spirit of prayer, especially your secret prayers, pay your tithing honestly and keep the Word of Wisdom, and you will be prepared for all and every trial in like and be prospered in the land, and you will never want for bread nor your children nor your children's children through all future generations to come. The lines of the Holy Priesthood will be tightened and the hoops be driven more close together for a righteous people to be prepared for the coming of our Lord and Redeemer.

The weekly mailman is expected this afternoon, and then we will get some glorious reading although I am unable to read myself on account of poor sight but, thanks to God, other kind and loving friends read for me. Again I conclude with much affectionate love to you all and all my old associates in Cedar, both brethren and sisters. Your brother and fellow laborer

in the Kingdom of God. Henry Lunt

The following letter was written by Henry Lunt near Christmas of 1901. It is the last letter on record that he wrote home to Cedar City. It was addressed to his wife, Mary Ann Wilson Lunt:

To my wife, Mary Ann, and all the children,

I am a very sick man and am suffering much pain and distress, but I am willing to abide the Lord's time and acknowledge His hand in all his providences, but I will be thankful when the change comes and my sufferings are at an end. These lines are for all the family and I would like you to send them up to Jemima and Roselia and from one to another till all know how I am. It is now twelve o'clock noon and I have not partaken of any food as I feel so very sick at the stomach. Please send the few lines that Aunt Ellen has written with these for all to read--Sister Chatterly, among the rest, so that she can inform the Pinto Creek folks. We are truly an afflicted family, and you are having your share in the probability of losing your eyesight. Thomas and Broughton wrote to Randle and William last winter but have never received any answer. I want some of you girls to write to Edgerton, Broughton, Parley and Edward. Accept your father's affectionate love, Henry Lunt.<sup>22</sup>

To my wife Mary Ann & all the  
Children

I am a very sick man and  
suffering much pain & distress  
but I am willing to abide the  
Lords time and acknowledge His

Hand in all His providences but  
I shall be thankful when the  
Change comes and my suffering  
are at an end. These lines are  
for all the family and I would  
like you to send them up to  
Jemima & Roselia and from one to  
another till all know how I am.  
It is now twelve o'clock noon and  
I have not partaken of any food  
as I feel so very sickly of the stomach.

Please send the few lines that Aunt  
Ellen has wrote with these for all  
to read, sister Chatterly among the  
rest so that she can inform the  
Pinto Creek folks. We are truly an

afflicted family and you are  
having your share in the probability  
of you losing your Eye sight

Thomas and Broughton wrote  
to Randle and Willie last

winter but have never received any  
answer I want some of you girls  
write to Egerton Broughton and  
Early + Edward  
Accept of your fathers  
affection & love  
Henry Lunt

Thomas went with Alonzo Farnsworth and his hired hands to Colonia Dublan, a round-trip consisting of 200 miles, to help with his freight teams. One of the reasons Thomas was asked to go was because he could speak fluent Spanish and could help in case they should meet the Gendarmes (line riders). The trip was uneventful and he wrote the following about his arrival home:

Father came out to meet me. When I asked him how he was, he broke down and cried, pointing to the cancer that was making fast inroads on him. Besides causing him agonizing pain, it was slowly, but surely, sapping out his vitality. Mother, Annie, was living with father across the alley from our log cabin. She was so naturally adapted to nursing, father refused to let anyone else touch his sore and she cared for him.

Following the holidays [the first week in January] George and I left on a long trip which took us two weeks from home. We drove early and late in order to get back home as soon as possible, knowing that father couldn't last long. On our way home, the road into town led past the cemetery and, noticing a new grave, we stopped our teams and walked over. There we read the inscription 'Henry Lunt' and Broughton,

who had written it, had also put the word 'Father' below. It had been only an hour since the folks had left the graveyard. Had they known we were so near they could have sent for us. Edgerton, knowing how far we had to travel, said it would be so far we couldn't possibly make it. Oscar was in Canonía, Sonora at the time, so none of mother's boys were present for the last rites. This saddened me to the point that I vowed I'd quit the freight [business] right there and then. But I had become so rutted in this hard and rough way of living that it was a long time before I could get going at anything else successfully.<sup>23</sup>

The obituary of Henry Lunt appeared in the Salt Lake City newspaper, *The Deseret News*, as follows:

Through the courtesy of Elder A. M. Musser, the *News* learns with regret of the demise of Elder Henry Lunt, an old and respected worker in the cause of Zion. He is well known in almost every part of Utah, has labored faithfully in the mission field at home and abroad, was prominent in the settlement of Iron County, and has resided for some time among our people in Old Mexico. The failure of his eyesight some years ago materially hindered his usefulness, but he was always cheerful and hopeful and recovered to some extent from his affliction. He lived to a good old age and is now relieved from the sufferings of his latest years when he was afflicted with cancer. He has gone to his rest, and his numerous friends, while experiencing sorrow at his departure, will be glad that he has finished his work with honor and that his pains and afflictions are now no more. Peace be to his remains, consolation to his bereaved family!

In Cedar City the following obituary, entitled "Another Veteran

Gone," was written in the *Iron County Record*:

#### Henry Lunt, Patriarch, Dies at His Home in Mexico

A letter has been received in this city containing the sad announcement of the death of Patriarch Henry Lunt who passed away at his home in Mexico on the 22nd of January 1902. His death was brought on by a cancer on his right cheek from which he had been an intense sufferer for several months. He was a good and honorable man and near to the hearts of those who knew him. His death, therefore, has saddened the community in which he lived, although the sorrow is mitigated by reason of the fact that he was released from his terrible suffering.

Henry Lunt was born in Mickley Hall, Cheshire, England, on July 20, 1824, being, therefore, in his 77th year. He became a member of the Church of Jesus Christ of Latter-Day Saints in 1849, at Birmingham, England, and on January 10, 1850 he emigrated to Utah. It seemed to have been his fate to be a pioneer, for in September of the year of his arrival in Salt Lake he was called to go to Parowan, Iron County, in company with Apostle George A. Smith. In October he was directed by Apostle Smith to take a company of men to Cedar City and assume charge of the settlement there. He was made a Counselor to President J. C. L. Smith of the Parowan Stake [Iron County Stake] in 1852 and in 1854 was called on a mission to England. As a missionary he was faithful and sincere and his diligent labors were crowned with success. He returned home in 1857 in charge of a company of Danish Saints. He acted as Bishop of the Cedar Ward for some time when he was made a Patriarch under the hands of President Young. Soon afterwards he was made counselor in the Presidency of the Parowan Stake and, subsequently, Bishop again.

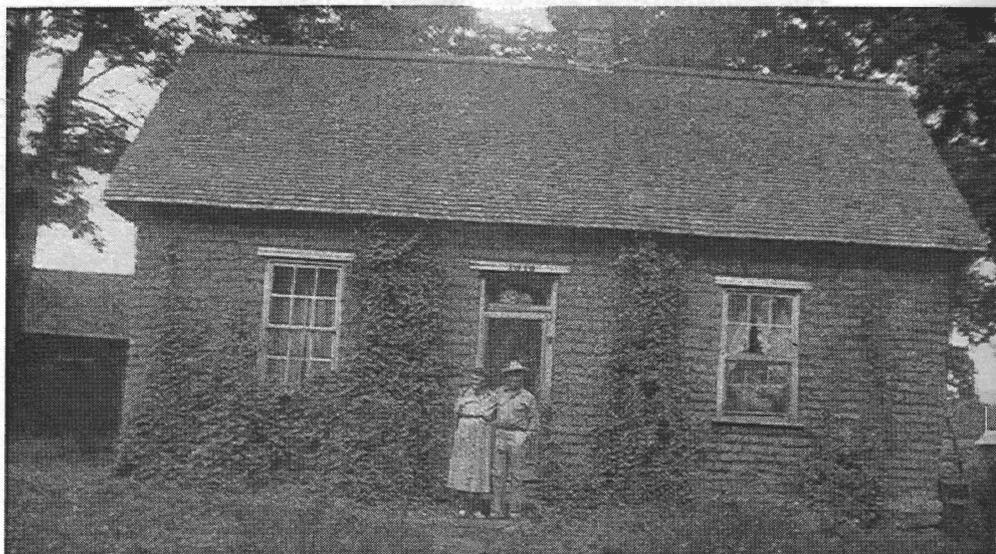
In 1886 he went to England, taking his wife with him, but was only gone eight months.

With the idea that Mexico offered more advantages for him and his family, he broke up his home in Cedar City and started by team for the land of the Montezumas. After a long and wearisome journey through Arizona and New Mexico, he arrived at Colonia Pacheco, Chihuahua, Mexico on January 29, 1890. There he built him a home and remained the rest of his life.

Henry Lunt was a strong and intelligent man, true to his friends and charitable to his enemies, of which he had very few, indeed. Though he suffered greatly during the last few years of his life, he was patient, even cheerful, throughout it all and never permitted his affliction to become the burden of his theme. He was the type that made this new commonwealth strong and substantial, and he goes down into his grave full of years and virtues and his memory will always be esteemed in the midst of his people.

1. Broughton Lunt, "Sarah Ann Lunt History," Written 1946, From Sarah L. McGuire History File, Silver City, New Mexico, p. 7.
2. Heaton Lunt, "Heaton Lunt Tapes," Recorded in 1967, From Carol Hill History files, Lemon Grove, California.
3. Matthias F. Cowley, *Wilford Woodruff*, (Salt Lake City, Utah: Bookcraft, 1964), p. 591.
4. "Annette Webster History File," April 20, 1896, from Francis Betenson, Cedar City, Utah.
5. Henry Lunt, *Life of Henry Lunt*, (Cedar City, Utah: Kent and Laurel Hulet, 1970), Entry for October 27, 1896.
6. Heaton Lunt, *op. cit.*
7. Broughton Lunt, *op. cit.*, p. 7.
8. Parley Lunt, "Life Story of Parley L. Lunt," From Sylvia L. Heywood, Phoenix, Arizona, p. 3.
9. Henry Lunt, "Lunt History File, June 2, 1898" York F. Jones, Cedar City, Utah.
10. Owen, Lunt, "Life History of Owen Lunt," From Mary Lunt Nicholes, LaPuenta, California, p. 4.

11. Parley Lunt, *op. cit.*, p. 4.
12. Heaton Lunt, *op. cit.*, p. 13.
13. Broughton Lunt, *op. cit.*, p. 9.
14. George Teasdale, "Copy of Handwritten letter on First Presidency Stationery dated Dec. 27, 1899," From: York Jones History File, Cedar City, Utah.
15. Henry Lunt, Letter dated Jan 11, 1900 to Florence Lunt, daughter, From Francis Betenson History File given by Annette Betenson, Cedar City, Utah.
16. Thomas A. Lunt, *Life of Thomas Amos Lunt*, (1941) From Zina Rigby, Cedar City, Utah, p. 56.
17. Henry Lunt, from Francis Betenson, *op. cit.*, March 23, 1900.
18. Original Letter, From: York and Evelyn Jones Lunt File, Cedar City, Utah.
19. York and Evelyn Jones, *Lehi W. Jones*, (Salt Lake City, Utah: Woodruff Printing Co. 1972), p. 139.
20. Thomas A. Lunt, *op. cit.*, p.65.
21. Henry Lunt from Kent and Laurel Lunt Hulet, *op. cit.*, Oct. 23, 1901.
22. *Ibid.*, December 1901.
23. Thomas A. Lunt, *op. cit.*, p. 68.

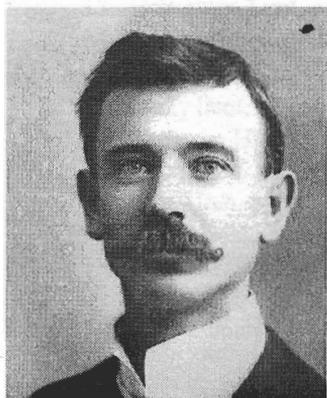


### HOME of HEATON and CHLOE LUNT

Built in 1911 next to Sarah's home. Heaton and Chloe are standing in front. Sarah, Clarence and Alma lived here when they went back to Corrales in 1918 ( Photo from Sara L. McGuire).



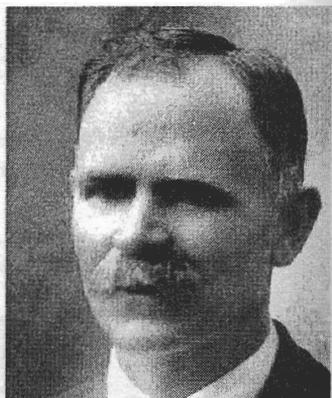
**Family of Mary Ann Wilson and Henry Lunt**



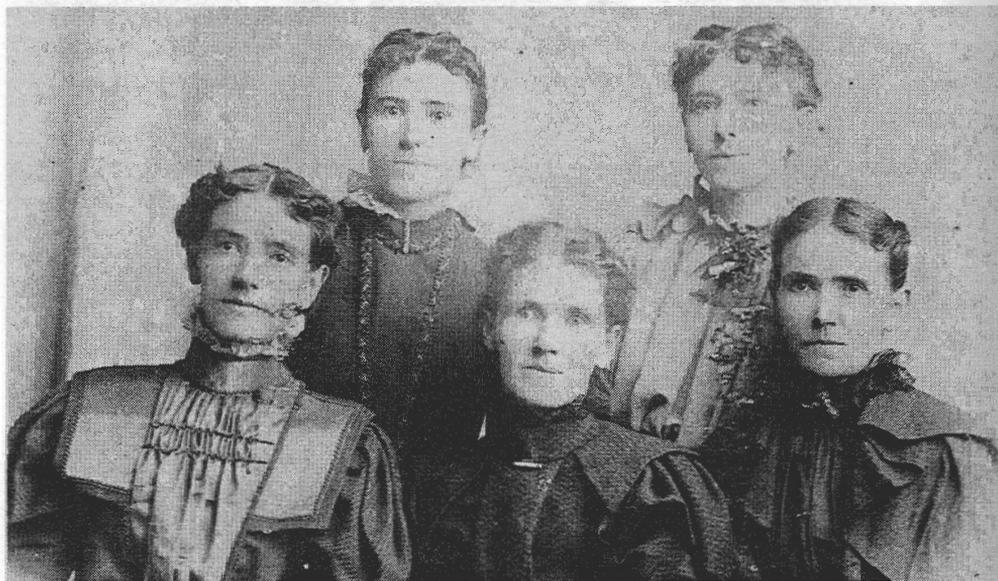
**William W.**  
Born July 18, 1867



**Henry W.**  
Born Jan 25, 1863

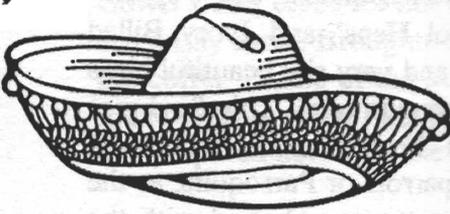


**Randle W.**  
Born Nov 8, 1864



**Back: Violet Wilson Urie      Alice Maude Matheson**  
Born Aug 10, 1873      Born Dec 18, 1875

**Front: Florence Wester      Ellen Eva Jones      Martha Henrietta Jones**  
Born Jan 20, 1870      Born Feb 7, 1861      Born Nov 12, 1858



## CHAPTER XXVIII

### THE EXODUS FROM MEXICO 1902 - 1912

**S**arah's large home at Corrales was finished in the spring of 1902 and was the nicest home in the area. The railroad had been completed into Dublan and as far south as Terrasez. This opened a way into the Sierra Madre Mountains, one of the best hunting grounds in North America. The railroad owners advertised the location which brought in hunters from far and wide, in search of a variety of game, both small and large. Sarah's ranch was close to this almost untouched area, and she was able to take advantage by entertaining visitors in what became known as the "Lunt Hotel." She seemed at home conversing with outsiders no matter what their station in life. Broughton wrote the following:

Our ranch, being the jumping off place into the unknown wilderness and the only place where people could get hotel accommodations, brought many people of high rank to our home. Included among them was Theodore Roosevelt, Dr. Smith who accompanied him on his African hunt, German barons, and English dukes and lords. At one time William Green, the great Cananea Copper Company owner, brought many of the nation's great men to the area, including some

twenty-seven senators. They all stayed overnight at the Lunt House.

Deer and wild turkey were abundant, also a species of quail known as 'Fool Hens' and Ivory Billed Woodpeckers, very rare and very shy beautiful birds weighing two or three pounds each. This fowl was known to the natives as 'Pinto Real.' There were literally millions of wild parrots or Parroquits, as the natives called them. The streams abound with the Rainbow Trout. Also, there was the larger game--both the Black and Silvertip Bear (known north in the Rocky Mountains as the Grizzly), Mountain Lions (commonly called Puma), the Jaguar or Mountain Leopard, Timber Wolf, Coyote, Red and Grey Fox, Wildcat, Lynx, Raccoon, Red and Grey Tree Squirrels, the wild boar of Havalina, wild cattle and also many other types of game. This brought many people from all over the United States and Europe into Mexico to hunt. As Corrales and the Lunt house were on the route and the place where they outfitted and quit the wagon road, mounted their studs and packed their mules, my brother George had taken up the job as a guide for the trappers and hunters. He became the most famous guide of his day in Mexico, having trapped as many as seven bears in one week.

