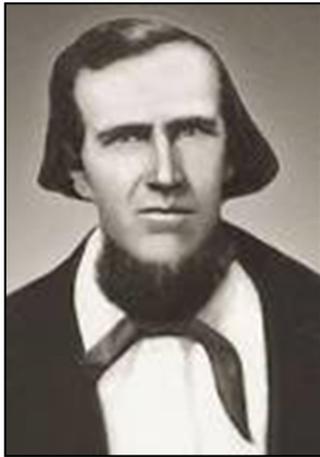


Jacob Hamblin



Randall Dean Lamb is a direct descendant of Jacob Hamblin through his first wife, Lucinda, and their daughter Maryette Magdalene Hamblin.

Jacob meets Joseph Smith at Nauvoo in autumn 1842, after Jacob's baptism by Elder Lyman Stoddard on March 3, 1842

As I passed along one of the streets of the town, I saw a tall, noble-looking man talking with another. An impression came upon me that he was the person I was looking for. Inquiring of a bystander, I learned that my impression was correct.

One of the company asked the Prophet for some money he had loaned him. He replied that he would try and get it during the day. I offered him the money, but he said: 'Keep your money, I will not borrow until I try to get what is owing me. If you have just come in and wish to pay your tithing, you can pay it to Brother Hyrum; he sees to that.'" (*Jacob Hamblin Peacemaker*, Pearson H. Corbett)

Jacob learns of the martyrdoms of Joseph and Hyrum Smith while serving an eastern states mission in July 1844

The way appeared to be opening up for a good work to be done in that country, when, about the 4th of July, news reached me that the Prophet, about whom I had preached so much, had been shot by a mob when confined in jail. I did not believe the report until I offered to preach to those who were gathered around me in the small town of Mechanicsburg. They manifested a spirit of exultation, and a feeling of deep gloom passed over me. I felt more like weeping than preaching.

I concluded to hunt up my companion from whom I was then separated. For this purpose I started for Hagerstown, where I hoped to find him or learn of his whereabouts.

I had traveled about a mile when I came to a crossroad and the Spirit whispered to me, "Stop here, and Brother Myers will soon be along." I remained on the spot for ten minutes, when I saw him coming, with his hat in one hand and his valise in the other. He did not believe that



the Prophet was killed.

We journeyed together to Lightersburg. After meeting and passing many people, the Spirit indicated to us that a man on the opposite side of the street was an Elder in Israel. It proved to be a Latter-day Saint Elder, who had reliable information of the murder of the Prophet Joseph and the Patriarch Hyrum Smith. He also informed us that Elders who were abroad were called home.

I arrived in Nauvoo on the 5th of August, 1844. (*Jacob Hamblin Peacemaker*, Pearson H. Corbett)

Jacob witnesses the mantle of Joseph Smith upon Brigham Young in August 1844

On the 8th of August 1844, I attended a general meeting of the Saints. Elder Rigdon was there, urging his claims to the Presidency of the Church. His voice did not sound like the voice of the true shepherd. When he was about to call a vote of the congregation to sustain him as President of the Church, Elders Brigham Young, Parley P. Pratt and Heber C. Kimball (all members of the Quorum of the Twelve) stepped into the stand. Brigham Young remarked to the congregation: "I will manage this voting for Elder Rigdon. He does not preside here. This child" (meaning himself) "will manage this flock for a season."

The voice and gestures of the man were those of the Prophet Joseph. The people, with few exceptions, visibly saw that the mantle of the Prophet Joseph Smith had fallen upon Brigham Young. To some it seemed as though Joseph again stood before them. I arose to my feet and said to a man sitting by me, "That is the voice of the true shepherd—the chief of the Apostles." (*Jacob Hamblin: A Narrative of His Personal Experience*, James A. Little)

Jacob appointed by Brigham Young as southern Indian mission president in 1857

Jacob Hamblin was appointed by Brigham Young on August 4, 1857 to serve as president of the Santa Clara Indian mission, and later as president of the southern Indian mission. (*A Frontier Life: Jacob Hamblin Explorer and Indian Missionary*, Todd M. Compton)

Jacob and twelve Indian chiefs meet Brigham Young in Salt Lake City concerning imminent Utah War (May 1857 – July 1858), during which an immigrant company is massacred at Mountain Meadows just south of the Hamblin ranch



