



Jeduthan Hardy Averett, photo by George Edward Anderson about 1897 courtesy of the L. Tom Perry Special Collections Division of the Brigham Young University Harold B. Lee Library.

JEDUTHAN HARDY AVERETT  
(12 June 1816–7 January 1902)

Alabama's Contribution to the Mormon Battalion

by

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[Author's note: The words "Mormon" or "Mormons" are used herein to refer to a member or to multiple members or to all members of The Church of Jesus Christ of Latter-day Saints, the official name of the church founded by Joseph Smith in 1830. The word "Mormon," derived from members' belief in *The Book of Mormon, Another Testament of Jesus Christ*, was imprinted upon the early members of the church by the world at large and served as a shorthand nickname for the adherents of this new brand of restoration Christian theology. Although originally intended as a term of derision, over time members themselves accepted the nickname as a common means of referring to themselves. As a practical matter, the officially preferred nomenclature—a member of The Church of Jesus Christ of Latter-day Saints, is much too long and cumbersome to continuously repeat in an historical writing.]

Bearing the brunt of persistent threats, harassments, beatings, and burnings, which escalated to the forceful use of muskets, bayonets, and ultimately cannons, at least 20 Mormon families from Alabama<sup>1</sup> were driven, like all other Mormon families, from their homes in and around Mormon-founded Nauvoo, Illinois. Plundering anti-Mormon mobs had conducted intermittent attacks on the inhabitants of Nauvoo, the only American city ever to come under siege by their fellow citizens of the United States. Because they were members of a despised minority religious

faith, it was not politically expedient to protect them. Hauntingly similar experiences in northern Ohio and western Missouri, accompanied by the denial of requested federal intervention, had thoroughly convinced Mormon leadership to seek refuge for their people outside of the confines of the United States.<sup>2</sup>

On June 27, 1844, two years prior to this coerced departure, Mormonism's founder, Joseph Smith, and his brother Hyrum Smith had been mercilessly murdered by a jail-storming mob. Following the death of Joseph Smith, the leadership of the church had gravitated to 45-year-old Brigham Young, the senior member of the church's Council of the Twelve Apostles. Under Young's direction, a loosely connected chain of wagon companies was forging an epic exodus from the United States, commenced with a crossing of the frozen Mississippi River in early February of 1846.<sup>3</sup>

The largest diaspora of religious refugees in the known history of the Western Hemisphere was underway. By the end of a rain-soaked spring of that year, approximately 15,000 expelled Mormons were scattered across the southern Iowa Territory, and approximately 5,000 more had disbursed in other directions. Their determined, but vaguely defined, destination in search of genuine religious freedom was the "Rocky Mountains." This vast untamed territory, generally referred to as "California," was under the

remote political control of Mexico's centralized government and inhabited mostly by various Native American tribes.<sup>4</sup>

By early summer, the beleaguered exiles had almost completed the first 300-mile westward stretch of their migration and were located near the east side of the Missouri River. They had painstakingly traversed muddy and mucky prairieland for four months, sometimes struggling through hub-high quagmires. Despite years of formal and informal petitions, these severely persecuted Mormons had been unsuccessful in obtaining any degree of protection from the federal government.<sup>5</sup> Their American loyalty and patriotism was then put to an additional strenuous test.

With James K. Polk as president, an expansionist-minded United States had declared war against Mexico in May of 1846. Polk wrote in his private diary that the U. S. Army "was authorized to receive into service as volunteers a few hundred of the Mormons who are now on their way to California, with a view to conciliate them, attach them to our country, & prevent them from taking part against us."<sup>6</sup> At the request of President Polk, Brigham Young raised on short notice an army of men from among the Latter-day Saint refugees.<sup>7</sup> With Young's urging and encouragement, the people on the whole still felt patriotic toward the United States. Similar to Brigham Young's own father, many of their fathers and grandfathers had

fought for independence in the American Revolution.<sup>8</sup> An elder Jeduthan Averett (1758-1798), the paternal grandfather of the subject of this article by the same name, had fought for the North Carolina colonists during the American Revolution.