After Henry died, Aunt Ellen and Annie, Henry's other wives, moved to the new home in Corrales. At the time of his death they were still living in their little log homes in Pacheco. The family had intended to move Henry to Corrales but the house wasn't finished in time. Ellen was given the downstairs bedroom because of the extra care she needed due to her health problems. Thomas Lunt wrote the following about Ellen:

Aunt Ellen's passing occurred on May 18, 1903. This was more of a relief than a shock to the family for

she had been in a coma for months prior to her death. Aunt Sarah had watched her at night and mother [Ann Gower Lunt] cared for her during the day. When the end finally came, Broughton got some help in making the coffin. Some of the other boys looked after the grave digging while I got a bunch of singers together and prepared music for the funeral.

The cemetery was located among the pine trees near the little town of Pacheco, and Ellen was buried by the side of Henry. Sarah and her family continued to build up their ranch and became quite prosperous. She traded her steer calves for heifers and, in that way, soon acquired a good herd of cattle. Heaton said they were running close to 600 head. Sarah's policy was not what you make but what you save that counts. Sarah hired her boys out to work on other farms and at odd jobs. She always encouraged them to work by the month, not the day, and they brought their earnings home. Broughton wrote:

Mother [Sarah] was a great lover of the soil and nothing would induce her to sell the land once in her possession. Her advice to her sons when hiring us out was, 'always do what you can to help the man.' She used to say, 'if you can't work for a dollar, work for 50 cents, but don't idle your time away.' One of her old sayings was, 'It doesn't hurt to pinch when I don't have to, but it sure hurts when I have to.' She wore the same dress for best nearly all her life, a red dress trimmed with black velvet. We boys would sometimes get her a piece of cloth to make a new one but she would say, 'I'm going to give it to so and so.' When we would argue the case, she would say, 'No boys, I can't do it, my dress is still good.' Mother gave me the layette she used for her eight babies and I blessed my first baby [Kenneth Lunt, born 1909] in the same dress that we all had used--a long dress that reached the floor while holding a baby in your arms and a pair

of red shoes trimmed in black with tassels on them.

Mother and Sister Laura Ann Hardy Mecham were the first to conduct the Primary in Pacheco. Sister Mecham was President and mother, First Counselor. They both were very industrious, and Sister Mecham is the only woman I ever thought was Mother's equal when it came to doing things. They both took their knitting to Primary and never spent an idle moment. They were both women with very fixed ideas and habits. On certain days, certain things were done. For instance, Monday was wash day, ironing on Tuesday, patching and mending on Friday and the house cleaning on Saturday. Everybody took their bath before going to bed Saturday night and got up early on Sunday so we could get the chores done and get to Sunday School on time. I never remember of her going to Sunday School, but she always attended the Sacrament Meeting and the Fast Day meetings. She never missed bearing her testimony when the opportunity afforded itself. Things never got so bad but what she could thank the Lord they were no worse. When she sent the boys out to the field she would always say, 'Now, boys, when you get the seed planted kneel in some secret spot and ask the Lord to bless it that it may come forth and yield of its kind.' When it was tough for boys our age, she never said, 'You can't do it,' but said, 'Do your best and ask the Lord to help you.' She knew no fear when she thought she was right.

Laura Ann Mecham was the first Relief Society President in Pacheco and after she moved away Sarah replaced her in this capacity. Sarah held the position of Relief Society President until 1912. Broughton wrote that many of the strong stalwart men in that area died due to exposure, overwork and lack of sufficient and proper food. They left large families for their wives to support. He claimed

that the Lunts usually had more than anyone else in town. They always had a garden because they had a stream of water to use for irrigation running through their property. There was very little water in Pacheco during the dry months, but the Lunts still seemed to raise enough produce to take care of their own needs and still have some left over to sell or give to the poor. Broughton wrote:

While in Corrales a poor man from Oklahoma came to work on the sawmill. His wife died and a log fell on his leg and it had to be taken off. He was very poor so mother [Sarah] took two of his girls to help him out, thinking they would be a help to her--one was 11 and the other 13. They proved to be very spoiled and were a great trial to her but she put up with them until they married at a very young age. Another neighbor died leaving two large families who were having a hard time, and mother took two of their girls who proved to be a great help to her. They were Anena Martha and May Jensen. Both married well and reared large families.

One morning in August 1903, a poor Mexican boy by the name of Francisco Guciago was found near our place crying, holding a small pony. The day before, in trying to cross the San Miguel River, he lost his saddle and what few belongings he had. He was sent to us for work. We hired him and he proved to be a very good boy [they named him Frank Lunt]. He wanted to join the church and make his home with us and was treated as one of the family. He seemed to think as much of Mother as her own boys and she treated him as her own child. He remained with us until we came to El Paso where he got married and stayed. He became an excellent mechanic and worked for the Southwestern Railroad.

According to Heaton, the Mexican boy was fifteen years old, the

same age as he was and sometimes people thought they were twins. Heaton was very dark-complexioned and Frank was quite light for a Mexican. At first, Frank worked for fifty cents a day, but eventually worked for room and board and went to school to learn English. He claimed that the Indians had killed his father. Frank's mother went to live with his uncles who were very mean to him, so he ran away. His family lived in a place called Manaquita which was quite a distance from Corrales.

In the fall of 1906, Sarah Ann Lunt, along with two of her boys, Frank (the Mexican boy) and Clarence who was ten years old, made a trip to the "Valley" to get fruit, sugar and other staples. On the way home they were caught in a rain storm in the canyon. The wagon became stuck in the mud and, after great effort, they still were unable to get it out. Frank took one of the horses and rode on home to get another team of horses. Alma returned with him and they were able to move the wagon on up the canyon to the bend of the road where they took refuge from the rain in an abandoned cabin which had been built by the Pierces. That night Sarah dreamed that a flood came down the canyon and caved the road in right where the wagon stood. The next morning she insisted that the boys move the wagon. This was no simple task because it was still raining and the road was very muddy and slick. The horses had to be coaxed and the wagon had to be completely unloaded, but Sarah was adamant in her feelings. Parley arrived with a third team and, by working for what seemed like hours, they were able to move the wagon to where they could tie the tongue to a large oak tree. They were compelled to stay there until the storm subsided. The next morning Sarah sent Alma and Clarence up to have a look at the wagon while breakfast was being prepared. They found that the road had been completely washed out and only a huge hole remained where the wagon had stood before they moved it.

Several days later it stopped raining, and the job of getting to "the top" began. The load was transferred back onto the wagon and they were able to slowly make their way home. It took about eight days to travel just 37 miles, but they were very grateful to have the wagon and the load, both of which were very precious to them.<sup>1</sup>

Annie's daughter, Ellen Lunt Guymon, was still living in Pacheco.

After Ellen's fourth child was born, April 9, 1909, her husband left her. In order to comply with the "Manifesto," he apparently took his first wife and went back to the "States." Fern Guymon Bauer, a daughter, wrote the following:

When Violet was three weeks old our father left my mother and went to Arizona and we never saw him again. After he left us, Grandmother [Ann Gower Lunt] came to live with us in Pacheco. She had been living with Grandpa Lunt's fourth wife, Sarah Lunt and her boys, about two miles from Pacheco, where they had a dairy and a large farm. Grandma Annie would take care of us children while mother went out to work to earn a living for her family.

With the help of her children, Henry Lunt's second wife, Mary Ann Wilson Lunt, who stayed in Cedar City when Henry and the other three wives moved to Mexico, continued to run the Lunt Hotel until she died April 6, 1910. Her biography, along with her obituary, was published in the *Iron County Record* on April 15, 1910. The following is part of the article which was written by a friend, J. P. Mackelprang:

Sister Mary Ann Wilson Lunt, whose death occurred on the 6th of this month, was born January 19, 1834 in Carlisle, Cumberland, England. She married Henry Lunt soon after her arrival in Salt Lake City the fall of 1857. She became the mother of eight children, three sons and five daughters, all of whom survive her with the exception of her daughter, Florence, whose death last December 14 cast a gloom of sorrow which Sister Lunt seemed unable to overcome. Her sons and daughters are all honored residents and good members of the faith of their parents in this community. She was the grandmother of 61 grandchildren, fifty-one now living, and great-

grandmother of eight children, seven now living. Her first deep sorrow was in the death of her husband several years ago in Mexico, but she was surrounded by a devoted family and her life has been full of good works, not only in the home but in other capacities.

From the year 1875 to 1879 Sister Lunt was a counselor to the president of our Relief Society. In 1879 the first Stake organization was effected by Bishop W. H. Dame of Parowan. [Mary Ann was Counselor to Ellen in that organization for twelve years and, when Ellen went to Mexico, Mary Ann took her place] For nine years the position of President of the Stake Relief Society was held and the duties faithfully performed by her. In the year 1900 she was honorably released by the presiding authorities. Thus, during 25 years, her time was more or less devoted to the establishment and improvement of the Relief Societies in the different parts of the Stake. Her counsel and advice were always words of wisdom, at all times encouraging mothers to instill into the hearts of their children love for the principles of truth and virtue and obedience to their parents. For some time past her presence in our meetings had been limited on account of her health, but when she was able to attend she was welcomed for we all loved to hear her talk. Her heart and soul were in the advancement of the work of God. Her example was one we all might do well to follow, both in the home and abroad.

Maude and her husband, Daniel Matheson, and their six children had lived with Maude's mother, Mary Ann, for some time before she died in 1910. Two of the children were eleven-year-old twin daughters, and their youngest child was two years old. More than twenty years later in 1932, Ianthe, one of the twins, wrote the following about her grandmother, Mary Ann Lunt:

Although she died when I was but eleven years old, her sweet and noble influence has permeated my life. Any child should be considered fortunate, indeed, who has had the privilege of close association with a grandmother of such sweet character. There were five of us in the family and she cared for each of us in turn. Her room had a private entrance and whichever one of us happened to be sick with measles, whooping cough, or what happened to be going the rounds at the time, would be taken into her room away from the others. She would isolate herself with the sick one and make the period of isolation a very pleasant experience indeed, with songs, stories and games of which she seemed to have an unlimited supply.

She was an extensive reader and was delighted to read of current events. In reading about the 'horseless carriage' I remember she said, 'Wouldn't that be fine for the Relief Society sisters to have, then we wouldn't have to depend on one of the men to hitch up the team.' I well remember her delight over the electric lights and her keen interest in the first motion pictures. As her eyesight failed, Violet, my twin sister, and I took turns reading to her. When we came to a word we had to spell out to her, it was a puzzle to us how she could tell us what it was before we had finished spelling it. In her home she was queenly, gentle and beloved by her children who were happy to give her every attention in her declining years.

The following is Mary Ann's "Will" which was handwritten by her and entitled "Disposition of the Stocks and Property":

My wishes with regard to the distribution of my interests in the Mercantile and Livestock Company to be equally divided between my three sons, a third to each. In the Co-op to be, one-half to Henrietta and

one-half to Eva. In the Sheep Association, one-half to Florence, one-half to Violet. In the Equitable to Maude individually.

With regard to the furniture, I desire it to be divided between my eight children as the three boys think best, but want Maude to have the feather bed and mattress. The bedding, clothing, trunk with contents, dishes and all other extras to be divided among the five girls as they can best agree between themselves.

My home I have deeded to Maude, which is her just due, and I hope it will meet with the approval of the rest of my children. Now Maude, if you are in a financial condition any time to let your four sisters have a reasonable sum, also Jed to have fifty dollars on work done I will be glad. I would not like you to sell the place, we took such pleasure in building our home. It is very dear to me and would not like it to go into the hands of strangers.

Having done what I think best for my children, I hope you will all be satisfied, for I would grieve over any contention. Would like all to be united and meet in family reunions yearly. As my birthday occurs in cold weather, I would suggest the 7th of October, the anniversary of your father's and my marriage, thereby doing honor to us both. My best wishes for your future welfare and happiness. Affectionately, Mother.

Mary Ann's will was obviously written before Florence died. Florence was only 39 when she had an accident while milking the family cow and the cow kicked her in the stomach. She lived for a while after this, but never got over it. It was very traumatic for her husband and family as well as her mother. She left six children, the youngest of which was only two years old. Florence was married to Herbert W. Webster on March 24, 1891, and she died December 14, 1909 in Cedar City, Utah.<sup>2</sup>



FLORENCE W. LUNT

January 20, 1870 - December 14, 1909

All of Mary Ann's eight children became well known in Cedar City and were prominent citizens. Henrietta, the oldest of the children married Lehi W. Jones. They were the parents of nine children. Lehi was a Bishop of the L.D.S. Church, the bank President, and a prominent livestockman. The second child, Ellen Eva, married Thomas Jedediah Jones, a brother to Lehi, and they parented ten children. "Jed" served one term in the Utah State Legislature. Jed and Lehi Jones were both Mayors of Cedar City. Henry Whittaker Lunt, the oldest of Henry and Mary Ann's boys, served as a Bishop of the Cedar City Ward and, in 1896, was Mayor of Cedar City. He was a State Senator in 1911 and served as State Road Commissioner for four years. He also served an L.D.S. mission to Great Britain. He married Roselia Grace Hunter and they had ten children.

Mary Ann's fourth child, Randle Wilson Lunt married Catherine Jeanette Gibson and they had eight children. At the age of nineteen he became a stage coach driver on the Milford-St George run and later became a farmer and livestockman. His first wife died four days after delivering stillborn premature twins while she was at their mountain ranch on July 24, 1906. Randle remarried two years later to Nancy Ada Chatterley Pendleton and they parented two children. The fifth child born to Mary Ann, William Wilson Lunt, married Rosanna Naegle and they became the parents of seven children. He was a professional carpenter, a livestockman and dairyman. After serving an L.D.S. Mission in California he worked as a carpenter on the construction of "Old Main," the first building for the new college in Cedar City. Eva's husband, Jed, also worked on this building.

Florence, the sixth child of Mary Ann, died at age 39. The next child, Violet Wilson Lunt, married John Urie. They were never blessed with any children. She was a journalist and typesetter for the local newspaper and he was a local historian. The Lunts all had nice singing voices and Florence and her brothers and sisters performed at church and civic affairs on many occasions. The eighth and last child born to Mary Ann and Henry Lunt was Alice Maude Lunt who married Daniel Enoch Matheson. They were the parents of nine children. Maude's husband was a farmer and livestockman, as were a good percentage of the men at that time.

Meanwhile the Lunts in Mexico were subjected to many problems because of the political problems in that country. In Mexico, the year of 1910 was an eventful one in which there was much political unrest. General Porfirio Diaz, President of Mexico, had ruled the country as dictator since 1876. Diaz had complete power over Mexico and its people for 35 years. He built up Mexican credit and drew investments from other countries. During this time railroads were built, oil wells drilled, and foreign investors were welcomed. The people, however, were as poor as ever. The friends of Diaz and government officials got rich dishonestly and profits went to other countries. At that time it was estimated that 85 per cent of the land in Mexico had passed into the hands of one per cent of the people. There was bitterness among the poor people and rebellion began to seethe beneath the surface. On

November 20, 1910, the Rebels, headed by Francisco I. Madero and his followers, openly displayed contention against the government which was the beginning of the Revolution. In 1911, this opposition to the president broke into open revolt. This led shortly to the final overthrow of Diaz and he left Mexico and spent his final years in France. During this time a bloody civil war was fought in Mexico. The people were determined to have a fair share of their own wealth and to make it possible for democracy to grow in their country. When the march of Madero became obviously successful and Porfirio Diaz capitulated, his flight from the country was a sad end to the regime of the aged President. It was also sad for the Mormon colonists who had enjoyed his good will and protection ever since their entry into Mexico. As proof of their gratitude, they named their first colony, Colonia Diaz, in his honor .

Northern Chihuahua was an ideal place to stage a revolution as it was far from Distrito Federal (Mexico City), and was crossed by the only north-south railroad in the nation. Control of this railroad almost assured control of Chihuahua. It was not surprising that the first noteworthy act of violence of these revolutionists took place there on December 24, 1910, when they burned the railroad bridges north of Chihuahua City as the rebels marched to pledge allegiance to Madero. Because of this situation, the Mormon colonists were in a vulnerable position. The Mormon colonies of Guadalupe and Dublan were only three and five miles respectively southeast of Casas Grandes, with Colonia Juarez some ten or twelve miles west sitting in the foreground of the mountain colonies of Pacheco, Garcia and Chuichupa, while Colonia Diaz fringed the district some seventy-five miles north. In Sonora, Morelos was the only colony left since her sister Colony, Oaxaca, had been destroyed by a flood.