In the heat of imminent war with the U.S. Army, the Fancher-Baker company traveling from Arkansas to California through southern Utah and camped just south of Jacob Hamblin's ranch, was brutally massacred in a deceptive manner. Jacob had told the company about good campsites along the road, including Mountain Meadows. (*A Frontier Life: Jacob Hamblin Explorer and Indian Missionary*, Todd M. Compton)

Jacob Hamblin was in Salt Lake City at the time of the massacre. Given the perception of imminent war, Jacob's arrival was given considerable publicity. The local newspaper, the *Deseret News*, in the September 1 issue, contained this account:

Brother Jacob Hamblin arrived in Salt Lake City from Santa Clara Mission with twelve Indian Chiefs who had come to see President Brigham Young. One of them was the head chief; his name was Tut-si-gabot. There was also the chief of the Piedes and of the Deserets and Santa Clara and Rio Virgin and of Harmony; also Kanosh, chief of the Pavants, and Ammon Walker's brother were in the company. President Young had an interview for about one hour with the Indians." (*Jacob Hamblin Peacemaker*, Pearson H. Corbett)

Jacob later told Frederick Dellenbaugh, a member of the second Powell company, that "if he had been at home the Mountain Meadows Massacre would not have occurred." Could Hamblin have stood up to Isaac Haight and William Dane, his ecclesiastical and military superior, and tamped down the collective war hysteria that had swept southern Utah (partially as a result of sermons by George A. Smith) and helped caused the event? It is difficult to assess such alternate possible histories. Dellenbaugh, however, had no hesitations in answering the question: "I have no doubt that he [Hamblin] would have prevented the slaughter," he wrote.

While Jacob was not present at the massacre, he was an important player in its aftermath. No one in Mormonism, including Brigham Young and Jacob Hamblin, came away from the Mountain Meadows Massacre unscathed, even if they were not personally involved in it. After it occurred, the Mormon people collectively attempted to deny Mormon involvement in it, and Young and Hamblin were part of this effort. (*A Frontier Life: Jacob Hamblin Explorer and Indian Missionary*, Todd M. Compton)

Jacob and Rachel Judd Hamblin family experiences with the aftermath of the massacre

Albert, the Indian boy who lived with Jacob Hamblin, saw the attack from a vantage point while herding cattle. When the smoke cleared, only seventeen small children were left of over

one hundred and forty people

Philip Klingensmith rounded up seventeen small children and carted them to the Hamblin ranch. When Jacob Hamblin's wife Rachel saw the children, most of them crying and covered in blood, her heart broke. One of the youngest children, a one-year-old girl, had been shot in the arm. John D. Lee wanted to separate the wounded girl from her two sisters, but Rachel persuaded him to keep them together. That night, while Rachel cared for the anguished children, John bedded down outside the house and went to sleep. (*Saints, Volume 2, The Church of Jesus Christ of Latter-day Saints*)

The following morning, September 18th, A.D. 1857, I arrived home, where I found my family living out of doors exposed to wind and rain. I had engaged two men to build a small adobe house, but they had done nothing worth mentioning in my absence.

I found two little girls, one two years and the other three years old, in care of my wife, that had been saved from the massacre at that place on the 10th instant (September 1857). The youngest had been shot through the arm with a large ball cutting the arm off.

My family was in a bad situation. My wife had to nurse the wounded child constantly, and having small children of her own, it made her situation extremely disagreeable.

I went to the place of slaughter, where those unfortunate people were slain. Oh ! Horrible ! indeed was the sight ... language fails to picture the scene of blood and carnage. The slain, numbering over one hundred men, women and children, had been interred by the inhabitants of Cedar City. At three places the wolves had disinterred the bodies and stripped the bones of their flesh, had left them strewn in every direction. At one place I noticed nineteen wolves pulling out the bodies and eating the flesh.