An expression of the resentment commonly felt by the prospective recruits was recorded by Zadock Knapp Judd in his journal: “This was quite a hard pill to swallow—to leave wives and children on the wild prairie, destitute and almost helpless, having nothing to rely on only the kindness of neighbors, and go to fight the battles of a government that had allowed some of its citizens to drive us from our homes...”<sup>9</sup>

As a result of Young’s successful recruiting efforts, the Mormon Battalion came into being as a military unit of the United States Army. The battalion was unique in the annals of American military history because its members were of a single religious persuasion. The battalion was composed of about 500 Mormon infantrymen who would serve their nation in the Mexican War of 1846-1848. For various portions of the battalion’s forthcoming historic march, they were accompanied by 30-plus women (laundresses, cooks, and wives) and 40-plus children.<sup>10</sup>

The Mormon Battalion still holds the unique distinction of having accomplished the longest infantry march in the history of our American

armed forces. By ultimately eating their weakened oxen, including their boiled hides, and by laboriously digging deep wells for water as they marched through the deserts of what would become the southwestern United States, the main body of the battalion, by then approximately 340 strong, reached Mission San Diego near the Pacific Ocean on January 29, 1847. They had trudged an astounding 2,030 miles, more than 500 miles of which was through the searing heat and nighttime cold found in the treeless and trackless deserts previously mentioned. They had helped to win a war that resulted in the acquisition of lands that became all or part of the states of California, Nevada, Utah, Arizona, Wyoming, Colorado, New Mexico, Oklahoma, Kansas, and Texas.<sup>11</sup>

The battalion is also known for other significant accomplishments. Noted author and historian David L. Bigler made the following observation: “[I]t would...[be]...difficult to find many noteworthy events in western history during the important period of 1846 to 1848 in which members of this company, so unique in the annals of American military history, did not somehow take part. They made possible the 1847 Mormon move to Utah, occupied California for the United States, took part in the 1848 discovery of gold at Sutter’s Mill, opened the Mormon-Carson Emigrant Trail over the

Sierra Nevada, and drove the first wagons over the Spanish Trail and Hensley's Salt Lake Cutoff of the California Trail."<sup>12</sup>

In addition to the foregoing accomplishments mentioned by Bigler, the battalion members built the first public buildings in California; escorted Lt. Colonel John C. Fremont, who was under military arrest for treason, to the federal prison in Ft. Leavenworth, Kansas; and carried the first mail eastward across the Sierra Mountains.<sup>13</sup>

The ranks of the Mormon Battalion included one Alabamian, a quiet man who stayed busy. With encouragement from Brigham Young, Jeduthan Hardy Averett<sup>14</sup> from the Five Mile Creek community in Perry County (that part which is now in Hale County) mustered into service as a private in Company D at age 30. Averett did not question or shy away from serving. He saw it as an opportunity to help both his country and his church.

Averett, as a pre-teenager, had moved into Alabama with his family prior to 1830. On August 11, 1836, a decade prior to the commencement of his service in the Mormon Battalion, 20-year-old Averett had married Holly Tingle in Perry County. Miss Tingle was a native of Bibb County before moving with her family into nearby Perry County. She and Jeduthan Averett first met in Marion, Alabama, and then married after a brief courtship.

On September 7, 1843, following seven years of marriage and three children, one of which died in infancy, Averett and his wife Holly joined The Church of Jesus Christ of Latter-day Saints. Other relatives of both Averett and Holly, including Holly's mother Elizabeth, were later baptized into the Five Mile Branch of the church in Perry County in 1844.<sup>15</sup>

After joining the church, Averett was appointed by the presiding missionary to serve as the branch president (local unpaid ecclesiastical leader of a small congregation) of the newly organized Five Mile Branch.<sup>16</sup> He provided spiritual leadership to the members of a steadily growing congregation, several of whom, as noted, were his relatives. It is probable that Averett's home served as the local meetinghouse for the congregation.