The Mormon settlers were politically responsible to the Distrito and any difficulty had to be settled in courts presided over by Mexican officials at Casas Grandes, the municipal center. As the revolution progressed, it was difficult for everyone, because the authority there oscillated between the Federal and Revolutionary factions. Even groups of soldiers foraging the vicinity were sometimes confused as to which party they belonged. Most of the trouble for the colonists

stemmed from the fact that an army, when mobilized, needs food, transportation, guns and ammunition. Also, some of the officers misused their positions, especially when they had been drinking. Riots occurred at Mexico City where the American flag was trampled, and the feelings spread. "Banditos" were reported to be stalking the country and threatening to kill all "Gringo" ranchers.

The Church authorities in Salt Lake City, concerned over the safety of the colonists during this ominous revolutionary movement, sent Anthony W. Ivins, their former Stake President, to inspect the situation and to advise the Mormon settlers. At the Stake Conference held in Colonia Juarez (the largest colony), December 17 and 18, 1910, Elder Ivins strongly advised neutrality in the attitude of the Saints toward the political disturbances. "Take no part with either side," he admonished, "but judiciously seek for the protection of each faction as it comes into power. There will be demands. Accede to them in reason and deny with wisdom. Be humble, live your religion, pray for the spirit of the Lord to direct your leaders, and you will be prepared for whatever comes." Those who attended conference gained a renewed confidence in their own Stake President, Junius Romney, and carried this message back to their homes. This confidence was often tested during the revolutionary activities that followed.

Madero and his followers attacked the city of Ciudad Juarez which was directly across the Rio Grande River from El Paso, Texas. The city was seized on May 10, 1910 and was established as the provisional capitol of the revolutionists. There were no international incidents because of this but it opened the way to legally import guns and ammunition and placed funds from Ciudad Juarez banks at Madero's disposal. Other border towns practically opened their doors for occupation and Madero became very popular with the people of Mexico. With the success of the revolution assured, he was elected president October 15, 1911, but his presidency was brief. Besides making some political errors, Madero was harassed by the populace who were clamoring for the distribution of lands. Diaz supporters and wealthy hacendados blocked his measures in their efforts to preserve their affluent society. Even Madero's general, Paxcual Orozco, not receiving appointments to enviable political positions, staged a

counter revolution. Orozco chose a red-flag emblem, designated his followers as "Red Flaggers," and went to northern Chihuahua to get recruits. He merged forces with another malcontent, Emilio Vazquez Gomez and later the title, Red Flaggers, grew to designate all northern revolutionists or "Liberales," even after the generals were replaced by Jose Inez Salazar. The rebel leaders made drastic demands upon the Mormons, and Stake President Junius Romney felt that he needed to seek protection for the colonists. At an interview with these leaders at Casas Grandes, Salazar assured President Romney that as long as the colonists remained neutral they would be unmolested and they issued a letter to each colony promising this. The ink on the order was scarcely dry when the "Red Flaggers" staged simultaneous raids on several of the colonies.<sup>3</sup>

The position of neutrality became increasingly difficult for the colonists to maintain since the entire district was under military rule and the authority oscillated from faction to faction as the armies were continually around and in the colonies. Under these conditions the Mexican citizenry also took liberty to make frequent stealing expeditions within Mormon territory. The colonies were now in the possession of the rebel forces whose leaders were swearing vengeance against the colonists because the United States had established an embargo against Mexico.

The revolution was going on in different parts of Mexico but the mountain colonies were so far removed from it that, at first, they didn't pay much attention to what was going on. They didn't hear about many of the things that were taking place because of the lack of communication facilities. Heaton married Chloe Haws in 1910 and started to build a home adjacent to Sarah's at Corrales. To add to the troubles of the colonists, in 1910 and 1911 many of the people in Corrales contracted typhoid. Heaton's wife, Chloe and her mother got the disease. They found that the wells were contaminated by refuse left by campers. The doctor from Casas Grandes told them to put "slack lime" in each well. This eventually put an end to the typhoid epidemic.<sup>4</sup>

About this same time, 1911, Heaton recalled that a group of thirty soldiers came to their home and demanded to be fed. Sarah and

Heaton's wife were ordered to fix a meal for them. They also demanded that Heaton haul a load of corn from the barn down to the house to feed their horses. It was fortunate, at the time, that they had a good supply of food on hand so the women fixed ham and eggs and beans and all the trimmings. Their dining room was large enough to hold all of the men at once. They stayed outside until Sarah gave the signal and then marched into the room with big Mauser guns and six-shooters, as well as the cartridges that went with the guns. They leaned the rifles against the walls around the room. None of them spoke English so Heaton had to translate for them. He related:

They ate like a bunch of starved wolves and never offered to pay a dime for all this. It all went for their war and revolution. Of course, all those things helped to keep us stewed up all that summer. I was more nervous for a young feller, trying to keep our ranch going and them from taking our horses and cattle and all, but at that time the war hadn't gotten so bad that they were bothering us much, except for food and guns and our good saddles and a good horse. But horses weren't much of a problem for them because they could gather them up pretty fast off most of the Mexican ranches. But, anyway, it made a worry to us to have these things coming on. It wouldn't be but a few weeks apart when we'd get rid of one outfit [of soldiers] and another would come. That went on for quite some time, but we stayed there. The next summer of 1912, the war finally got so bad that we moved all of our womenfolks out.<sup>5</sup>

Thomas married Etta Johnson Dec. 15, 1905 and moved to Diaz where he worked as a carpenter at odd jobs and helped build a home for Etta's parents. He was a gifted musician and was offered a job teaching music in the school at Diaz. In order to become better prepared for this position, he and his family moved to Juarez where he attended school at the Academy during the winter of 1911-12. They

returned to Pacheco in the spring of 1912 and Thomas decided to stay there and work for his brothers, Heaton and Edgerton. Heaton's house had been roughed in and Thomas helped complete it. However, when the time came to return to Diaz, the anti-American feeling among the Mexicans had reached such perilous proportions that it was unsafe to return. With the help of Annie and Thomas, Etta wrote the following:

Robbing bands of rebels invaded the country. This did not exclude the American Colonies, and it became so bad it was not safe to travel about the country. They would come in big armies, armed with guns and knives, and take whatever they wanted of food and horses, or clothing and guns. As the government would not give them guns and ammunition, they demanded them from our people saying they would get them regardless of anything. Rather than cause bloodshed or war, the Mormon colonists decided to leave the country for the United States as they had been counseled by the President of the Church.

During this time we were up in the little town of Pacheco where Grandmother Lunt (Annie Gower Lunt) lived. And, while there, word came that no man was to travel with women and children as the Mexicans were acting so ugly. So we stayed there to look after Grandmother and her widowed daughter, Ellen, and her four children. We lived in fear and unrest during the summer of 1912. On the 24th of July 1912, everyone was downhearted and restless so the bishop planned a celebration for the people. The Mexican flag was raised, as we had always done, to show our loyalty to the government under which we lived. There was to have been a program at the Church and public square in the afternoon. Ellen Guymon and I (Etta Lunt) stayed home to get dinner. We were out in the garden when we noticed

something on the side of the mountain that moved. On closer observation, we could see that it was an army of soldiers winding down the mountain trail. I ran to the meeting house to give warning. The Bishop, Brother Earnest Steiner, told all the women and children to go home and stay inside their houses out of sight. As I rushed back with my little boy, Alvin (age 3) and Ellen's three little girls--Anita, Fern and Inez, the Rebels were just entering town. They marched past Ellen's house. The two little children that had stayed home were outside and we were fearful they would attract attention, but they were not molested, to our great relief. We counted 92 soldiers that passed the house.

As the band of Rebels got down to where the flag was, they were surly and ugly. The captain, Blast by name, demanded to know why the flag was up. Tom Lunt explained we had raised the Mexican flag and that we were loyal and neutral to the government. The captain said that the flag was all right if we put their (the Rebel) flag up beside it. There was great suspense in the air as there were two separate armies surrounding the little town, and each army saw the flag and thought the opposite army had come in and was in possession of the town. We nearly had a massacre just because of a little innocent celebration. Blast, the captain, was a Mexican boy that had lived and worked at Aunt Sarah Lunt's place and understood that the Mormons meant no harm.<sup>6</sup>

On that same day, July 24, 1912, Edward Lunt, age 27, who had been married about a year, was in Colonia Pacheco at the Mercantile Store, which was owned by George A. Johnson, when a force of soldiers under General Salazar, about 150 in number, rode up to the store fully armed, dismounted and looted the store. Edward returned to his home in Cave Valley six miles from Pacheco the same day

where he met two officers of insurrectionary forces with about 35 men each. They had a signed order from General Salazar to seize all horses, guns and ammunition from the Americans residing at that place. One of the officers, Marrufo by name, overstepped this order and took, in addition to horses and ammunition, a girl's saddle, a Navajo blanket and clothes. Justifying himself for so doing, he said Mexico was for Mexicans and it would be a matter of only a few days when the "Gringos" would be driven from the country. Lunt told Marrufo that it looked like he was nothing but a woman for taking a side saddle, at which the officer became enraged. He jerked out his gun and was going to shoot Edward when the other Mexican officer, Gonzalez, an acquaintance and friend of the Lunts, quickly threw his own cocked gun in Marrufo's stomach. This act saved Lunt's life.<sup>7</sup> The incident on the 24th of July happened on a Wednesday. Etta's account continues:

The next Sunday, while we were leaving Church, Ernest Rowley came running up to the meeting house. His horse was covered with lather as he had hurried to bring word that we were to leave Tuesday morning at daylight. He said that all the other colonists had gone out across the line already, and we and one other colony were the only ones left. There we were up in the top of the mountains, a handful of people in a small settlement, and no other way of getting word anywhere. We had been waiting for we knew not what, and now we were to attempt an escape.

Early in the morning of July 28, 1912, after an all night ride from Colonia Juarez, Levi S. Tenney entered the sleeping town of Colonia Diaz bearing news from Stake President Junius Romney, in a letter to Bishop Ernest Romney, that the colonists were in great danger. Rebels were demanding that all the guns and ammunition held by the Mormons be delivered to them, and they were supporting the demand with ruthless force. Every man realized the danger the town would be in if left unarmed and at the mercy of marauding rebels. The women

and children from the upper colonies were being evacuated to El Paso and the Diaz people were advised to flee immediately across the border. Before they left they could hear gunfire in the distance. Hans Larsen, a colonist, wrote: "We turned our livestock out to run wild or be slaughtered. Our granaries were filled with wheat, oats and barley. Two crops of hay had been gathered and baled and our potatoes were ready to dig. Our cellars were filled with bottled fruit."<sup>8</sup>

The rebel general, Jose Inez Salazar who was stationed at Casas Grandes, pledged a safe delivery across the international line to all the women and children providing the colonists delivered their guns and ammunition according to his orders. He had a train of flat cars run down to Dublan mounted with a cannon, while a reckless bunch of horsemen paraded the streets yelling threats and making a show of their guns. According to plans formulated by the colonists, themselves, one man was allowed to accompany the women and children as guide to each ten families. The other men deemed it necessary to remain at home to protect their property. Thomas wrote in his history that it was fortunate that his family was in Pacheco when the orders came to evacuate because Annie had been an invalid for many years and Thomas was able to care for her. Thomas wrote: "She had thought it impossible, long since, for her to ride in any kind of a vehicle, but she walked the plank into the wagon and even urged me to drive faster that day as we were descending the mountain."

Dublan was the central place where the guns were being deposited and while they were being collected, the rebels were looting the homes of the colonists. Simultaneous with the departure of the women and children from the colonies of Juarez and Dublan, the families of the colonists living in the mountain settlements, Pacheco, Garcia and Chuichupa were deserting their homes and fleeing for safety. Etta Lunt wrote the following:

The terrible feeling of fear never left us as we all rushed to gather up a few things to move down to the train which was waiting for us at Pearson, thirty miles down the mountain. We were told to be as quiet and as quick as possible as the rebels were to be in town

that day, Tuesday, to take all the guns and ammunition. The Bishop hoped to get us away before they came. They had made brags to get the guns and then they would kill the men and do as they pleased with the women and children.

Everyone was at the public square on Tuesday morning waiting for the word to go. Poor Grandmother Lunt was an invalid who had not been in a wagon for twenty years, but that morning as we loaded a feather bed, a trunk, a few quilts and changes of clothes, she climbed up in the wagon herself, she was so excited. She rode down a rough mountain road for thirty miles sitting up on a spring seat. It was in the rainy season and had rained every day for a month, until the whole country was nothing but a bog hole. But the day we left it did not rain on us, although it rained all around us.

The teams were all weak from being hid for so long and were not able to pull their loads. As we traveled along, trunks, boxes and other things were taken from some wagons and left by the side of the road to be picked up by someone who could take them. It was a pitiful sight to see children walking by the road. Our captain, David Black, kept riding up and down the line urging people to travel as fast as they could, but to keep together because he did not know what was ahead of us and he expected the rebels to meet us at any minute to take our guns. We met about 300 'Red Flaggers.' They were all well armed and had a wagon at the side of the road to load in our guns. All this delayed our company and, when we got to Pearson, the train had gone on without us. We had to stay there all night and Grandmother nearly died of a heart attack. We did not know whether we would get her across the border or not. Due to a shortage of cars, we did not leave until about noon and then the

conductor told us he would not guarantee our safe delivery to El Paso. But we were all loaded on, some in box cars and crowded in like cattle.

Thomas wrote extensively about this journey down the mountain and getting loaded on the train, some of which follows:

My brother Owen [Sarah's son] drove the team for his mother. He also had Broughton's and Heaton's wives with him. Broughton was, at the time, in the Mexican Mission in southern Mexico. Edgerton saw his family safely to the train, then he and Owen returned with the rest of the teamsters. Knowing I would have to continue on with the women on account of mother's condition, Owen kindly offered to take my team back with him.



**THOMAS AMOS AND ETTA LUNT**

Married December 15, 1905

Etta continues her detailed account of the family leaving Mexico:

It was very hot crossing the desert and, as water ran short, there was a great deal of suffering. After many hours, the train finally crawled into Ciudad Juarez, a Mexican town just across the river from El Paso. Hundreds of Mexican soldiers were there, all armed and parading back and forth. The bugle sounded and a great 'to do' caused us to wonder if we were really going to be murdered after all--so close to the line. But, after a parade through the train, it finally crawled across the bridge that separated Mexico from the U.S. As we drew near our native soil, we could see people all over the city up on buildings, on verandas, porches and everywhere waving white handkerchiefs and cheering us. It was surely a welcome sight and many thankful prayers went up to our Protector for our safe arrival. We were met with autos to take us out to a part of the city where the government had provided tents and supplies for us until we could all be transferred to different parts of the state.

In one day there were about 450 people who left these settlements and, since railroad cars were not plentiful, these poor exiles were crowded together almost to the point of suffocation. To add to their suffering they were not provided with any water to drink and when night came they were left in total darkness. Fern Bauer, daughter of Ellen Guymon, wrote the following:

Grandma was taken right to a hotel where she received a doctor's care. The government had built a large shelter where food, beds and shelter were ready for the refugees. After being vaccinated, we were put on the train and came to Cedar City. We were met

out at Lund, Utah, by Harry Hunter, Mother's brother-in-law. He took us to his home. It was a happy reunion for Grandmother Lunt and her daughter, Rose. We stayed there about a week. Mother's folks and friends fixed up an apartment on First West, owned by Lottie Perkins. Mother got a job taking care of Tiffer Jones, a man that was crippled with arthritis. The house we lived in was cold and drafty so we moved to a house on Second East which belonged to Dave Webster. It was here that the childhood friendship was renewed between my mother (Ellen) and John M. Chatterley. They were married March 26, 1913. We girls were happy to have a father and wanted to take his name, so we were called 'the little Chatterley girls' for a long time.'

After the women left on the train, the men went back to their homes, not knowing exactly what to expect. Heaton said:

"We boys went back to the ranch at Corrales not knowing whether the womenfolk got to El Paso all right or not. We decided, the way things were getting, we'd lose everything we had eventually so I suggested to Parley that we catch some 'fryers' and have some chicken for a change. We were 'picking' them when a band of rebels came, searching the homes for guns and ammunition. Some of the rebels went to Pacheco and some came to our ranch. One of the officers pointed his gun right towards me, and he was nervous, with the gun cocked and his trigger finger just-a-shaking. He was afraid that I might be quicker on the draw so, if I had moved, he would have killed me. We gave them our guns and some old obsolete guns we had in the closet. Fact of the matter, I had some guns and ammunition buried outside in a little sand pit. They also wanted saddles. I had a saddle hid over to

my new house, and the first thing they did was to find it. They tried to scare us into giving them more stuff. Anyway, we finally got rid of them and they camped that night just over the hill from us. We kept our saddle horses hid out in the mountains in a certain canyon where the Mexicans wouldn't likely find them. We looked after our cattle and horses and kept everything under cover the best we could.