My feelings, upon this occasion, I will not attempt to describe. The gloom that seemed to diffuse itself through the air and cast a shade over the hills and vales was dismal in the extreme. This was one of the gloomiest times I ever passed through." (*Jacob Hamblin Peacemaker*, Pearson H. Corbett)

Note: After Brigham Young and the saints settled in the Salt Lake Valley, then part of Mexico, Jacob's wife, Lucinda refused to go west with the family and they were divorced. Jacob needed someone to care for his four young children. Before they met, both Jacob and Rachel Judd Hamblin received spiritual manifestations that they were to be married. Rachel was a sister of Zadok Knapp Judd Sr., a Mormon Battalion member, and a second great grandfather of Duane Burnham Ford.

Headquartered in Kanab, Utah, Brigham Young, Jacob Hamblin, and many others assist Major John Wesley Powell's second exploration of the Colorado River and geological survey of the Rocky Mountains

Both Brigham Young and Jacob Hamblin assisted Major John Wesley Powell in Powell's second exploration and survey of the Colorado River.

Major John Wesley Powell and his men went through Kanab, Utah in 1870 on their exploration of the Colorado River. During the next five or six years when he was making other expeditions and working on a geological survey of the Rocky Mountains for the government, he made Kanab his headquarters. Many of the men and boys of the Kanab vicinity found employment in the service of Major Powell. They considered it an honor to assist in the important survey.

In a letter written to Rose Hicks Hamblin August 25 1934, a few months before his death, Frederick S. Dellenbaugh, a member of Powell's party says:

"One thing before I forget it: the first preliminary map of the Grand Canyon region was made in a tent on a lot in Kanab the winter of 1872-73. Some have asked recently who named the Grand Canyon. It was Major Powell and I was the first to put the name on a map, which I did in that tent in Kanab in January 1873.

"The first baseline, so far as I know between the Colorado State Line and the Sierra Nevada, was the one the Powell Survey measured for nine miles south from a lot in Kanab; or rather from the ground just outside of the lot.

“At this spot (the tithing lot in Kanab), a stone foundation was built about two feet wide and four feet long and two feet high, very strong and solid. On this Professor Thompson set up a transit instrument. A tent was erected over the hole large enough to give head room inside, and with a roof that folded back so the telescope of the transit could be brought to bear on the stars. By this means and a time connection by telegraph with Salt Lake the meridian was exactly established.

“Our baseline next was measured south on this meridian for nine miles, passing through the gap as I remember the distance. From each end of this line we took our angles to the visible peaks and promontories and carried on the triangulation far and wide. Of course, we had to make scouting trips in all directions and we depended on the men of Kanab for help in this work. They were excellent workers and always faithful, agreeable and competent.”

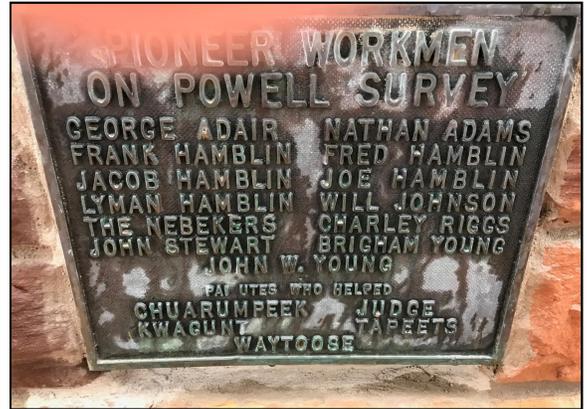
While in Kanab much later, Mr. Dellenbaugh said that a monument should be erected in Kanab designating the spot from which the geological survey of the Rocky Mountain Region started. Saturday, May 14, 1955, the Margery Stewart Camp, Daughters of Utah Pioneers dedicated a monument to commemorate the spot on which Major John Wesley Powell established the meridian from which his base line was measured in his survey of 1872-73, and upon which all future surveys of this area have been based.

The marker is constructed of native stone, with a Utah copper plaque recording the event. It was constructed on the original spot (the old tithing grounds in Kanab), and the original carved marker stone is the capstone of the historical structure.



The plaque on the monument reads as follows: “From 1870 to 1878 Major Wesley Powell and assistant Almon H. Thompson of the U.S. Colorado River explorations, established headquarters at Kanab. On this spot they erected a stone foundation and raised a tent which housed a telescope, by which means the meridian was established. During the winter of 1872 and 1873 the first map of the Grand Canyon was made and Major Powell gave the canyon its name. Frederick S. Dellenbaugh wrote the name on the first map. The men of Kanab helped in the work and were faithful, agreeable and competent.”