In obedience to counsel from church leaders to gather to church headquarters in Nauvoo, Illinois, Averett and his immediate family departed Alabama in the spring of 1845, likely traveling with returning mission president Abraham O. Smoot.<sup>17</sup> Members of Averett's and Holly's extended families, even those who had joined the church, remained in Alabama following their conversions.<sup>18</sup>

Averett's timing for becoming a resident of Nauvoo could not have been worse. The family's arrival in Nauvoo exposed them to the intense persecutions that were escalating against the Mormons at that time. By day



Averett provided his labor for the construction of the temple that was nearing completion, and by night he guarded the city against mobs. In less than a year, with little preparation or resources, the Averetts were forced to evacuate Nauvoo in company with other outcast Mormons. Commencing in February of 1846, the Averetts and their fellow exiles were thrust across the frozen Mississippi River and onto the mucky plains of Iowa during an extended wet season.

In an ironic twist, as Averett was in the process of relocating from Alabama to Illinois, the leaders of The Church of Jesus Christ of Latter-day Saints in Illinois were contemplating the possibility of relocating the gathering place for church members from Illinois to Alabama, or some other state. On April 30, 1845, Brigham Young sent a letter to Alabama's governor, Benjamin Fitzpatrick. Writing "in behalf of [20,000] disenfranchised and long afflicted people," Young recounted in his letter the tortured history of the Latter-day Saints, including their banishment from the State of Missouri by an official order of extermination signed by its governor, the murders of church leaders with impunity in the State of Illinois, and the threatened expulsion of all Mormons by force from the city founded by them which was then the largest city in the State of Illinois. Young wrote in his letter:

Some of us have long been loyal citizens of the State over which you have the honor to preside.

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Will it be too much for us to ask you to convene a special Session of your State Legislature, and furnish us an Asylum, where we can enjoy our rights of conscience and religion unmolested?<sup>19</sup>

There is no record of a response from Governor Fitzpatrick, certainly understandable from a purely political viewpoint.

Returning now to Averett's military service in the Mormon Battalion, a special event was organized to honor the departing troops. Well-wisher and friend, Samuel Turnbow, Alabama's first Mormon convert and a fellow Perry Countian, was present on July 18, 1846 in Council Bluffs, Iowa (later known as Kanesville) when Averett and the other members of the newly formed Mormon Battalion were the honorees at a going-away dance.<sup>20</sup>

At this social gathering, Averett and his fellow departing soldiers received a farewell address from President Brigham Young. "Let the Mormons be the first men to set their feet on the soil of California," said Young.<sup>21</sup> Young promised the men that they would not be called upon to fight. Young's words later proved to be true—the men did not come under enemy fire. One garrison of Mexicans abandoned their posts at the approach of the battalion. However, a score or so of men died from illnesses and exposure to extreme elements. In addition, Indians killed three honorably

discharged members of the battalion who were traveling from California to Utah, the first stage of an intended journey to reunite with their respective families in Iowa.<sup>22</sup>

Leaving his meager food supply with his wife and two children, who were in dire want and housed in a wagon box, Averett dutifully committed his family to the care of church leadership. He was one of approximately 150 married men in the battalion who left their wives behind. Private Averett departed Council Bluffs, Iowa Territory, on July 20, 1846, to the rhythmic sound of beating drums. Over the next 11 days, this army and those who were allowed to accompany them marched about 200 miles in a southerly direction along the east bank of the Missouri River. Rainy nights without tents, having only a wet blanket for cover, mosquitoes, and blistered feet made life miserable.<sup>23</sup>