After a couple of weeks they [the church authorities] sent word to the Bishop in Pacheco to get his people all ready and leave. Parley and Clarence began to gather up everything. We just had one day, young and old, to get ready, and, that night about ten o'clock, we were in the Pacheco townsite all packed and ready to go with our bedding and provisions and what clothes we could carry along. What made it disagreeable for us is that it went to raining on us that afternoon and it was still raining when it got dark. My brother, Edge, had some pack mules with pack saddles and rigging, so we didn't have much of a problem. We left Pacheco about 11:00 o'clock that night for Scott's Peak. [Arrangements had been made to meet the men from the other colonies so they could all travel together]

The next day we pulled out and went down. The men from Colonia Juarez and Dublan were hid out up in the mountains and we were told to get them at what they called 'The Stairs' up this canyon. They called it The Stairs because of the many climbs to get up into it. They [the men] were there pretty well stranded and had killed a beef for meat. It was so funny what went on up that hill that morning with packs a-turning and men trying to fix them all, with little experience. Most of the people in the valley hadn't had any experience packing horses or mules. Of course, those were the things that we grew up with--I knew how to throw a

'diamond hitch' on a pack when I was 14 years old and, naturally, those people didn't. So, we had quite a time moving that big outfit. In a few days things kind of cooled down and we started on horseback for the United States. We delayed and stopped for the Chuichupa people (they lived further away and hadn't caught up with us yet). We slowed down and stayed in one camp for two or three days waiting for the Chuichupa colony to catch up with us.

As an old Danish man by the name of Pete Wahlin was leaving from Dublan he grabbed just a pillow and quilt off his bed. He doubled up the quilt and put the pillow between his legs to sit on as he did not have a saddle for his mule. Some rebels were shouting at him when it was just coming daylight and, as the old mule began to trot, he couldn't keep that pillow under him. He grabbed the pillow in one hand with the reins and was carrying his six-shooter in the other. The pistol had a wooden stock and a long barrel--a dangerous looking weapon to see. He was carrying it cocked, and one of the men said, 'Brother Wahlin, do you realize your pistol is cocked?' He said, 'Vell, that don't make no difference, I don't got no bullets for it.'

It took us about two weeks to get to Hachita, New Mexico. We crossed the line at 'Dog Springs.' The United States had an army of soldiers there guarding the line, and when they saw us coming across the prairie in the afternoon they thought it was the Mexican Army and were all ready to shoot us. We had 500 horses in the gang and over 400 men and you can imagine--we looked like an army. They could see at a distance that we had guns, and we'd gotten so dirty traveling that we looked like Mexicans. All that way, and we almost were victims of the Americans. Anyway, that was settled and we went on to Hachita where we had to sign papers and get permits and get

located there and find a place to camp. We had to have every animal and whom it belonged to registered. It was a big job. I still hadn't had a chance to go to El Paso and find out how my wife and baby were.

After a couple of weeks we finally made arrangements. Alma stayed with the horses. If you could prove you were a refugee from Mexico, they would give us a free ticket on the railroad, so I and John Whetton got us free tickets and went to El Paso to hunt up our families. It was a month that I hadn't seen my wife and baby from the time they left Corrales. Finally, we got there--the government had moved them into tents. I found my mother, wife and baby there, and, of course, that was a happy meeting.

After the colonists left Mexico the soldiers moved in and maliciously destroyed their property. One of the settlers, Joel H. Martineau, wrote the following:

After the settlers left Pacheco, General Salazar with seven hundred men occupied the town and fields. They broke up our threshing machines, seeders, reapers and farm machinery. They killed our cows for beef, ate our hogs and chickens, and they took our corn and potatoes and turned their horses loose in our oats and corn. In our homes they smashed our organs, portraits and pictures and destroyed other household utilities. There were jars of fruit, preserves and jellies, flour, groceries and provisions of various kinds, and they invited all the surrounding [Mexican] ranchers to come and help themselves to whatever they wanted of food, furniture, harnesses, plows and farm tools. They emptied bed ticks on the floor and took the cloth--even took cloth off of the ceilings that had held the wallpaper--and also took all of the scenery off the stage in the school house.

When Martineau returned to Pacheco a month later, the town was a shocking sight. Large pieces of beef and pork lay rotting in the houses and yards and the homes were in a terrible condition. There were books, many choice ones, scattered around--many partly burned--and rag carpet balls strung all over town that the thrifty housewives had sewn together to weave into carpets. The fences and gates were used for firewood and wherever the colonists had buried dishes or valuables in the gardens, expecting to return in a few days or weeks, these had been dug up. Thousands of dollars worth of property of the 'hated gringos' had been wantonly destroyed. The family photographs, the priceless keepsakes so loved and carefully preserved, the small family library of well-chosen books, the diaries and personal histories--all of these were gone and could never be replaced, and a price could scarcely be put on them. These were the sacrifices required of the fleeing colonists.<sup>10</sup>

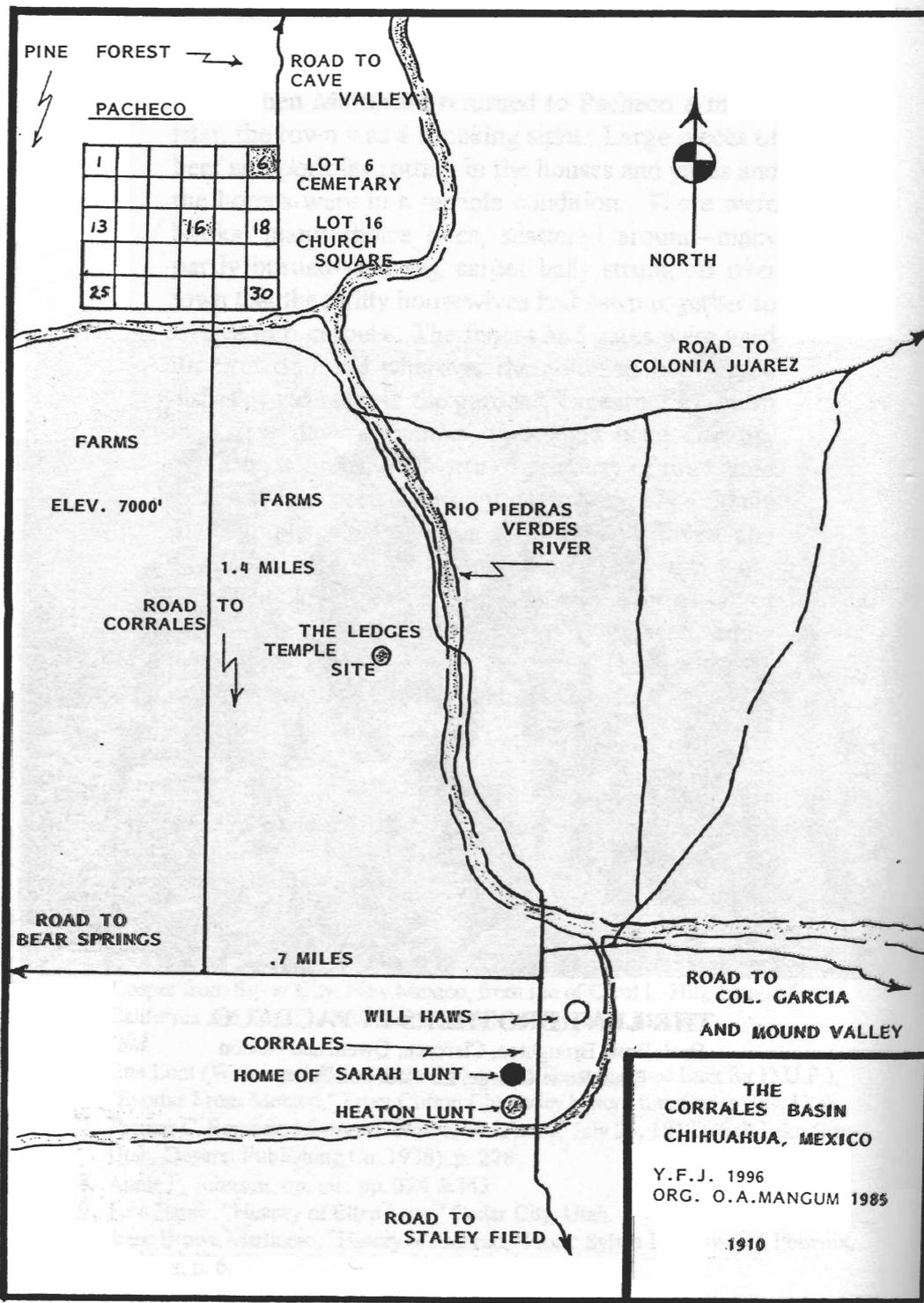
1. "Stories From the Life of Sarah Ann Lunt," from History file of Sylvia Heywood, Phoenix, Arizona.
2. From Francis Betenson, Cedar City.
3. Annie P. Johnson, *Heartbeats of Colonia Diaz*, (Salt Lake City, Utah: Publishers Press, 1972), p. 295.
4. Heaton Lunt, "Heaton Lunt Tapes," (1967), Transcribed in 1985 by Mary Lou Lunt Cosper from Silver City, New Mexico, from file of Carol L. Hill, Lemon Grove California and Sarah L. McGuire from Silver City, New Mexico.
5. *Ibid.*
6. Etta Lunt (With input from Annie Gower and Thomas Amos Lunt for D.U.P.), "Exodus From Mexico," From Clifton Chatterley history file, Cedar City, Utah.
7. Thomas C. Romney, *Mormon Colonies in Mexico*, July 24, 1912, (Salt Lake City, Utah: Deseret Publishing Co., 1938), p. 228
8. Annie P. Johnson, *op. cit.*, pp. 324 & 343.
9. Fern Bauer, "History of Ellen Lunt," Cedar City, Utah.
10. Irene Brown Martineau, "History of Pacheco," From: Sylvia L. Heywood, Phoenix, Arizona, p. 6.



## THE LUNT BROTHERS IN PACHECO

Back Row: Broughton, Clarence, Owen, and Heaton

Front Row: George, Edward, and Parley



**THE  
CORRALES BASIN  
CHIHUAHUA, MEXICO**

Y.F.J. 1996  
ORG. O.A.MANGUM 1985

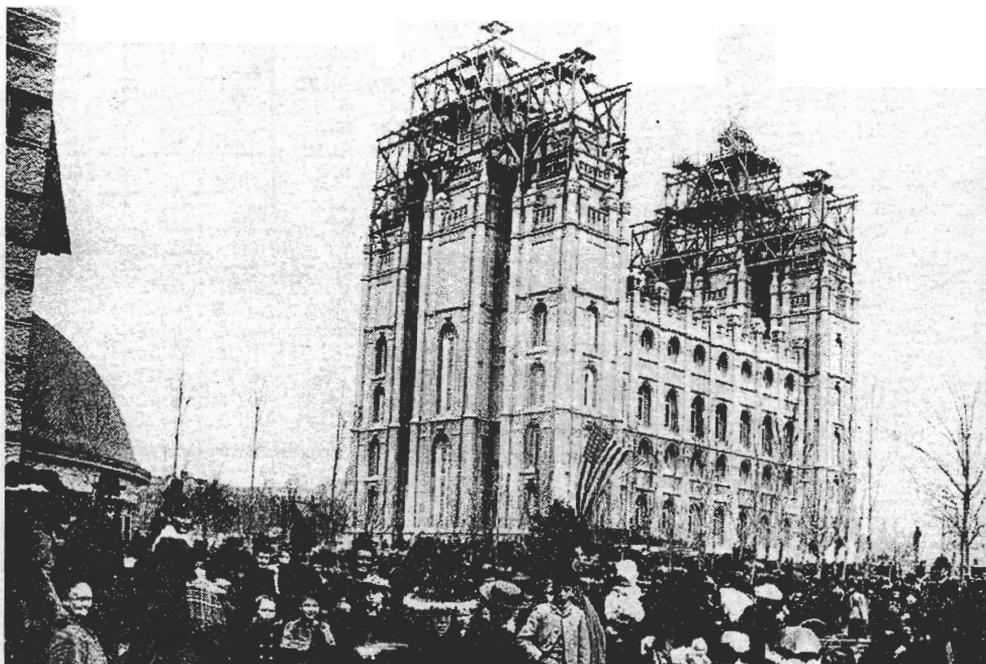
1910



## **CEDAR CITY TABERNACLE**

**Location: Main and Center**

The steam tractor was used in farming and sawmill work. During the summer of 1898 Henry Lunt traveled from Mexico to Cedar City and was invited to be the only speaker at the Cedar City Ward Sacrament Meeting which was held in the Tabernacle. His granddaughter, Henrietta, wrote: "He sang several songs during the sermon. His voice was clear and distinct and, though he was then suffering from cancer besides being almost blind, he never permitted his afflictions to become the burden of his theme."



**MORMON TEMPLE**  
Salt Lake City, Utah  
Photograph taken on April 6, 1892

Henry and Ellen left Cedar City on March 23, 1853 and arrived in Salt Lake City on April 2, 1853. Henry wrote:

April 4, 1853: We visited President Brigham Young and talked to him some on the iron business.

April 6, 1853: Myself and Ellen witness the laying of the corner stones of the foundation of the temple.

April 7, 1853: Attended meeting in the Tabernacle. . . I occupied a short time. . . I told the Saints of our prosperity at Coal Creek in the iron business.

Henry returned to Utah from Mexico and traveled to Salt Lake City for the dedication of the Salt Lake Temple which took place April 6, 1893. This was forty years to the day from the time he and Ellen witnessed the laying of the cornerstones in 1853. While there, Henry went through the temple and put Alma's name on the prayer roll. Alma was his son who had a speech impediment.

Photograph from Salt Lake Tribune



## CHAPTER XXIX

### LIFE IN EL PASO

1912 - 1914

**A**ccording to Thomas, within a week after the Lunt family arrived in El Paso, they were quartered in canvas tents. This "tent city" was under military regulations. The first few nights they stayed in a temporary large lumber building which they called the "shed." There was much confusion with fathers and mothers inquiring about their children, children crying for missing parents, and everyone huddling uncomfortably together. Transportation was soon arranged for those who wanted to go to other parts of the United States where they might have friends or relatives. A good many took advantage of this which thinned the crowd down considerably. Rachel, who had come from Pearson a day or two before, was staying at the Hotel Lindel, and she took Annie there with her. All employees of the Pearson Company were quartered in hotels. Oscar Lunt and Morley L. Black, Rachel's husband, both worked for the Pearson Company, therefore their families were housed in hotels. In a few days Thomas succeeded in obtaining transportation to Utah for Ellen and his mother (Annie), and Ellen's four little girls. They traveled to Lund by rail, where their relatives from Cedar City met them. Some of the refugees felt certain that the situation would clear up and they would soon be able to return to their homes in Mexico. Thomas wrote:

I didn't harbor such hopes. I felt it would be a long time before unhappy Mexico would be settled back to normal. My heart was touched at the plight of those men and women who had given the best of their lives for the development of their adopted country and had helped their Lamanite neighbors to find a better way of life, then when they had reached the shady side of life to find themselves in exile.<sup>1</sup>

When the exodus occurred, Broughton was in central Mexico in the city of Toluca. He was called on an L. D. S. mission while he was living in Pacheco and left on October 11, 1910. Prior to that time he had married Mary Amanda Mortenson on April 2, 1908 and a son was born to them in 1909. The young couple lived with Sarah after they were married. Mary decided to go back to school at Juarez while Broughton was gone so that she could become a teacher. Sarah tended their little son, Kenneth, off and on for two years while Mary attended the Academy. Mary wrote in her diary: "I received a letter from Broughton quite regularly until after Christmas. Mother Lunt was wonderful to keep Kenneth and he loved her nearly as much as he did me." Mary indicated that when her little boy turned three on March 11, 1912, she was still in Juarez. On June 15, she was back in Pacheco when Oscar brought her a letter from Broughton. It had been four months since she had heard from him, and the family was very concerned because of the fighting that was going on. The Revolution was mostly in northern Mexico and, at that time, did not involve the area where Broughton was located so he stayed in Toluca and completed his mission. He was called for a total of 27 months.

When the word reached Pacheco in July 1912 that the women and children were to leave, Mary wrote:

July 25: Word was brought today telling us that all Americans had to leave Mexico.

July 29: Mother Lunt and I washed and baked and packed one trunk and a 'grip' ready for leaving in the morning. The day was rainy so we dried clothes by

the fire. They told us we could have one trunk.

July 30: We left in a wagon. There were Mother Lunt, Chloe and Virl, myself and Kenneth, and I believe Owen drove the wagon. [They reached Pearson and left for El Paso on July 31].

August 1: In Mormon camp all day. El Paso people came and looked at us like we were animals in our cages.