On the other side of the monument is a plaque listing "Pioneer workmen on Powell Survey: George Adair, Frank Hamblin, Jacob Hamblin, Lyman Hamblin, the Nebekers, John Stewart, Nathan Adams, Fred Hamblin, Joe Hamblin, Will Johnson, Charley Riggs, Brigham Young, John W. Young. Pai Utes who helped: Chuarumpeek, Kwagunt, Judge, Tapeets, Waytoose." (*History of Kane County*, Kane County Daughters of Utah Pioneers, Adonis Robinson Findlay)



From *Canyons of the Colorado* by John Wesley Powell

This evening, the Shi'vwits, for whom we have sent, come in, and after supper we hold a long council. A blazing fire is built, and around this we sit – the Indians living here, the Shi'vwits, Jacob Hamblin, and myself. This man, Hamblin, speaks their language well and has a great influence over all the Indians in the region round about. He is a silent, reserved man, and when he speaks it is in a slow, quiet way that inspires great awe. His talk is so low that they must listen attentively to hear, and they sit around him in deathlike silence. When he finishes a measured sentence the chief repeats it and they all give a solemn grunt. But, first, I fill my pipe, light it, and take a few whiffs, then pass it to Hamblin; he smokes, and gives it to the man next, and so it goes around. When it has passed the chief, he takes out his own pipe, fills and lights it, and passes it around after mine. I can smoke my own pipe in turn, but when the Indian pipe comes around, I am nonplused. It has a large stem, which has at some time been broken, and now there is a buckskin rag wound around it and tied with sinew, so that the end of the stem is a huge mouthful, exceedingly repulsive. To gain time, I refill it, then engage in very earnest conversation, and, all unawares, I pass it to my neighbor unlighted. I tell the Indians that I wish to spend some months in their country during the coming year and that I would like them to treat me as a friend. I do not wish to trade; do not want their lands.

Heretofore I have found it very difficult to make the natives understand my object, but the gravity of the Mormon missionary helps me much. I tell them that all the great and good white men are anxious to know very many things, that they spend much time in learning, and that the greatest man is he who know the most; that the white men want to know all about the mountains and the valleys, the rivers and the canyons, the beasts and birds and snakes.

Then I tell them of many Indian tribes, and where they live; of the European nations; of the

Chinese, of Africans, and all the strange things about them that come to mind. I tell them of the ocean, of great rivers and high mountains, of strange beasts and birds. At last I tell them I wish to learn about their canyons and mountains, and about themselves, to tell other men at home; and that I want to take pictures of everything and show them to my friends. All this occupies much time, and the matter and manner make a deep impression.



Powell (on right) meeting with Kaibab Plateau, 1873. White man to right of Powell may be Jacob Hamblin. Photograph by J. K. Hillers, from Smithsonian Institution, Bureau of American Ethnology Collection.

Then their chief replies: "Your talk is good, and we believe what you say. We believe Jacob, and look upon you as a father. When you are hungry, you may have our game. You may gather our sweet fruits. We will give you food when you come to our land. We will show you the springs and you may drink; the water is good. We will be friends and when you come we will be glad. We will tell the Indians who live on the other side of the great river that we have seen Ka'purats, and that he is the Indians' friend. We will tell them he is Jacob's friend. We are very poor. Look at our women and children; they are naked. We have no horses; we climb the rocks and our feet are sore. We live among rocks and they yield little food and many thorns. When the cold moons come, our children are hungry. We have not much to give; you must not think us mean. You are wise; we have heard you tell strange things. We are ignorant. Last year we killed three white men. We thought them true. We were mad; it made us big fools. We are very sorry. Do not think of them; it is done; let us be friends. We are ignorant—like little children in understanding compared with you. When we do strong , do not you get mad