On August 1, 1846, Averett ferried the Missouri River and entered Ft. Leavenworth, Kansas. There he was outfitted for his military service which was to pay him \$7.00 per month. Averett received a .69 caliber flintlock musket weighing 9.5 pounds which would be his to keep at the end of his service, bayonet with scabbard, cartridge box with ammunition, 3-pint canteen, eating utensils, one blanket, a knapsack to carry clothes and personal items, and a tent to share with five other “messmates,” with whom

Averett would cook, eat, and sleep. He was given \$42.00 as an advance clothing allowance, representing a full year's allotment at \$3.50 per month. With military approval and expectation, the men continued to wear their civilian clothing. The only "uniform" item Averett and his fellow soldiers were ordered to wear was a wide white leather waist belt and matching shoulder straps that crossed the chest.<sup>24</sup>

Similar to the overwhelming number of his comrades, Averett generously donated a substantial portion of his \$42.00 clothing allowance for the support of the families of the battalion members left in Iowa, the support of church missionaries going to England, and the support of the elderly and infirm members of the church who remained stranded in a still-besieged Nauvoo, desperately awaiting evacuation. Almost \$6,000 of the soldiers' collective clothing allowance was gifted to the church, the members of which had covenanted to assist one another until all the Saints had been removed from Nauvoo. At a later time, about 40% of Averett's final mustering-out pay, along with the same from many others, would be used by the church to help purchase a claim to 20 square miles of desirable lands that would become Ogden, Utah.<sup>25</sup>

Following two weeks of drills and weapons practice, Averett departed Ft. Leavenworth in mid-August of 1846. By October 12, 1846, Averett had

tramped an additional 860 miles on foot from Ft. Leavenworth, Kansas to the bustling town of Santa Fe with its approximately 5,000 inhabitants. Under very trying circumstances which included intense heat and near constant dehydration, he had participated in a forced march under harshly imposed time constraints through the entire length of Kansas, the panhandle of Oklahoma, and the eastern half of New Mexico.<sup>26</sup>

For portions of this 860-mile march, Averett enjoyed the company of his friend and fellow soldier Haden W. Church, a native of Franklin, Tennessee. Private Church had served as a Mormon missionary to Perry County, Alabama, three years earlier, and had taught and married a Perry County girl. Like Averett, Church had left his Alabama wife, Sara Ann Arterberry, and their 5-month old son in a wagon box on the plains of Iowa.<sup>27</sup>

The arduous trek to Santa Fe took a severe toll on Averett's personal health. Prior to commencing his military service, Averett had already been weakened by his protracted journey across the plains of Iowa in inclement weather without proper food and shelter. Consequently, Averett was susceptible to the fevers called "ague," probably malaria, which had spread ineradicably among the troops. The non-caring battalion doctor, either intentionally or through incompetence, contributed to the ill health of Averett and others by over-prescribing and forcefully administering calomel

and arsenic, accepted medical remedies of the day. In letters, church leaders counseled the men not to consume the “medicines” forced upon them by the battalion surgeon, but the surgeon responded by ordering consumption in his presence.<sup>28</sup>

While in Santa Fe, military leadership devised a plan of recuperation for the 88 men and all of the women and children attached to the battalion who were physically incapable of continuing the march toward California. Averett’s declining health easily qualified him as a beneficial recipient of the plan. He had digressed into a near insensible condition. He was assigned to a sick detachment composed of 92 men, including 4 who were healthy, and approximately 30 women and children destined for winter quarters in what would become the State of Colorado. This sick detachment was led by Captain James Brown, a native of North Carolina.<sup>29</sup>