August 3: Left Mother [Lunt] and started to my father. Edward and Tom helped me off on the train. Got into Douglas [Arizona] about 3 o'clock.<sup>2</sup>

Life in El Paso was quite different. There were many sights to see that the people in the colonies had been away from for a long time such as concerts, a circus, and a variety of entertainments. The biggest problem was obtaining employment for the hundreds of people who descended on the city at the same time. El Paso was overcrowded, not only with the colonists, but Mexicans. Thomas went to work in the railroad shops and worked there until late autumn. Alma and Heaton were in Hachita taking care of the horses and, while there, they rode up to Silver City, but were unsuccessful in finding work for themselves by using their teams. After this they went to El Paso. All the men were searching for work and, according to Heaton, the situation was getting worse every day. He heard that about ten men from the town of Garcia had decided to go back to their homes in Mexico to try and get some of their cattle out. Heaton convinced his brother-in-law, Bill Haws, that they should go with this group so he made arrangements with the colonists from Garcia to meet them in the Blue Mountains where most of their cattle were.

Except for an occasional drought, the plains of northwestern Chihuahua where the Mormon colonists settled offered favorable opportunities for profit in the livestock business. Grasses were numerous and varied enough that cattle were able to winter on the plains without extra feed. In the autumn, animals of the mesquite brush country fattened on the juicy mesquite beans much as if they were corn-fed. Cattlemen were quick to try for a foothold in this lush

country and both American and British companies acquired large holdings in northwestern Chihuahua. Cattle materially affected the economy of the Mormons and they shipped them to the United States for a good profit. In fact, raising cattle became the most important industry in the colonies. Nearly every family had a sizeable herd, depending on their economic situation. Dairying, also, provided a good portion of their income. The Lunts had become fairly prosperous because of their ability to raise good stock. The cattle mostly grazed in the mountains close by, and in order to maintain identification, each family had their own brand. The Lunt brand was a connected "H L" with a bar over the top.<sup>3</sup> The colonies were so steeped in range tradition, and the environment so dominated by the cattle industry that the appeal and excitement of range life were irresistible to the young men. The society turned out far more cowboys than high school graduates. Most of the boys planned no schooling beyond the eighth grade, if that much. Graduation from the eighth grade meant freedom to ride the range, and the young men learned to be very adept at this occupation. The exodus was devastating to the colonists when they were forced to leave all their possessions and thousands of cattle for the rebels to prey on as they pleased. Many of the men made several trips into Mexico to retrieve some of their cattle and horses. This was very dangerous since the rebels were spending much of their time in that area.

When Heaton and Bill left El Paso, they felt that they couldn't go without weapons to protect themselves. Heaton smuggled his six-shooter in by putting the bullets on the inside of his belt. He said, "I buckled my belt under my clothes around my waist as low down as I could with those cartridges, and shoved my pistol down between it and my bare skin." Haws did the same thing. Every time they were searched, they raised their arms and held in their stomachs, and they managed to get by without anyone detecting their weapons. It would have been a penitentiary offense had they been caught, but they got to Mexico all right. It took all day to travel on the train from Ciudad Juarez to Pearson, a distance of 150 miles, where they found that the "boys" from Garcia had gone ahead and would meet them in the mountains where they would wait to start gathering the cattle.

Heaton and Bill were in Pearson on foot, so they walked the eight miles to Colonia Juarez. Edward had previously been down in Mexico for a few days and caught one of their mules with some other horses and put them in a pasture there. The revolutionists did not like to ride mules so Heaton figured their mule would still be available. It was there together with an old mare. They found a "hull" of a saddle and an old blanket and took turns riding the horse and mule. They were tired and hungry and hoped to get some food from the Hatches, a family who stayed in Juarez. Mrs. Hatch gave them a loaf of bread, which they were tickled to get. To avoid meeting anyone on the way to Cave Valley, they traveled on the old "brown road," which had been vacated years before. When they got to the ranch at Cave Valley, Arnulfo, the Mexican who was staying there, told them to keep going because a garrison of soldiers had just left. He said, "You fellows just better roll on. If one of them would happen to come back for something, with you fellows here they'd want to kill you, and me too, for harboring you." He was unfriendly and hostile and refused to give Heaton and Bill anything to eat.

Heaton remembered that Edgerton and some other men had hidden a cache of flour in the brush on Scott's Peak near the top of the mountain. It took most of the afternoon to find it and, when they did, part of it was moldy, but they scraped around until they found some that was edible. They built a fire near a big rock and soon made some tortillas--without salt, of course. After resting, they followed the creek down Mill Canyon to where they could look down at their fields in Corrales. The stream ran within 100 feet of Heaton's house. When they got there, they found that the rebels had turned their horses into the 70 acres of corn which the Lunts had planted, and they were using Sarah's big brick home as headquarters. Bill and Heaton hid their horses in a thicket and came closer to get a better look. They saw a man on a mule coming toward them who turned out to be Harl Johnson, another colonist who they had made arrangements to meet at the ranch. The three of them decided to wait until dark before going up the Blue Mountain to find the cattle and the men from Garcia. There was plenty to eat because they were able to get some corn from the fields. When they found the men from Garcia they

already had a good bunch of cattle rounded up on the mesa. When Heaton and Bill told the group of men about the rebels, they all decided to stay there and wait until the bandits moved out. Bill and Heaton went back across the river to Heaton's pasture where he had left some horses. They brought back all of them because they needed additional horses for the drive. The next day one of the Garcia fellows said, "Well, you fellows have good horses. Why don't you go back over to Corrales and see if those Red Flaggers have moved out?" Heaton and Bill rode back in a soaking rain storm and found that the rebels had moved out. There were lights in Heaton's house where he had left a Mexican named Traducio to take care of his property. Viejo, Traducio's wife, fixed supper for them. Heaton noticed that his "sock bag" was still hanging to the side of the fireplace, so they at least had some dry stockings. According to Heaton, "Viejo looked a little sprucey and I kinda wondered what the change was. I looked at her a time or two before I caught on that she had on one of Mother's [Chloe's] dresses, a new dress that had been left there." Viejo fixed a large pot of beef stew for supper. Heaton said, "I guess the reason it tasted so good was they'd beefed some of our cattle and we ate some of my own meat. Couldn't expect any different."

Bill and Heaton went back in the dark to where the cattle were and told the others that the soldiers had gone and the road was clear. They all got things together and gathered up the cattle. They sent Earnest Farnsworth to the top of the mountain to phone down to Pearson to be sure that they had railroad cars in which they could load the cattle, and started out early in the morning for Garcia, a big day's ride. There was a forty-acre field of oats outside of town in what was called "Round Valley." Being the fall of the year, the oats were so tall it almost hid the cattle. Farnsworth had started back and, at "Soldiers's Summit," met up with about ten rebels who started to shoot at him. He put his spurs to his horse and outran them. This news didn't sound too good because the group thought the rebels would probably still be there when they arrived with the cattle. They drove the cattle along fine to "Hop Valley," a town along the creek bottom, where they stopped and talked to some of the citizens. One man came over who was a neighbor to the Lunts and wanted to know

about Sarah. He said, "You just go and tell her to come back. We're not a-going to hurt her. She doesn't need to fear anything. There isn't a Mexican in this country who would harm your mother in any shape or form. When you get out there, you tell her to come back, and all of you come back." Heaton gave them a cow and calf because the rebels had taken all their food. Most of the Mexican families along the way were friendly and the herders knew many of them. The Revolutionists had just about robbed them of everything they had.

The group of men continued to drive the cattle forward and topped out on a flat mesa called "Dry Lakes" which was a good place to water all the livestock. Since it had been raining there was plenty of water in the lakes. They forged ahead and passed a ranch where there was a Mexican named Martinez. He was an honest man and they asked him to go with them to help with the cattle drive. Suddenly they noticed what appeared to be several rebels watching them from behind the nearby trees. Bert Whetton, one of the colonists, had just returned from a mission and spoke fluent Spanish. Since they considered him to be "the best talker," someone said, "Let's just let him talk and the rest of us try to keep still." The rebels said they were looking for the man who ran from them the day before. Bert and Martinez conferred with the bandits and finally promised them only enough beef for food. Bert told them, "we have families in the United States that need to be fed". He said, "They are our cattle and we are going to take them and sell them." By offering them two horses and saddles he was able to convince them to leave.

By the time darkness was upon them, the American colonists had herded the cattle in a driving rain storm to the crest of the mountain. They continued to tend the herd all night, and at daylight, when they started down the mountain, there was a heavy fog which actually helped to conceal them. There were thirteen men driving more than 700 head of cattle. They were about half way down the mountain when the sun came out and the valley below was a beautiful sight. Later they were told that the Red Flaggers had decided to try and stop them from taking the cattle out of the country, but the location of the herd was concealed by the fog. The Americans made it to Pearson that day but the cattle stampeded at the stockyards and they had to

drive the herd another twenty miles to Dublan to load them on the train. That night after the cattle were loaded, the cow hands had a miserable night's rest after they gathered up all they had with them and climbed into a box car half loaded with coal. Martinez left for home after they reached the railroad. Heaton said, "There was not a night when we were after those cattle but what we all knelt around the fire and asked the Lord to help us get those cattle out. The Lord answered our prayers and came to our rescue with that fog."<sup>4</sup>

Owen wrote a letter to Broughton from El Paso on September 28, 1912, as follows:

Dear Brother:

Mother just received a letter from you which we read with much interest. We were glad to hear from you and to learn that you were well and prospering so nicely in your missionary labors, as we ever pray and hope you will do. I didn't hear you make mention of my letter, and I was wondering if it had missed [being] carried. I feel ashamed to think that I haven't written more than I have but, when I was home, there was so much of the time that there was no mail system that I got out of the habit of writing, but I will try and write more regularly now.

Conditions seem to be growing steadily worse down in Mexico. Oscar has come back out with his family. He says that it looks as though Rebels will drive the Federals out of Pearson any day. The Rebels are continually burning the bridges on the Southwestern [railroad]. Ed and Heaton are in Mexico now after cattle. I don't know whether they will succeed in getting any out or not. Ed is in Dublan with about sixty head, which they were expecting to load yesterday, the 27, and Heaton is in the mountains after more. It appears as though it will be useless to try and save any crops in the mountains, but they are gathering considerable in the valleys and shipping it. Alden

Stevens sent a Mexican in the mountains with some burrows after vegetables, and the rebels caught him and pretty nearly beat him to death, so you can see how conditions are in the mountains.

September 29: I have just returned from the stockyards. Some cattle have just come in from the colonies, and I went down to see if any of our cattle were there. There were about twenty-five head there, and we are looking for another shipment any day. I certainly hate to see all the cattle shipped out of the country for it will be a hard matter to get them back again, but it seems the only thing to do under the present conditions.

We are still living in the tents but expect to move tomorrow. Frank is up in town arranging for a house now. It has been storming off and on all day and it feels quite cold and raw. We should have got into a house before now, but we have been so unsettled as to what to do. But, I suppose we will stay in El Paso, for the present at least, and as many of us get work in and about here. While wages are a little lower here, perhaps, than in some of the camps in Arizona and New Mexico, yet provisions are cheaper here and we are closer home. I hate to see so many people go back north, as they will have a hard time getting back, and I am afraid many of them will never return.

I tell you, Broughton, I never did appreciate mother so much as I have during this trouble, for she has patiently borne it all without a word of complaint and this shows strength of character which everybody does not possess. I was afraid it would go quite hard with her, for you know how she has always worked for the interest of us boys. It seems as though those who lost the least grumble the most.

I never did appreciate the Gospel so much before; there is a comfort it brings which sorrows cannot

sting. I only hope that our trials will result in the development of a strong character, for our success depends on us individually. We can conquer or be conquered, and if we are conquered by conditions, we have failed in the purpose for which we were placed on earth. We can think of the biggest and greatest man, and that is only a sure total of the biggest and greatest powers which lie within our reach.

There is much news, but I suppose you get most of it through the paper. So, I guess I will close as it is getting late and I want to write to Mary [Broughton's wife] yet tonight. So will close, praying God to bless you, and hoping this will find you well as it leaves all, from Owen.<sup>5</sup>

Owen had been assigned the job of checking daily at the stockyards as the trains came in. Each day he separated the Lunt stock from the incoming loads of cattle.

After the family had been in El Paso for a while, they rented an apartment or flat on Dallas Street consisting of three large rooms and a bath. Heaton's wife, Chloe Haws Lunt, wrote the following:

The great task now was to find work in this much overcrowded city, under strange conditions in every way. Thousands of Mexicans had crowded on the American side of the line from the Mexican city of Juarez to find work and also to be away from the war. Therefore, there were dozens of men for every job. Edgerton, the eldest Lunt brother, had fared a little better because he was working for an American cattle company at the time of the exodus and, of course, their work was increased because the company wished to gather and ship as many of their cattle as they could before the Mexicans stopped them. Edgerton's family also rented one of the flats on Dallas Street. There were eight grown people and our baby living in the

three-room flat that we rented--Mother Lunt [Sarah], Parley, Owen, Alma, Clarence, Frank, Heaton and I and little Virl, our year-old baby. Some of the boys got jobs of different kinds. They would mow lawns or do anything they could for 50 cents a day, or even a quarter. Clarence got on as a redcap at the railroad depot. Frank got work at the Southern Pacific railroad shops. Owen tried it out on a homestead for a few months, worked himself nearly to death and nearly starved also, and then the men never did pay him. Mother tried working for a while as a housekeeper, and I cooked and cared for the boys. About the only furniture we had in the house were beds. In the kitchen we had a few chairs, a table and a stove and benches, also a cot where Mother slept. We did the washing with tub and washboard and, believe me, it was no little task for such a bunch. All this time we were hoping and thinking that conditions would soon settle down in Mexico and we could go home.<sup>6</sup>

Heaton and Owen mentioned that Ed had already been in Mexico trying to retrieve some of their cattle. Apparently, he made more than one trip. On the previous trip Ed had met up with a rebel named Terene who was obviously determined that, if Ed came back to Mexico again, he would be there to stop him from rounding up more cattle. Bill Haws and Heaton were so successful in getting cattle out that Haws agreed to go back into Mexico again in November 1912, this time with Edward. Edward and his wife had a home in Cave Valley, and the purpose of this trip was to try to recover more of his livestock and sell, or otherwise dispose of, his crops which he had instructed his Mexican employee to harvest. The following story was taken from a book written by Thomas C. Romney:

Upon arriving at his ranch in Cave Valley in company with William Haws, Lunt [Edward] was

informed by his Mexican employee that his life had been threatened by a Mexican, Benino Terene, and his followers. He urged Lunt to leave before violence was done to him. Soon thereafter a force of fifteen men under Terene rode into the ranch and took the two Americans prisoners. Lunt was placed immediately in the custody of four armed Mexicans. The prisoner overheard a conversation, engaged in by his guard, in which Terene stated he had definite orders to kill Lunt; that it was his custom to do his killing about sunup or sundown; that it was just after sundown, but they could take no chance of the prisoner getting away and that they would proceed to hang him after drinking some whiskey which a local Mexican said could be had a short distance away. All except the four, left to guard Lunt, went for the whiskey. When they were gone, the Mexican employee invited the four guards into his room to drink. Secretly, he then informed the two Americans that he had a saddle horse and a mule waiting for them and urged them to flee for their lives while the four guards were drinking. The Americans mounted the animals and went at top speed. In the meantime, the first group of Mexicans, who had gone for whiskey, returned and, seeing the Americans fleeing, followed after them, but were outdistanced. Finally, they gave up the chase and, upon their return to Lunt's ranch, they beat the Mexican employee and his wife nearly to death. This treatment was typical of that visited upon all Mexicans who, in any way, showed consideration for Americans.<sup>7</sup>

After this experience, Edward did not try to go into Mexico again. He was lucky to have escaped with his life.

The Lunts back in El Paso were facing winter, and the outlook for employment wasn't very good for those who were not already employed. George, who was in Cedar City, had been writing to

Thomas telling him that the prospects of work there were good. Thomas wrote:

We finally turned our faces toward the land of my birth and landed there late one Sunday night just before Thanksgiving in the year 1912. On our way to Cedar on the train, our babe, Verdell, took sick and caused us great anxiety. During a wait for the train at Colton, California, we summoned a doctor who rendered some assistance toward relieving the little one's suffering.

Thomas's baby recovered and when they arrived in Lund, Utah, they traveled to Cedar City on a stage coach.

Early in the year of 1913 the Lunts received word from the ranch hands in Hachita that the pasture where they had left their horses was depleted, and it was necessary to go get the stock. Chloe wrote:

Heaton went after the horses. They had no use for the saddle ponies so they were disposed of, and most of the money went to pay for the pasture bill. The work horses were brought to El Paso where Heaton and Owen tried to get work with them. They went many miles down the Rio Grande thinking they could get jobs but only found that the horses were too poor to do the heavy work, so the boss said, but the boys felt that it was through the prejudice that he had against the Mormons, as a whole, and not their work. They returned to El Paso and did odd jobs around the city. It was pretty uphill business, some weeks they would hardly make enough to feed the animals.

During the winter of 1912-13, Owen and Heaton worked in a box factory for a few months. On their first Christmas in El Paso they had no money for gifts. On Christmas day Owen had a small gift for his mother and two sherbet dishes for Chloe and Mary,

Broughton's wife. On their second Christmas, the Mormons gave a children's party and dance and asked Owen to be Santa Claus (he was only 20 years old at this time). He often brought the young folks to Sarah's home in El Paso so they would have some place to meet. Heaton said they got by on \$30 a month for groceries for six adults and one child.