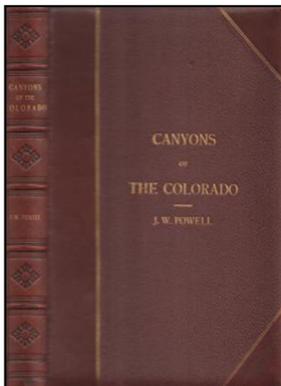
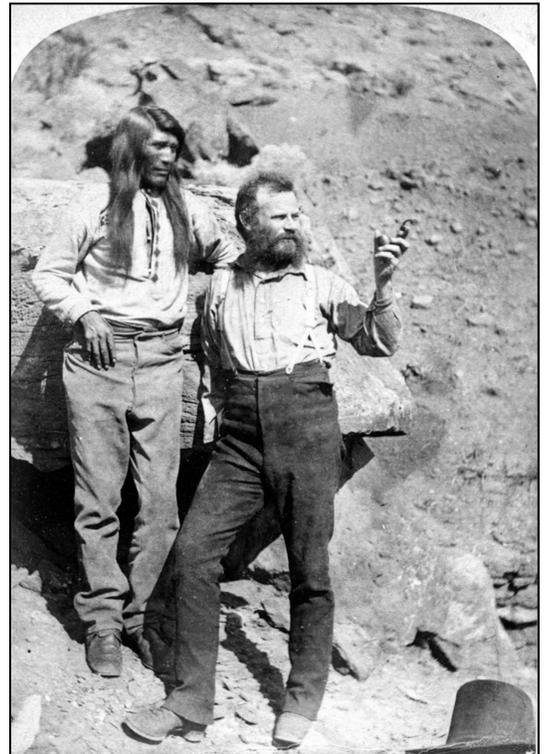
and be like children too. When white men kill our people, we kill them. Then they kill more of us. It is not good. We hear that the white men are a great number. When they stop killing us, there will be no Indian left to bury the dead. We love our country; we know not other lands. We hear that other lands are better; we do not know. The pines sing and we are glad. Our children play in the warm sand; we hear them sing and are glad. The seeds ripen and we have to eat and we are glad. We do not want their good lands; we want our rocks and the great mountains where our fathers lived. We are very poor; we are very ignorant; but we are very honest. You have horses and many things. You are very wise; you have a good heart. We will be friends. Nothing more have I to say."

Tau-gu, Chief of the Paiutes overlooking Virgin River with J. W. Powell age 39. GRCA 13806. Circa 1873.

Ka'purats is the name by which I am known among the Utes and Shoshones, meaning "arm off." There was much more repetition than I have given, and much emphasis. After this a few presents were given, we shook hands, and the council broke up.

Mr. Hamblin fell into conversation with one of the men and held him until the others had left, and then learned more of the particulars of the death of the three men. They came upon the Indian village almost starved and exhausted with fatigue. They were supplied with food

and put on their way to the settlements. Shortly after they had left, an Indian from the east side of the Colorado arrived at their village and told them about a number of miners having killed a squaw in drunken brawl, and no doubt these were the men; no person had ever come down the canyon; that was impossible; they were trying to hide their guilt. In this way he worked them into a rage. They followed, surrounded the men in ambush, and filled them full of arrows.

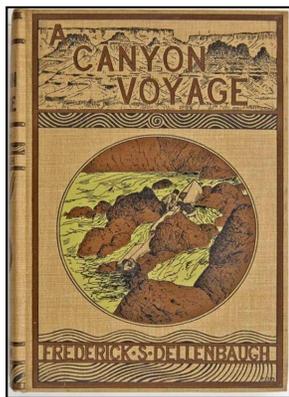
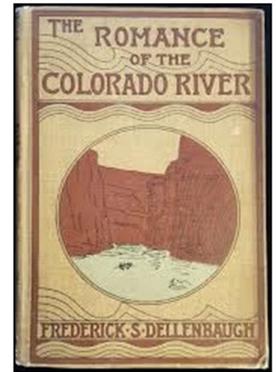


That night I slept in peace, although these murderers of my men, and their friends, the Uinkarets, were sleeping not 500 yards away. While we were gone to the canyon, the pack train and supplies, enough to make an Indian rich beyond his wildest dreams, were all left in

their charge, and were all safe; not even a lump of sugar was pilfered by the children.

From *The Romance of the Colorado River* by Frederick S. Dellenbaugh

Jacob Hamblin, whom I knew very well, was the 'Leather-stocking' of Utah—a man who knew the Amerinds of Utah and northern Arizona better than anyone who ever lived.