About seven seasoned mountain men and their Indian and Mexican female companions lived in an adobe fort 60 yards square situated at the mouth of Fountain Creek on the headwaters of the Arkansas River, more than 200 mountainous miles north of Averett’s location in Santa Fe. The mountainmen’s small village had taken on the name “El Pueblo.” Pueblo had become the sick haven of choice for ailing battalion members. Averett’s detachment was the battalion’s second of three weakened, malnourished, and

ill-clad sick detachments that were eventually sent to Pueblo to convalesce. By the end of the 1846-1847 winter, the number of surviving and recuperating battalion troops in Pueblo had swelled to about 140, plus about 65 women and children. Fifteen soldiers in these three sick detachments died during their attempt to reach Pueblo or soon after their arrival in Pueblo.<sup>30</sup>

Averett's new commanding officer in charge of Averett's sick detachment, Captain James Brown, was a personal friend of Averett. Capt. Brown knew Averett's family and was familiar with Averett's former home place in Perry County, Alabama. Only three years earlier, Captain James Brown of the Mormon Battalion had been "Elder James Brown" of The Church of Jesus Christ of Latter-day Saints, serving in western Alabama as a Mormon missionary with his companion Elder Peter Haws. Elder Brown's most fruitful area of conversion during his mission to Alabama and Mississippi had been none other than Perry County. Elder Brown had been the very missionary who had baptized Averett and his wife, Holly, into the church on September 7, 1843.<sup>31</sup>

The choice of Pueblo as a refuge for the sick soldiers was no accident. Pueblo became the sick haven of choice because about 80 members of The Church of Jesus Christ of Latter-day Saints, mostly converts from Alabama

and Mississippi, were already there and available to host and help care for the weak and emaciated members of the Mormon Battalion. These southern Mormons had departed Alabama and Mississippi in early April of 1846, and were the first migrating Mormon pioneers to actually cross the plains. Erroneously believing that Brigham Young's company was ahead of them, the Alabama and Mississippi members had reached Ft. Laramie (in what would become the State of Wyoming) almost a year ahead of Brigham Young's vanguard company.<sup>32</sup>

Fortuitously, the Mormon Battalion had learned of the existence of this colony of Alabama and Mississippi Mormons on September 12, 1846. Battalion members were informed of the colony by a small group of men, one of whom was 20-year-old Alabamian John D. Holladay, Jr., of Marion (now Lamar) County.<sup>33</sup> Holladay and his six Mormon companions were led by a former Mormon missionary to Alabama and Mississippi named John Brown of Sumter County, Tennessee. These seven men had recently separated themselves from the Alabama-Mississippi colony in Pueblo after instructing the group how to properly prepare for the winter. Holladay and his companions were traveling eastward on horseback when they chance encountered the marching battalion in southwestern Kansas. John Brown's group was returning to Mississippi where John Brown had left family



members and unfinished business transactions.<sup>34</sup> Four days after the battalion's unexpected encounter with John Brown's group, the battalion's first sick detachment was ordered to go to Pueblo.<sup>35</sup>

Returning the story line to Santa Fe and the imminent trek to Pueblo, a feverish Averett departed Santa Fe in a cramped wagon bed on October 18, 1846. Averett faced another test of his endurance, commencing the journey to Pueblo scantily clothed and on short rations. Two of his feeble companions suffered an agonizing death in route, and another died four days after their arrival. It was a traumatically grievous experience to bury a fallen friend in a desolate, lonely, shallow grave along the side of the trail, wrapped in a thin worn blanket or bark from a tree or long grass stems—whatever could be found. The common adversities shared by these messmates had bonded them for a lifetime, albeit a short one. It was an energy-sapping task for Averett to pile on the gravesites heavy rocks designed to thwart the carnivorous nocturnal work of a tenacious wolf pack. Following a month of rocky jolting and wearisome plodding in oxygen-starved air, Averett arrived in Pueblo on November 18, 1846.<sup>36</sup>

As directed by their church leaders, many battalion members kept a personal journal of their experiences. Regarding this formidable mountainous climb and descent to Pueblo, a fellow soldier, Sgt. Daniel

Tyler, nonchalantly and stoically understated in his journal: “Owing to the weak condition of the teams, the sick were obliged to walk when ascending steep hills and where the roads were unusually bad, which was a great hardship on them.”<sup>37</sup>