When Broughton came home from his mission in January 1913, he traveled by train to Douglas, Arizona where Mary, his wife, was staying with her parents. Mary wrote: "Broughton got off the train in the wrong place and walked about five miles to find us. How happy we were to be a family once more."

Sarah had moved from 604 Dallas Street to an apartment on Alamogordo Street. Mary wrote the following in her diary:

Jan 18, 1913, we went by train to El Paso. We went to Mother Lunt's apartment where she and the boys lived. We soon moved to ourselves. Lived at 604 Dallas Street. We had the front room of an apartment. Edgerton and Anna had the two back rooms. We had to go through their rooms to the bathroom. There was a little grocery store on the corner.

I had a few hundred dollars saved up from my work. Broughton hauled bricks for Brother Jones for a few days, \$1.50 a day. Then he worked for Brother Moffett, who had a dairy, milking cows by hand. He got \$3.50 per day for that. 19 March 1913 he began working at the G. H. Railroad shops as a carpenter repairing locomotives. He got 31 cents an hour and worked nine hours a day. He rode a bicycle to save car fare, picking up his lunch pail full of coal that had spilled along the railroad track.

We next moved to 3607 Alamogordo Street and lived with Mother Lunt. Heaton and Chloe lived quite close.

In the spring of 1913 an article was printed in the *El Paso Times* about the Mexican town of Pearson. The government was sending a troop of the old Mexican Federal soldiers to guard the settlement of Pearson, which was within eight miles of Colonia Juarez. Heaton decided that, since there wasn't much future for him and his family in El Paso, we would go back to Mexico. He said, "I knew the fellow who had that Pearson place in charge, and I believe I could talk him into letting me move into one of those new vacant homes there." Heaton planned to take his wife and child and travel there by train. He said, "I still believe there would be enough cattle up in the mountains that, if I could get up there, I could salvage enough to sell, at least to live on." They felt they would be close to home and, if things opened up, they could go back to Corrales. Many of the colonists who were in El Paso expected the war to stop soon.

When Heaton and his family reached Pearson they were able to move into one of the homes that had been built for the workers of a large sawmill which was ready to begin operation when the revolution started. Heaton's brother-in-law, Morley Black, had been there for a while working as a night watchman. Black was married to Rachel, Annie's daughter. Morl owned a team of stallions which he loaned to Heaton so that he could get work threshing wheat. He was given wheat as pay. Later, Morl lent Heaton a horse to ride into the mountains. Heaton found that some of his cattle had been re-branded with the brand of Traducio, the Mexican who was living in his house. Traducio and some of the other Mexicans were very friendly. However, as a rule, most of the Mexicans were against the Americans being there and Heaton said, "they talked like they owned everything."

While Heaton was away, the Rebels surrounded the town and drove out the Federal troops. In the process they burned all the bridges, even on the railroad. When this happened, Heaton and his family decided to leave. They were forced to travel the entire distance of nearly 150 miles in a wagon. Rachel and Morley must have left later. After some rather frightening experiences, Heaton was able to reach the United States border by driving on the old road to Columbus, New Mexico. It was rather an unpleasant trip, especially since Chloe was pregnant. When they arrived, Chloe and their son,

Viril, went on to El Paso by train and Heaton went back to return the mules he had borrowed. He went back to Corrales and eventually was able to get two of his own horses and his wagon and came back alone, just he and his old dog, Pinto, which was still at his home in Mexico. After arriving in Columbus again, he traveled along the railroad siding to El Paso. Chloe was staying with Sarah and, when Heaton got there, the whole family was very relieved. Heaton said, "the family was glad to see me and the old horses and wagon from home. It was all home to them, and it would always bring tears to Mother's eyes when she saw anything like that."

When Heaton and Chloe's baby, Seth, was born January 2, 1914, he was not very healthy. They always thought it was because of the trip out of Mexico and all the worry connected with their stay there. The baby was less than a year old when he died.

The Lunts who had returned to Cedar City after the exodus were faring much better than those who stayed in El Paso hoping to return to Mexico. Annie moved in with her daughter, Rose, and the Christmas of 1913 was a joyous one for the family. Annie, however, had been ill for nearly twenty years and was afflicted with several different ailments. She had long wished to be released from her suffering, and her life had been full of hardships. She died on Sunday, January 11, 1914, and Thomas wrote that her last words to the family were for them to remain true to the faith, no matter what else they did. The following is part of the obituary that was published in the *Iron County Record* on January 16:

Anne Gower Lunt passed away at the home of her daughter, Mrs. Joseph H. Hunter, after 22 years of ill health. But, possessing an unusually strong constitution and willpower, she had lived to see her seventieth birthday [Oct. 10, 1913]. The deceased was born near Worcester, England in 1843 and her parents, Thomas and Jane Gower, embraced the Gospel and left their native land for America when she was but six years old. When the family reached St. Louis, some of them were stricken with cholera, claiming the lives of

Jane's mother, brother and sister, leaving her alone with her father, who remarried three years later. Being the oldest child, she was her father's chief dependence for help and spent much of her time in the field doing a man's work. In 1863 she entered the bonds of matrimony, becoming the wife of Bishop Henry Lunt. She was a faithful wife and labored hard with him to provide themselves a comfortable home, but left Cedar City in the fall of 1889 to join in the colonization of Mexico and being compelled to commence her life work over again. Finding the country in a wild state and isolated from civilization, food became scarce and the hardships of this second pioneering proved too much for her at this stage of life. Her health was broken down, yet she stood it all uncomplaining, working and living to see the colonies develop until the country became dotted over with modern American homes, though surrounded with the semi-civilized Mexicans.

Yet those comforts, so hard earned, were not to last. The uprising and civil war that broke out in Mexico afforded an opportunity for the anti-American element surrounding them to demand their homes and property and ordering them to leave the country. She was a faithful and devoted member of the L.D.S. Church. She is survived by eight children, five daughters and three sons.

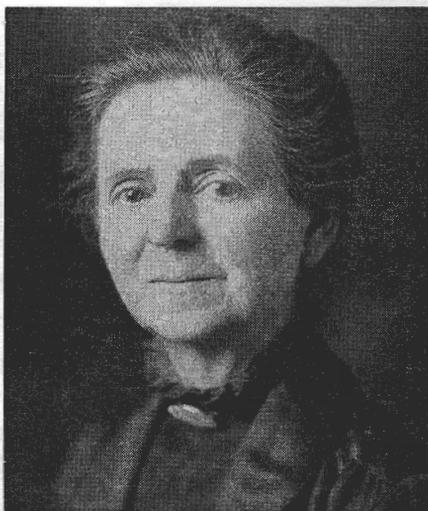
The life sketch of Anne G. Lunt told of her taking up hat making but, not being able to obtain straw, so she used corn husks. She made beautiful baskets as Christmas gifts. She and her daughters carded and spun many pounds of wool yarn using the spindle and reel. She was a faithful worker in the Relief Society. Before becoming ill she helped with the sick and was often called in the night to help with the sick. She was also a midwife. She had been back in Cedar City only a year and a half when she died.



**ANNIE and THREE of HER DAUGHTERS**

Back Row (Left to Right) Rachel Ann Black (Born: Feb 19, 1883) and  
Ellen G. Chatterly (Born: Oct 25, 1880)

Front Row (Left to Right) Jane L. Burt (Born Mar 3, 1864), and Ann Gower Lunt



**JEMIMA L. HUNTER**

Annie's second child who married George R. Hunter

Born Jan 20, 1866



**Joseph H. Hunter and (Annie's third daughter) Roselia L. Hunter (Born Mar 3, 1868)**  
with their children, **Gordon, Wilford, Roland (Age 10—Born Oct 7, 1889) and Lorenzo**

On July 18, 1814, the house in El Paso that Sarah was renting was sold. She moved from Alamogordo Street to Newman Street. Broughton stayed with Sarah, and his wife went home to her parents for a visit and stayed until October. About that time the family received word from Parley in Bisbee, Arizona that his wife was very ill so Sarah went there to help. Parley's wife had a baby November 12. This was probably the cause of her illness. Chloe took care of the boys until Sarah returned on December 21 which was the day of Frank's wedding. He married Alice Hardman, an English girl who had been living with the Lunts.<sup>8</sup> She was a convert who was alone in America and Sarah offered to give her board and room for the work she did helping in the household. After Christmas, Sarah moved from her apartment and lived with Heaton and Chloe for nearly a year.

1. Thomas A. Lunt, "Life of Thomas Lunt," Zina L. Rigby File, Cedar City, Ut, p. 98.
2. Mary Mortenson Lunt, "Mary Lunt Journal," Rigby File, Cedar City, Utah, p. 10.
3. Maurine Lunt Bowman, Letter--1996, concerning Lunt Brand, to York F. Jones, Cedar City, Utah.
4. Heaton Lunt, "Heaton Lunt Tapes" (Paraphrased), Transcribed history by Mary Lunt Cosper. November 1985, from Carol L. Hill and Sarah L. McGuire, p. 6.
5. Owen Lunt, "Letter--Sep 28, 1912" From Vefa L. Olsen history File, Provo, Utah.
6. Owen Lunt, "Life of Owen Lunt," compiled by Mary Lunt Nichols, La Puente, California, 1992, p. 5.
7. Thomas C. Romney, *The Mormon Colonies in Mexico*, "Edward Lunt--1912," (Salt Lake City, Utah: Deseret Book Company 1938) p. 229.
8. Sylvia L. Heywood, "Frank George Lunt History," p. 1.



## CHAPTER XXX

### RETURN TO MEXICO

1915 - 1921

**S**arah spent over three years waiting for the revolution to subside so that she could return to her beloved home in Mexico. That opportunity came in the fall of 1915 when Anthony W. Ivins asked her to care for his home in Juarez after he was called to go to Salt Lake City as an Apostle. The revolution was still a threat when Sarah, along with Owen and Clarence, traveled by train to Juarez. The main reason for her desire to go there was so that Owen and Clarence could attend school at the Academy which, by this time, had reopened. Her intention was to eventually move back to Corrales. Owen's education had been interrupted for several years and he was twenty years old when he enrolled in school. The Juarez Academy was built by the L.D.S. Church and offered four years of high school training as well as special courses in music and in the commercial and agricultural fields along with other specialized courses. Owen and Clarence studied there for two years while Sarah boarded high school students and sold milk and butter to make a living. They lived in the Ivins home until 1918 when it was sold or donated to the Juarez Academy for more classroom space.

While Sarah was in Juarez, a family by the name of Telford bought milk from her. On one occasion Mrs. Telford had some extra money so she decided to pay in advance for the milk. She put the money in a handkerchief and sent her daughter, Linnie, over to the

Lunts. She said, "I have some money that I want you to take to Sister Lunt. I don't owe her yet but, while I have this money on hand, I would like you to take it to her." When Sarah opened the door and Linnie held out the handkerchief to her, Sarah counted out the money, then lifted up her apron to wipe the tears from her eyes. She said, "Linnie, I owed a debt and my tithing and had only enough to pay one of them. This is exactly enough to pay them both." Sarah then told Linnie that she had always paid her tithing and, without fail, the money needed for other things had always come from some place. This made a lasting impression on the young girl.<sup>1</sup>

Various outrages and tragedies were still occurring to the colonists in Mexican territory. Those who had escaped to the United States were grateful for their safety. However, the atrocities were not completely confined to Mexican soil. When the United States placed an embargo on guns and ammunition to Mexico, thereby closing Pancho Villa's much needed supply, he determined to initiate a reprisal drastic enough to threaten the lives of all "gringos" in Northern Chihuahua and to destroy the town of Columbus, New Mexico. Villa invaded the town the night of March 9, 1916, and killed ten civilians and eight army personnel, in spite of the fact that there was a garrison of American soldiers stationed there. They could not be convinced that the Mexicans would cross over the border. By daylight the American troops had assembled and nearly 350 of Villa's followers were killed, but stores and homes were looted and the town was practically destroyed by fire. In retaliation the United States sent an army of men, under the leadership of General John J. Pershing, into Mexico to capture Pancho Villa and attempt to settle the revolution.<sup>2</sup>

Knowing that the Mormon colonists were familiar with the surroundings in Mexico and were fluent in the language, the leaders asked for some of the men to go with the army as guides. President Ivins was supportive of this venture and encouraged some of the young men to accept this assignment because they had been treated so well by the Americans during the exodus. Edgerton was in Mexico working when he was approached to go as a guide, and he declined the invitation because he didn't want to quit his job, but Heaton did serve the army in this capacity and was one of the first five Mormon

scouts to accept this assignment. During the summer of 1916, Edgerton was working at the Rubio Ranch at San Miguelito when Mexican bandits arrived and took over the ranch. They took Edgerton as a prisoner and locked him up, taking all of his clothing. A few days later, on May 15, Lieutenant George S. Patton and a U. S. scouting party passed the ranch while on a scouting expedition, and the Villista snipers fired on them. During the skirmish with the Mexicans, Edgerton escaped. He directed the gunfire of the U. S. soldiers, as he knew where the bandits were hidden in the ranch buildings and behind the adobe walls. After the confrontation, Patton, who was carrying two pearl-handled six-shooters, came up to Edgerton and gave him one of the guns. Patton said, "Any son of a b---- that would stand between two lines of fire, like you did, needs a gun." Edgerton, hoping to see his brother, went back to the army camp, which was near Dublan. Two of the bandits were killed and the soldiers came into camp with the dead Mexicans on the running board of the car.<sup>3</sup> Years later they realized it was the same Patton who became so famous as a general in World War II (Sylvan Lunt, Edgerton's son, still has the gun). Edgerton found Heaton at the army camp with his family, and he spent a few days visiting with them. Heaton served as a guide and scout until February 5, 1917, when he came back to the United States with General Pershing's army. After he was mustered out, he moved to Duncan, Arizona. The army was never able to find Pancho Villa.

Heaton was placed in unusually exciting and challenging situations. The following is one of the many stories he told about his experiences during this assignment:

In the fall of 1916 the American army was retreating back from the south. We camped close to the river bank below Las Cruces. The army was getting low on food so I told them that I thought, if we could go further back in the mountains, we could find some good cattle for camp meat. I spent about a half a day looking in the mountains. There was a canyon with plenty of water and grass and I found some wild cattle there--three-year-old steers, big and

fat. They were real wild--the wildest kind. That's why the revolutionists had never been able to find them. I reported back to the mess sergeant and, the next day I took a little bunch of soldiers on horses with me. I placed the soldiers in the canyon and told them to wait until I drove the cattle down and then to fall in behind them. We had a terrible time because those soldiers just wouldn't mind. The cattle would start to run and they would just chase after them on those old army horses. The cattle, naturally, turned and ran in every direction just like quail when they chased them down and they saw our camp, and the soldiers couldn't outrun them. So I picked out a nice steer and made it past the critter, and I roped him by the horns and came down the hill by the camp. I brought him in on the run, his tongue hanging out and he was just a-bellering. I told the sergeant to have one of his men shoot him. Well, he shot the steer in the foot. There was another steer that was with that one and parted and ran over a steep hill toward the river. I knew I had to hurry, so I just jerked out my six-shooter and took a crack at this steer that I had roped, and it just happened that my shot cut the loop off of the rope just as I shot the steer dead. I didn't say a word, just whirled my horse and jerked the rope in the air and caught the end and made another loop as I rode off to catch up with the other steer. The steer went down a little pass right in the river. When he hit the deep water, he went clear under, and I was right behind him. I had a good saddle horse, so I could stay with him clear up to his shoulders. As he climbed up the bank on the other side of the river, shaking the water out of his ears, it gave me one chance. By throwing clear to the end of my rope to lasso him, I accidentally caught him by both horns.