From *A Canyon Voyage* by Frederick S. Dellenbaugh

In the entire stretch from Gunnison Crossing to the end of the Grand Canyon, a distance of 587 1/2 miles, but two points were known where the river could be crossed, the Crossing of the Father (El Vado de los Padres), about latitude 37, and the mouth of the Paria, only thirty-five miles lower down. This latter place had been discovered by Jacob Hamblin, or "Old Jacob," as he was familiarly called, and he was the first white man to cross there, which he did in October, 1869. He was a well-known Mormon scout and pioneer of those days. He forded at El Vado his first time in 1840 or earlier. In 1862 Jacob circumtoured the Grand and Marble canyons, going from St. George by way of the Grand Wash to the Moki Towns and returning by way of El Vado.

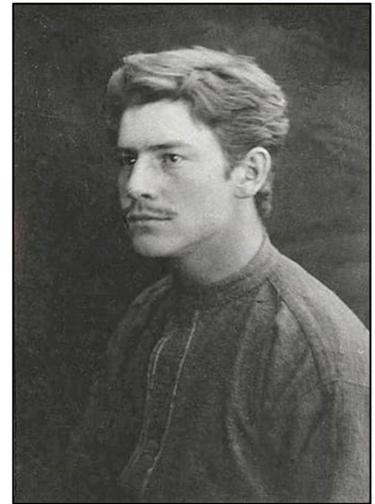
On Saturday, October 28th, in the morning we were surprised to hear from the opposite or south side of the river an Indian yell, and looking across we perceived what appeared to be three natives, with horses, standing on the edge of the canyon wall, here very low. We prepared one of the boats to cross and find out what was wanted, when a fourth figure joined the group, and in good English came the words, "G-o-o-d m-o-r-n-i-n-g," long drawn out. On landing we were met by a slow-moving, very quiet individual, who said he was Jacob Hamblin. His voice was so low, his manner so simple, his clothing so usual, that I could hardly believe that this was Utah's famous Indian-fighter and manager. With him were three other white men, Isaac Haight, George Adair, Joe Mangum, and nine Navajos, all on their way to the Mormon settlements. They desired to be put across the river, and we willingly offered the services of ourselves and our boats. ... When everybody and everything were safely across the hour was so late that Jacob concluded to camp with us for the night.

I had as yet seen none of the natives of the locality. They were now very friendly and

considered harmless, thanks to Jacob's wise management. The only Indians the settlers dreaded were some renegades, a band of Utes and Navajos, collected by a bold and skillful chief named Patnish, whose "country" was south of the Colorado around Navajo Mountain. He was reputed to be highly dangerous, and the Kanab people were constantly prepared against his unwelcome visits.

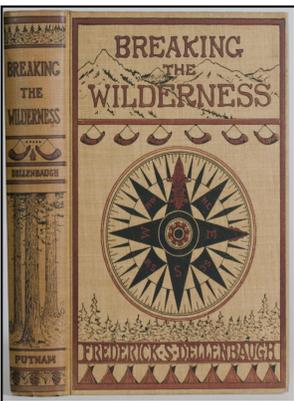


Painting of Zion Canyon by Dellenbaugh, 1903



Frederick Samuel Dellenbaugh, 1872

From *Breaking the Wilderness* by Frederick S. Dellenbaugh



The [Mountain Meadows] massacre was most unlucky for the Mormons, as the world refused to believe that it was not secretly sanctioned. Unfortunately for the poor immigrants one man who probably could have saved them, and who certainly would have tried desperately to do it, was absent from his home at the Meadows at that time, being on his way to Salt Lake. This was Jacob Hamblin, the Leatherstocking of Utah, or "Old Jacob," as he was familiarly called when I knew him some fourteen years after the massacre. On another occasion when a fanatic, stationed on the Muddy to assist immigrants, concluded to kill a man, and said to Jacob, "This man must go up," Jacob answered, "If he does I go up first, mark that," and the man went free and never knew his danger; for it would have been a reckless nature that would have dared to oppose the wrath of Old Jacob. Had he been at Mountain Meadows on that awful day he would have saved the immigrants or would have died with them. **Old Jacob was**

a remarkable character, and must hold a place in the annals of the Wilderness beside Jedediah Smith, Bridger, the Sublettes, and the rest of that gallant band. But he differed in one respect from every one of them; he sought no pecuniary gain, working for the good of his chosen people, always poor and seeming to have no ambition for riches. Honest, slow and low of speech, keen of perception, quick of action, and with admirable poise and judgment, Old Jacob was one of the heroes of the Wilderness, and one of the last of his kind.