Of their eagerly anticipated arrival at Pueblo, Tyler further penned: “The greeting which occurred between comrades and old friends...was quite touching. A thrill of joy ran through the camp which none but those living martyrs can full comprehend.” Averett’s reunion with more than a score of fellow Alabamians was especially heartwarming. The locally presiding civilian leader of the church in Pueblo, who extended a southern-hospitality welcome to weary Averett and his nomadic companions, was Absalom Porter Dowdle, a native of Russellville in Franklin County. Another native Alabamian, Benjamin F. Matthews, immediately gave a log cabin he had built to one of the ailing battalion members.<sup>38</sup> Haden W. Church, who was a part of the first sick detachment to Pueblo, also greeted Averett.<sup>39</sup>

In Pueblo, Averett enjoyed a relatively mild winter with sufficient quality foods, augmented by wild game, especially venison which he and his companions secured on hunting ventures. During his stay in Pueblo, he was able to recover fully from his deteriorated physical condition. He assisted with the construction of 18 one-room log cabins for battalion members, and

helped to construct the first Anglo-Saxon house of worship and schoolhouse in what would 30 years later become the State of Colorado.<sup>40</sup>

The Pueblo sick detachments of the Mormon Battalion benefited for more than six months from the neighborly assistance of the Alabama and Mississippi Latter-day Saints in Pueblo. Then on May 24, 1847, Averett and his fellow soldiers departed Pueblo under the assumption they would militarily press toward California. This time, the detached portion of the battalion with its attachment of women and children commenced their journey with an increased number of horses and wagons. They were joined in their exit of Pueblo by the members of the church from Alabama and Mississippi who planned to travel in tandem as far as the permanent Mormon settlement site, yet to be selected by Brigham Young. Captain Brown led the 29-wagon company of about 285 soldiers and civilians three hundred miles north to Ft. Laramie. There, they assumed a westerly route in the immediate wake of Brigham Young's vanguard pioneer company.<sup>41</sup>

Averett departed Ft. Laramie on June 17, 1848. Over the next month and two days, he crossed the Platte and Sweetwater Rivers, passed Independence Rock and Devils Gate, and arrived at Ft. Bridger. Nine days' travel later, on July 28, 1847, Averett climbed a mountain crest and experienced his first exhilarating view of the Great Salt Lake glittering in the summer sun. The

next day, Averett reached the outer edge of the valley as a violent thunderstorm erupted. Averett had arrived only 5 days behind Brigham Young, who, despite the uncooperative weather, backtracked with an entourage of church leaders to enthusiastically greet and welcome the welded combination of soldiers and saints descending into the valley floor. Averett was witness to the first American flag raised over the first permanent Anglo-Saxon settlement in the intermountain West.<sup>42</sup>

The next day, July 30, 1847, Brigham Young met with other members of the Council of Twelve Apostles. A decision was made to disband the battalion because their one-year enlistment period had expired. The three detachments would not continue on to California.<sup>43</sup> This decision actually ratified, unknowingly, the official discharge of the entire battalion that had already occurred two weeks earlier on July 16, 1847, at Ft. Moore in Los Angeles.<sup>44</sup>

Averett and other battalion members went immediately to work plowing, planting, and irrigating, as well as constructing a fort, adobe housing, and other buildings for shelter and protection. He helped to construct a large bowery on the pre-selected temple lot to provide shade for meetings. After 179 men in two groups departed in August on return trips to Iowa, Averett was one of only 113 men left in the valley. Averett and the other men were

charged with the responsibility of preparing for the influx of more than 1,000 Mormon pioneers whose wagon companies began arriving in late September of 1847. Averett was able to welcome his old Alabama friend Samuel Turnbow and family into the valley when they arrived on September 25, 1847.<sup>45</sup>