We whirled back across the river, and I brought

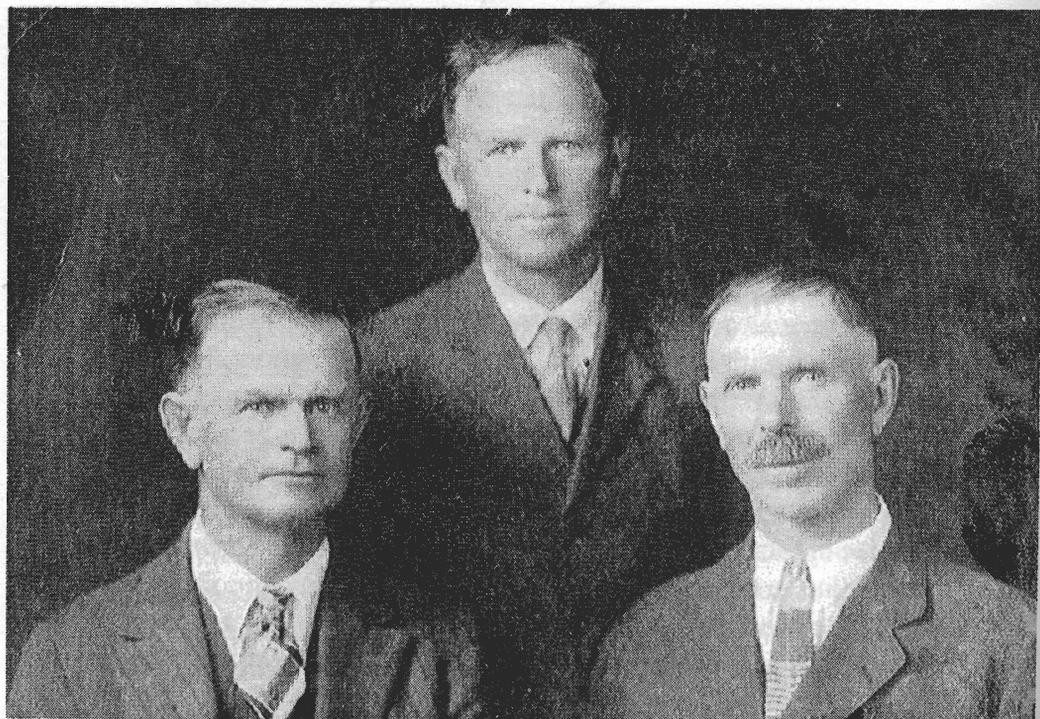
him back to camp on the end of the rope. Instead of telling the soldiers to shoot him, this time I just pulled out my pistol, without saying anything, and dropped the steer for them to take care of. They came running up and said, 'Why did you shoot the rope in two on that other steer?' I said, 'Well, damn it, couldn't you see I was in a hurry and I did that to save time.?' They wanted to know why I didn't shoot my rope in two again and I said, 'Can't you see, my rope's getting short? Out here you can't buy rope.'

That night it was said by one of the men while he was relating the incident, 'Did you see that Lunt scout shootin' them beef? Why that feller just pulled out that six-shooter and cut his rope off to save time. I'd sure hate to get him mad at me.'<sup>4</sup>

By this time the United States was involved in World War I. Only one of Sarah's sons, Owen, served in this war. However, some of Henry Lunt's grandchildren from Cedar City were called into the service of their country. Owen was inducted into the army October 1917 soon after his marriage to Velma Adell Jackson. Owen and Velma were married in El Paso September 7, 1917 and went to Salt Lake to be sealed and endowed on September 13. Velma went to Ogden to live with her family and Owen went to Fremont, Kansas to begin his army training.

Edgerton continued to travel into Mexico where he was able to get a job working in a mine. Although he was not a miner by trade, he knew how to manage and get along with the people. He had lived all his life in Mexico and knew the language well, so his boss sent him to the mine to supervise the work. They were mining molybdenum which was needed to make steel out of iron. This was an essential product for use in making weapons and machinery needed in the Ist World War. The ore was shipped into the United States on the railroad. Edgerton went to Pearson to try and get more horses to haul the ore as production had increased. There was a flu epidemic in this area at that time and, while there, he contracted the disease. Thinking

it wasn't very serious he boarded the train, after buying the horses, and went as far as Colonia Dublan where he stayed with some friends. He felt that he could continue on in a day or so, after he felt better, but he died there November 9, 1918, leaving a wife and three children. Because of the fear of the flu spreading, his friends buried him there in Dublan without even holding funeral services. There was no marker put on his grave. Edgerton was only 39 years old.<sup>5</sup>



**George A., Thomas A. and Oscar G. Lunt**  
Henry and Annie's three sons (Photo from Mary Lou Lunt Cosper)

There had been no colonists living in Pacheco for six years, but the revolution was subsiding and a feeling of peace and safety was returning. The recovery of the colonies from the depression caused by ten years of revolution was slow and precarious. The ravages of war used up the teams that were used to raise the crops, and the amount of grain produced was very small at first. Prices were high. Added to this was the stagnation of business and lack of gainful employment. It was a time of general hardship. As the years went by, conditions slowly improved and a great many horses came from the United States. The farms again began to flourish and produce sufficient food for the people.

Sarah returned to Corrales on May 22, 1918, taking Clarence and Alma with her. To go back to the devastated home, where she had spent so many struggling but happy years, was a trial few women could endure. Her home had been dynamited and was a pile of rubble with only parts of the walls standing. Fences were gone that once enclosed fertile areas. There was no stock on the range to be looked after or bring in profit, but the natives gathered to greet her. A few homes of her friends had escaped the forest fires that swept the town. But, the once beautiful two-story church with its spires, to which she had contributed so much, was a skeleton with a leaky roof and glassless windows. Undaunted, she moved into the adobe home of her son, Heaton, which had not been destroyed. Alma and Clarence planted some crops. They refenced the fields, obtained more cows and Sarah resumed making cheese. She was happy again to once more be back where her husband and Aunt Ellen were buried. A few other families soon joined them and the Garcia colonists put in a small sawmill which was a great help to everyone, as it enabled the men to haul lumber to the valley to trade for flour and other household necessities.

Although the revolution calmed down, the Mexican government remained unstable. When the country kept getting new leaders, the peso became valueless. However, the silver dollar was always stable, and Sarah saved up forty silver dollars which she put in a baking powder can and kept it hidden in the flour bin. She informed her boys that this was for her burial expenses.

In November, 1920 Sarah went to Duncan, Arizona for Thanksgiving and to see her boys again. They had a big family reunion at Edward's home. Heaton said, "For a long time she was determined that we were all going to come back to Mexico." She finally concluded that they would probably remain in Duncan. Owen moved there after getting out of the service, Parley came during the summer of 1919, and their half-brother, George, and his family came back to Duncan in the fall. Broughton, Edward and Heaton were already there. They took some family pictures while they were together.<sup>6</sup>



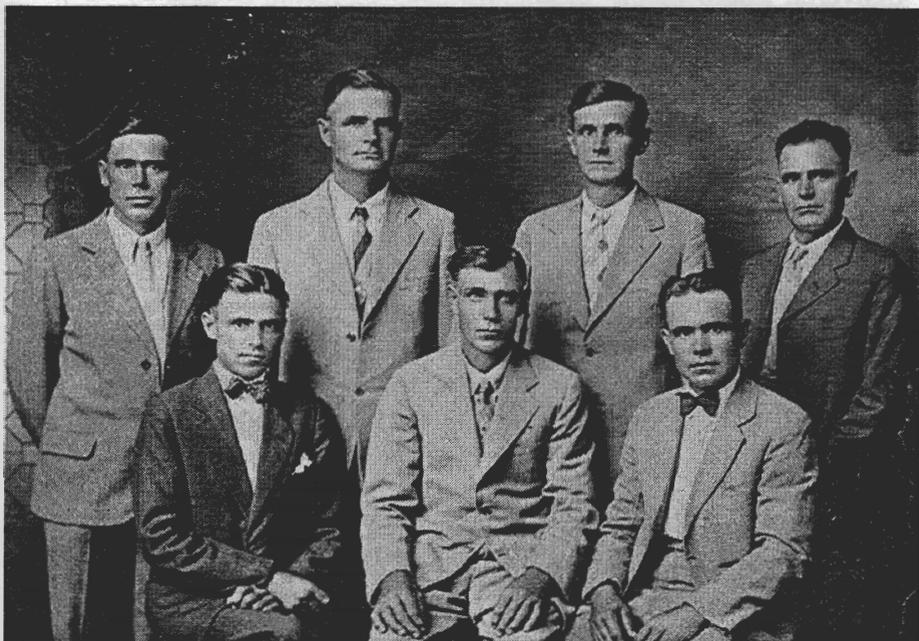
**LUNTS**  
**Thanksgiving 1920, Duncan, Arizona**

The families of George A. and Kindness, Broughton and Mary, Parley and Pearl, Edward and Lettie, Heaton and Chloe, Owen and Velma, and Edgerton's wife, Anna May. Sarah Lunt sitting in center. Left to Right: (Sarah's children only) Sarah (sitting), Owen (behind Sarah with dark suit), Broughton (has hat on), Parley (in back by window), Edward (second from right), Heaton (on right end), and George (older man sitting in front—Annie's son).



**EDGERTON LUNT**

Born Feb. 5, 1879 - Died Nov. 9, 1918



**SARAH LUNT'S BOYS**

July 15, 1929--Taken at Clifton, Arizona

Front Row (Left to Right): Clarence, Parley and Heaton

Back Row (Left to Right): Owen, Edward, Broughton and Alma

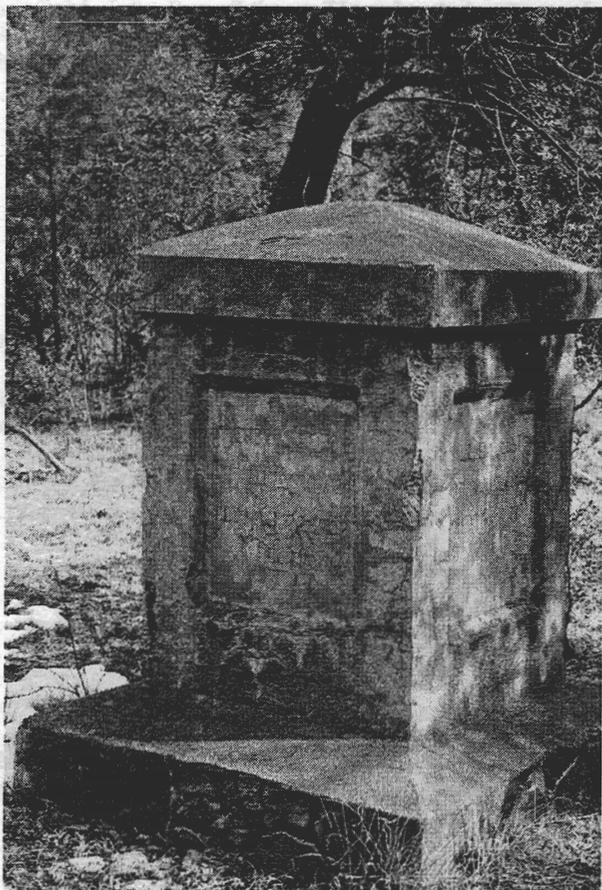
Eventually five of the eight brothers, as well as Edgerton's wife, Anna May, purchased farms near Duncan with the intention of living there permanently. Owen's wife, Velma, was expecting a baby and was very excited about it, especially since she had already had a miscarriage (She is in the foregoing picture, standing on the back row, far right). In March 1921 the doctor in Lordsburg advised Velma to consult a doctor in El Paso where she could get better medical care. Her sister, Florence, who was also expecting a baby, went with her to El Paso where they found an apartment so they could stay there until the baby was born. During the night on April 7, about five weeks early, it was necessary for Velma to be taken to the hospital and the baby, Owen Raynal, was born by caesarean section the following day. It took a long time to get the baby to breathe. Velma seemed to be recovering from the chloroform but suddenly started having convulsions and died. The day after Velma's funeral, Florence delivered a two-month premature baby boy who lived only a few hours. Florence and her husband took Owen's baby to live with them. Owen visited them often, but they eventually moved away leaving him devastated. Later he remarried and intended to take young Raynal, who was going by the name of Payne, back to live with him but he was not able to get Florence to cooperate. However, when Raynal went on a mission he went by the name of Lunt.<sup>7</sup>

During the late summer of 1921, Sarah's health failed, and she suffered a long sick spell. In November four of her sons went to visit her, Broughton, Parley, Edward and Heaton. They tried to convince her to come to Duncan with them where she could get medical attention. She declined saying, "I want to stay right here. If it is the Lord's will that I should live, He can make me well here, and if my time to die has come, I want to die and be buried here." The boys went back home to Duncan and, after three weeks, Broughton received a telegram from President John T. Whetten with the news that Sarah was worse.

Heaton's wife, Chloe, Edward, and Broughton traveled back to Corrales to be with Sarah, knowing that she would not live very long. They arrived on Christmas Eve 1921, and stayed with her until she died on December 27, 1921. Alma and Clarence, along with

Clarence's wife, Lavetta were already living there with her. Clarence was made bishop of the Pacheco Ward in Oct. of that year.

Being a carpenter, Broughton made his mother a casket out of some of the boards on which she placed her cheese while it cured. Chloe and Lavetta lined the casket with white bleaching and the Johnson girls trimmed it with lace inside and out. Sarah was buried on December 29, on the left side of Henry. Ellen had been buried on the right side. The graves were located in the little Pacheco cemetery shaded on the north slope of a hill by young pines, junipers and wild roses.<sup>8</sup>



**THE HEADSTONE in PACHECO CEMETERY**

Henry Lunt, Ellen W. Lunt and Sarah L. Lunt (Photo by Sarah Lunt McGuire)

1. "Story told to Lavetta C. Lunt, wife of Clarence," From LaRee Lunt Bluth and Sylvia Heywood History File.
2. Annie R. Johnson, *Heartbeats of Colonia Diaz*, (Salt Lake City, Utah: Publishers Press, 1972), p. 385.
3. LaCrita and Martin H. Lunt, "Edgerton Lunt History," Recorded by Martin H. Lunt, Salt Lake City, Utah. Spelling on films: Cedar Ward--Edgerton, Pacheco Ward--Hedgerton, and Ancestral File--Edgerton, p. 2.
4. Heaton Lunt, "Heaton Lunt Tapes," (Paraphrased) Transcribed by Mary Lou L. Cosper, 1985, from Carol L. Hill and Sarah L. McGuire, p. 92.
5. LaCrita and Martin H. Lunt, *op. cit.*, p. 3.
6. Heaton Lunt, *op. cit.*, p. 24.
7. Mary L. Nicholes, "Life History of Owen Lunt," (1992), p. 10.
8. Broughton Lunt, "Sarah Ann Lunt History," From Sarah L. McGuire file, p. 42.

## Grandchildren of Henry Lunt and Mary Ann Wilson (Wife No. II)

- (II-1) **Children of Martha Henrietta Lunt (12 Nov 1858 - 28 May 1932) and Lehi Willard Jones (15 Nov 1854 - 28 Nov 1947) married 13 Feb 1878**
1. Thomas Willard Jones (5 Dec 1878 - 20 Feb 1958)
  2. Kumen Lunt Jones (21 Feb 1881 - 24 Feb 1963)
  3. Henry Lunt Jones (20 Jul 1883 - 19 Nov 1983)
  4. Henrietta Jones (2 Feb 1886 - 12 Feb 1971)
  5. Ann Jones (15 June 1888 - 17 Dec 1970)
  6. Lehi Milton Jones (4 Oct 1890 - 16 Jul 1983)
  7. Martha Jones (15 Feb 1893 - 15 Feb 1893). No children.
  8. Erastus Lunt Jones (3 Dec 1894 - 1 Jul 1962)
  9. William Lunt Jones (14 Sep 1897 - 1 Apr 1976)
- (II-2) **Children of Ellen Eva Lunt (7 Feb 1861 - 23 Jun 1923) and Thomas Jedediah Jones (5 Jun 1858 - 6 Jan 1931), married 21 May 1878**
1. Lamoni Lunt Jones (16 Feb 1879 - 17 May 1905). No children.
  2. Randall Lunt Jones (5 Mar 1881 - 10 Jul 1946)
  3. Sage Lunt Jones (1 Jul 1883 - 14 Aug 1968)
  4. Mary Ann Jones (12 Jun 1887 - 29 Oct 1923)
  5. Eva Cora Jones (30 Mar 1890 - 20 June 1979)
  6. Urania Maude Jones (7 May 1892 - 1 Nov 1918)
  7. Jedediah Lunt Jones (5 Aug 1894 - 16 Dec 1926)
  8. Henry Marvin Jones (17 Jul 1897 - 29 Oct 1966)
  9. Elton Lunt Jones (22 Jan 1901 - 1 Mar 1971)
  10. Preston Lunt Jones (6 Mar 1904 - 12 Dec 1977)
- (II-3) **Children of Henry Whittaker Lunt (25 Jan 1863 - 26 Dec 1926) and Roselia Grace Hunter (25 Feb 1866 - 11 Feb 1956), married 10 Dec 1884**
1. Henry Hunter Lunt (24 Nov 1885 - 13 Jan 1975)
  2. George Hunter Lunt (8 Jan 1887 - ?)
  3. Raymond Hunter Lunt (19 Nov 1889 - 2 Dec 1975)
  4. Wallace Hunter Lunt (14 Jul 1891 - 28 Apr 1940)
  5. Mary Ellen Hunter Lunt (16 May 1895 - 16 Sep 1957)
  6. Corris Hunter Lunt (18 June 1897 - ?)
  7. Iona Hunter Lunt (27 May 1900 - ?)
  8. Anthon Hunter Lunt (14 Oct 1902 - 1968)
  9. Willard Hunter Lunt (20 Oct 1904 - 12 May 1991)
  10. Rose Olive Hunter Lunt (22 Mar 1909 - ?)
- (II-4) **Children of Randle Wilson Lunt (8 Nov 1864 - 19 Oct 1951) and Catherine Jeanette Gibson (13 Dec 1868 - 24 Jul 1906), md 16 Dec 1885**
1. Catherine Jeanette Lunt (29 Nov 1886 - 25 Jan 1955)
  2. Eve Lunt (1 Nov 1888 - 23 Apr 1956)
  3. Walter Gibson Lunt (7 Jan 1891 - 19 Oct 1977)
  4. May Lunt (6 May 1894 - 15 Dec 1946)