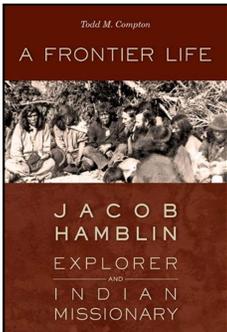
From *L.D.S. Biographical Encyclopedia Vol. III* by Andrew Jenson, Assistant Church Historian

HAMBLIN, Jacob, a distinguished Indian missionary and faithful Church worker, was born April 2, 1819, at Salem, Ashtabula county, Ohio, the son of Isaiah Hamblin and Daphne Haynes. Becoming a convert to "Mormonism" he was baptized March 3, 1842, by Elder Lyman Stoddard in Wisconsin, and went to Nauvoo, Ill., that year. He had the privilege of baptizing his parents in Illinois on the 11th of April, 1845. He started for Utah in the spring of 1850, arrived in Salt Lake City with a number of his relatives, Sept. 1, 1850, and settled in Tooele valley, whence he was appointed to establish an Indian



Mission in Southern Utah in 1854. With a few others he established a settlement on the Santa Clara, a tributary to the Rio Virgen. **He was ordained an Apostle to the Lamanites on Friday, Dec. 15, 1876, at St. George by President Brigham Young.** His direct experience with the native tribes of the West began in Tooele Valley in 1851, the valley then being sparsely settled by whites. It was in that valley during an engagement with some marauding Indians that one of the savages was entirely in Jacob's power, and with trusty rifle raised he was about to pull the trigger, when an inspiration came to him. "If you do not shed the blood of an Indian, not one of them shall ever have the power to shed yours." The rifle was immediately lowered and the astonished Lamanite was told to "go away." Jacob was a famous frontiersman, and under the "Mormon" rule assisted in locating and establishing settlements in Southern Utah, in Arizona and New Mexico. **He enjoyed the confidence, friendship, esteem and trust of Brigham Young, as well as that of his entire acquaintance.** His duties under the "Mormon" authorities required constant intercourse for many years with the wild Indians, and his life, on several occasions, was in imminent peril, but he possessed an abiding faith that he was in many instances protected from bodily harm from the wild Indians by

special interposition of Divine providence. It can be said to his everlasting honor and wisdom that during all his business relations with them he never killed an Indian, and that they placed great confidence in him, saying that "Jacob never lied." **Prof. H. A. Thompson, of the U.S. Geological Survey, said of him: "I would trust my money, my life and my honor in the keeping of Jacob Hamblin, knowing all would be safe."** Bro. Hamblin removed from Kanab, Utah, to Arizona with part of his family in 1878; the rest of the family followed in 1881. He located in Amity and stayed there until the fall of 1882, when he moved to Pleasanton, New Mexico, where he died Aug. 31, 1886. As the settlement of Pleasanton was broken up, his brother, Frederick Hamblin, brought his remains to Alpine, Arizona, where several of his family resided. To the honor of the authorities of the Church, of which he had been a consistent and devout member for 44 years, five months and 28 days, we will state that a monument has been erected at his grave, bearing the following inscription: **"In Memory of Jacob V. Hamblin, born April 2, 1819; died Aug. 31, 1886; Peacemaker in the Camp of the Lamanites; Herald of Truth to the House of Israel."** Bro. Jacob was the husband of four wives and the honored father of twenty-four children.



Many books have been written about Jacob Hamblin. The most recent: *A Frontier Life: Jacob Hamblin Explorer and Indian Missionary*, by Todd M. Compton. Zadok Knapp Judd, Mary Dart Judd, and Hiram Judd are referenced in this book. Historic visitor's sites for the Jacob Hamblin house in Santa Clara UT, near St. George, and the Mountain Meadows Massacre are hosted by The Church of Jesus Christ of Latter-day Saints.