5. Mary Ann (Molly) Lunt (16 Nov 1896 - 2 Jan 1978)
  6. Eula Lunt (12 Jan 1899 - (9 Dec 1982)
  7. Blanche Lunt (21 Jun 1901 - 1 Apr 1993)
  8. Randle Gibson Lunt (13 Jan 1904 - )
- (II-4) Children of Randle Wilson Lunt and Nancy Ada Chatterley Pendelton (25 Feb 1874 - 28 Mar 1945), married 10 Dec 1908**
9. Marguerite Chatterley Lunt (1 Oct 1909 - 30 May 1991)
  10. Elberta Lunt (25 Aug 1913 - 7 Feb 1992)
- (II-4) Randle Wilson Lunt and Sarah Ann Taylor Adair, married 23 Jul 1931, had no children.**
- (II-5) Children of William Wilson Lunt (18 Jul 1867 - 2 Feb 1930) and Rosanna Naegle (10 May 1872 - 29 Oct 1966), married 15 Dec 1891**
1. John Henry Lunt (26 Oct 1892 - (24 Jul 1921). No children.
  2. Wilsonn Naegle Lunt (9 Dec 1894 - 6 Sep 1961)
  3. Lanell Naegle Lunt (9 Nov 1900 - 3 Mar 1988)
  4. Elva Lunt (4 Apr 1903 - )
  5. Rozella Lunt (29 June 1905 - 28 Oct 1926). No children.
  6. Leona Lunt (19 Jan 1915 - 23 Nov 1977)
  7. Max Naegle Lunt (28 Jan 1917 - )
- (II-6) Children of Florence Wilson Lunt (20 Jan 1870 - 14 Dec 1909) and Herbert William Webster (5 Mar 1866 - 27 May 1946), md 24 Mar 1891**
1. Mary Annette Webster (19 Jan 1892 - 3 Apr 1973)
  2. Ivy Webster (3 Jul 1894 - 27 Nov 1984). No children.
  3. Florence Webster (11 Aug 1897 - 3 Feb 1975)
  4. Herbert Henry Webster (29 Dec 1900 - 9 Oct 1953)
  5. Francis Lunt Webster (27 Dec 1902 - 11 Dec 1903). No children.
  6. Norma Webster (4 Apr 1907 - )
- (II-7) Violet Wilson Lunt (10 Aug 1873 - 7 Feb 1967) and John Urie, Jr. married 14 Jun 1892, had no children.**
- (II-8) Children of Alice Maude Wilson Lunt (18 Dec 1875 - 14 Sep 1962) and Daniel Enoch Matheson (14 May 1874 - 28 Dec 1953), married 27 Apr 1897**
1. (Daughter) Matheson (11 Mar 1898 - 11 Mar 1898). No children.
  2. Violet Matheson (27 Dec 1898 - ?)
  3. Ianthe Matheson (27 Dec 1898 - ?)
  4. Duayne Lunt Matheson (24 Aug 1901 - 23 Jul 1986)
  5. Albert Lunt Matheson (23 Oct 1903 -26 Jul 1964)
  6. Mabey Lunt Matheson (22 May 1906 - 13 Jul 1917). No children..
  7. William Lunt Matheson (8 Nov 1908 - )
  8. Phyllis Matheson (20 Mar 1913 - )
  9. Mary Ann Matheson (5 Oct 1914 - )

**Total grandchildren of Henry Lunt and Mary Ann Wilson (II) - 61**

## Grandchildren of Henry Lunt and Ann C. Gower (Wife III)

- (III-1) **Children of Jane Gower Lunt (3 Mar 1864 - 3 Jul 1952) and Willard Richarde Burt (6 Mar 1855 - 15 Apr 1924), married 22 May 1879**
1. Margaret Lunt Burt (3 Sep 1884 - 13 Sep 1898). No children.
  2. Rhoda Lunt Burt (14 Nov 1886 - ?)
  3. Carroll Ann Lunt Burt (23 Sept 1888 - ?)
  4. Henry Lunt Burt (17 Mar 1890 - 14 Oct 1892). No children.
  5. James Lunt Burt (4 Aug 1892 - 9 Oct 1951)
- (III-1) **Jane Gower Lunt and Washington Hilton**
- (III-2) **Child of Jemima Gower Lunt (20 Jan 1866 - 4 Nov 1945) and John Vernon Irvine (1866 - ?), married ?**
1. Vernon Irvin (27 Jan 1891 - ?). No children.
- (III-2) **Children of Jemima Gower Lunt and George Richards Hunter (27 Aug 1864 - ?), married.**
2. George Washington Hunter (22 Feb 1895 - ?)
  3. Marcia Hunter (25 Jul 1897 - ?)
  4. Lucile Hunter (1 Jul 1899 - Jan 1950)
  5. Wanda Hunter (16 Dec 1900 - ?)
  6. Clair Hunter (3 Mar 1903 - Oct 1906). No children.
- (III-3) **Children of Reselia Gower Lunt (3 Mar 1868 - 13 Jan 1928) and Joseph Henry Martin Pinnock Hunter (20 Nov 1865 - 9 Dec 1928), md 31 Jan 1889**
1. Roland Lunt Hunter (7 Oct 1889 - 24 Dec 1963)
  2. Henry Alexander Hunter (21 Nov 1891 - 1 Feb 1892). No children.
  3. Wilford Lunt Hunter (6 May 1893 - 1918). No children.
  4. Gordon Lunt Hunter (15 Dec 1896 - 9 Sep 1951)
  5. Lorenzo Lunt Hunter (12 Aug 1898 - 2 Dec 1933)
  6. Gaudello Lunt Hunter (1 Dec 1900 - ?)
  7. Melba Sneddon Hunter (27 Jan 1905 - )
  8. Joseph Sneddon Hunter (22 Feb 1908 - )
- (III-4) **Children of Oscar Gower Lunt (6 Oct 1870 - 27 Jun 1959) and Martha Ann Rowley (25 Feb 1881 - 11 Oct 1950), married 10 Mar 1898**
1. Ellen Rowley Lunt (4 Feb 1899 - 19 Dec 1977)
  2. Jennie Rowley Lunt (17 Feb 1901 - 15 Mar 1991)
  3. Rose Lunt (22 Dec 1902 - 26 Aug 1987)
  4. John Henry Lunt (20 Oct 1904 - 1 Apr 1956)
  5. Oscar William Lunt (8 Sep 1907 - 1 Jun 1970)

6. Gwendolyn Lunt (27 Nov 1910 - 21 Mar 1943)
  7. Ivan Rowley Lunt (16 Jul 1914 - 11 May 1934). No children.
  8. Mack Grand Lunt (26 May 1918 - 13 May 1993)
- (III-4) Oscar Gower Lunt and Nancy Elva Tolman (1870), married 4 Sep 1951. No children.**
- (III-6) Children of George Albert Gower Lunt (18 May 1874 - 27 Mar 1960) and Kindness Flood Johnson (23 Jul 1880 - 6 Nov 1952), married 17 Aug 1897**
1. George Vernon Lunt (6 Feb 1899 - 17 Nov 1971)
  2. Camilla Lunt (1 Jan 1901 - 28 Sep 1991)
  3. Randall Henry Lunt (24 Aug 1903 - 3 Dec 1991)
  4. Charles Edward Lunt (12 Nov 1905 - 15 Mar 1980)
  5. Howard Ellis Lunt (14 Oct 1907 - )
  6. Nona Lunt (8 Jan 1912 - 5 Mar 1913). No children.
  7. Lenard Albert Lunt (22 Feb 1917 - 15 Feb 1919). No children.
  8. Loudean Lunt (9 Aug 1919 - )
  9. Wayne J. Lunt (12 Aug 1921 - )
- (III-8) Children of Thomas Amos Gower Lunt (14 Jan 1878 - 7 Sep 1947) and Etta Elizabeth Johnson (25 Oct 1887 - 7 May 1978), married 15 Dec 1905**
1. Leslie Amos Lunt (26 Jan 1907 - 28 Jan 1909). No children.
  2. Thomas Alvin Lunt (25 Jun 1909 - 20 Jan 1934)
  3. Parley VerDell Lunt (8 Sep 1911 - 14 Dec 1973)
  4. Zina Lunt (27 Dec 1913 - )
  5. Annetta Lunt (8 Jul 1916 - 12 Jul 1958)
  6. Lyndon J. Lunt (28 May 1918 - 26 Sep 1950)
  7. Etta Lunt (4 Jun 1920 - 4 Jun 1920). No children.
- (III-9) Children of Ellen Gower Lunt (25 Oct 1880 - 29 May 1945) and Willard Richard Guymon (20 Sep 1864 - 10 Dec 1958, married 10 Nov 1900**
1. Anita Guymon (22 Oct 1901 - 9 Mar 1991)
  2. Fern Guymon (28 Oct 1903 - 2 Jul 1994)
  3. Inez Guymon (20 Feb 1906 - 15 Aug 1983)
  4. Violet Guymon (9 Apr 1909 - 28 Jun 1971)
- (III-9) Children of Ellen Gower Lunt and John Martin Chatterley (23 Jan 1872 - 20 May 1942), married 26 mar 1913**
5. Clifton Lunt Chatterley (24 Dec 1913 - 9 Nov 1981)
  6. Jay LeRoy Chatterley (6 May 1916 - )
  7. Norine Chatterley (19 May 1918 - 7 Jun 1918). No children.
  8. Earl Whittaker Chatterley (3 Aug 1919 - )
  9. John Garth Chatterley (9 Oct 1922 - 20 Jul 1992)
- (III-10) Children of Rachel Ann Lunt (19 Feb 1883 - 2 Mar 1968) and Morley Larsen Black (24 Oct 1875 - 6 Sep 1951), married 21 Nov 1901**
1. George Henry Black (25 Jul 1903 - 7 Sep 1904). No children.
  2. Reta Black (19Jul 1905 - )
  3. Alberto Black (29 May 1908 - 19 Sep 1904). No children.
  4. Morley Chase Kimball Black (29 Jun 1909 - 16 Oct 1980)

5. Glendon Black (16 Aug 1911 - 11 Jan 1993)
6. William Lunt Black (17 Jun 1913 - 17 Jan 1977)
7. Kline Black (8 Oct 1915 - )
8. Carma Black (9 Nov 1917 - )
9. Kelly Darnell Black (8 Jul 1920 - )
10. Darlene Black (16 Jun 1922 - )
11. Myrtle Ann Black (8 Jan 1925 - 8 Nov 1975)
12. Rachel Black (9 Aug 1927 - )
13. Rex Black (9 Aug 1927 - 15 Feb 1928). No children.

**Total grandchildren of Henry Lunt and Ann C. Gower (III) - 65**

**Grandchildren of Henry Lunt and Sarah Ann Lung, Wife IV**

- (IV-1) Children of Edgerton Lunt (5 Feb 1879 - 9 Nov 1918) and Anna May Harris (29 Oct 1883 - 6 Sep 1966), married 16 Jun 1903**
1. LaCrita Lunt (16 Jun 1905 - )
  2. Sylvan Edgerton Lunt (6 Dec 1906 - )
  3. Martin Harris Lunt (8 Apr 1909 - )
  4. Dennison Theron Lunt (8 Jul 1912 - 20 Mar 1913). No children.
- (IV-2) Children of Broughton Lunt (5 Apr 1881 - 2 Jul 1946) and Mary Amanda Mortenson (2 Dec 1886 - ?), married 2 Apr 1908**
1. Broughton Kenneth Lunt (11 Mar 1909 - )
  2. Olas Lunt (30 Nov 1913 - )
  3. Henry Rudd Lunt (29 Dec 1915 - )
  4. Elno James Lunt (8 Feb 1919 - )
  5. Irl Lunt (14 Jun 1921 - )
  6. Elvin Mortenson Lunt (15 Nov 1923 - )
- (IV-3) Children of Parley L Lunt (22 Feb 1883 - 15 May 1968) and Charlotte Mae Mattice (15 Sep 1885 - 11 Jul 1980), married 15 Sep 1903**
1. Melvin Lunt (24 Nov 1904 - 1985)
  2. Kenneth Lunt (21 Feb 1907 - 24 May 1908). No children.
  3. Veda Mae Lunt (3 Jul 1909 - )
- (IV-3) Children of Parley L Lunt and Martha Pearl Davies (7 Sep 1887 - 25 Dec 1935), married 25 Jun 1913**
4. Parley Darwin Lunt (12 Nov 1914 - 5 Jan 1987)
  5. Verma Louese Lunt (9 May 1918 - )
  6. Harvey Oden Lunt (4 Nov 1921 - )
- (IV-3) Parley L Lunt and Mary Robinson, married 24 Jun 1937. No children.**
- (IV-3) Parley L Lunt and Clarinda Othelie Coons Ferrin (4 Mar 1886 - 8 Dec 1980) married 24 Jan 1940. No children.**
- (IV-4) Children of Edward Lunt (21 Jul 1885 - 25 May 1959) and Lettie Almeda Stowell (11 Feb 1891 - 3 Apr 1984), married 4 Oct 1911**
1. Dora Lunt (10 Sep 1912 - )
  2. Almeda Lunt (18 May 1914 - 8 Dec 1986)
  3. Edward Arcel Lunt (25 Sep 1916 - )

4. Garth Stowell Lunt (3 Mar 1918 - )
5. Waldon J Lunt (7 Sep 1919 - 27 Mar 1959)
6. Jack Keith Lunt (17 Feb 1921 - )
7. Elda Lunt (27 Jan 1924 - )
8. Betty Jo Lunt (25 Sep 1927 - )

**(IV-5) Children of Heaton Lunt (7 Mar 1888 - 19 Sep 1969) and Chloe Haws (2 Feb 1891 - 14 Nov 1965), married 12 Jun 1910**

1. Heaton Viril Lunt (17 Aug 1911 - 13 Aug 1974)
2. Seth Lunt (2 Jan 1914 - 6 Oct 1914). No children.
3. Ancil Haws Lunt (29 Apr 1917 - 29 Apr 1972)
4. Henry Barthen Lunt (7 Feb 1919 - )
5. Romola Lunt (7 Oct 1920 - )
6. William Marvin Lunt (16 Jun 1923 - )
7. Irven Lunt (12 Sep 1924 - 20 Jan 1925). No children.
8. Carol Jane Lunt (20 Mar 1926 - )
9. Sarah Venice Lunt (18 Jan 1928 - )
10. Wilbur Houston Lunt (9 Aug 1929 - )
11. Eula Lunt (22 Sep 1931 - 12 Nov 1990)
12. Donna Lee Lunt (29 Sep 1933 - )

**(IV-6) Alma Lung (24 Apr 1890 - 30 Mar 1957) and Guadalupe "Lupe" Domingues (21 Jan 1930 - ), married 2 Mar 1957**

1. Alma Lunt (24 May 1957 - )

**(IV-7) Child of Owen Lunt (15 Nov 1892 - 19 Jan 1934) and Velma Adel Jackson (13 Mar 1895 - 8 Apr 1921), married 7 Sep 1917**

1. Owen Raynal Lunt (8 Apr 1921 - )

**(IV-7) Children of Owen Lunt and Mary Jane Jones (12 Dec 1893 - 27 Aug 1978), married 18 May 1924**

2. Velma Maqe Lunt (2 Feb 1925 - )
3. Mary Lunt (3 Jun 1926 - )
4. Vefa Lunt (20 Feb 1928 - )
5. Owen Jones Lunt (11 Sep 1931 - )
6. Timothy Clarence Lunt (28 Feb 1934 - )
7. Henry Terrance Lunt (28 Feb 1934 - )

**(IV-8) Children of Clarence L Lunt (16 Jul 1896 - 4 May 1939) and Lavetta Cluff (3 Jan 1902 - 10 Sep 1992), married 2 Apr 1920**

1. Marza Lunt (15 Mar 1921 - )
2. Maurine Lunt (10 Mar 1923 - )
3. Ora Lunt (10 Oct 1924 - )
4. Alma LaRue Lunt (8 Jun 1927 - )
5. LaRec Lunt (8 Jun 1927 - )
6. Sarah LuDean Lunt (28 Jul 1931 - )
7. Sylvia Lunt (28 Nov 1933 - )
8. Clarence Gary Lunt (20 Apr 1935 - )
9. Robert Berkley Lunt (5 Jan 1939 - )

**Total grandchildren of Henry Lunt and Sarah Ann Lunt - 53**

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A tribute to Henry Lunt, his wives and his descendants  
From  
**EVELYN K. AND YORK F. JONES**