Averett labored gratuitously to assist others in the Salt Lake Valley for almost three months, giving little thought to the importance of the events in which he had participated or the history he had witnessed. He only wanted to return to his family and then reassume his meager role in the establishment of what he devotedly believed to be God's kingdom in the American West. On October 18, 1847, Averett departed for his family's location in Winter Quarters, Nebraska Territory.<sup>46</sup>

For the return trip east, he joined 31 other discharged battalion members who had arrived in the valley only two days earlier. These 31 ex-battalion members had mustered out in California, and were anxious, like Averett, to rejoin their families in the east. These 32 men departed the Salt Lake Valley dangerously close to winter. Leaving the bulk of their supplies in the valley for the benefit of the families that had recently arrived, they consigned themselves to living off the land.<sup>47</sup>

More scantily clothed than he preferred, Averett endured during the next two months of travel the dangers and discomforts of sub-freezing temperatures, snow storms with two feet of snow, frozen rivers, hostile Indian encounters, and unappetizing meals of donkey brains and various unspiced wild game. Averett and his companions providentially completed their 2-month 1000-mile perilous peregrination to Winter Quarters without loss of life.<sup>48</sup>

On December 18, 1847, Averett, by then a skeleton of a man in ragged clothing, experienced a joyful reunion with his wife Holly and sons Charles Washington Averett and Judithan Hardy Averett, now ages 10 and 5 respectively. Holly had endured her own set of hardships during her husband's extended absence. With the help of friends, she had constructed a small log home. Averting the deadly diseases that plagued the Mormon camps, she had survived the long and lonely months, barely providing necessities for herself and her children. She often relied on the assistance of others, and in turn provided assistance to those others when able. She had painfully longed for the return of her husband, an event she feared might never come to pass.<sup>49</sup>

Averett was certainly a different man when he and Holly reunited. During the preceding 16 months of separation from his family, Averett's

circuitous travels had covered more than 3,500 miles, about half of which had been on foot and approximately two-thirds of which had been as a soldier in the United States Army. He was more experienced, more seasoned, more resourceful, and more knowledgeable, especially about sickness and survival. He had learned how to endure ravaging hunger, unbearable thirst, bitter cold, and scorching heat on his bare feet. He was certainly more prepared to help colonize and conquer the unforgiving desert wilderness of the Utah Territory.

After the winter of 1847-1848, Averett vacated Winter Quarters, Nebraska Territory, along with other Mormons. He relocated his family to the east side of the Missouri River where Iowa had become the 29<sup>th</sup> state in the union. The family established residence in Coonsville, Potawattamie County (now Glenwood, Mills County), Iowa. There, he served in a local church leadership position as a counselor to the branch president of the Coonsville Branch of the church. His prior service as a branch president in Alabama, as well as his battalion experiences, enhanced his ability to provide service and quality leadership to the members of his congregation in Coonsville.<sup>50</sup>

Averett and Holly had two more children born to them while living in Iowa. A daughter named Cynthia was born in 1848, but died as a toddler

from burns received when she accidentally fell into a tub of scalding water.<sup>51</sup>

A son named William Clark Averett was born in 1851.<sup>52</sup>

After saving scanty resources for five years, Averett's family migrated in one of the 23 Mormon wagon trains departing Kaneshville, Iowa, for Salt Lake City in the late spring of 1852.<sup>53</sup> After arriving in Utah that fall, Averett was employed over the next six years, 1852-1858, in Salt Lake City by Brigham Young. It was during this period of time that Averett and Holly had their last child, a girl named Elizabeth Jane Averett born on February 14, 1854.<sup>54</sup>

After working for Brigham Young, Averett moved about 45 miles south to Springville. This move in 1858 coincided with the temporary abandonment of Salt Lake City as a result of the so-called Utah War wherein the largest standing army of the United States was dispatched to Utah to quell a non-existent Mormon revolt. In Springville, Averett returned to a life of farming, specializing in bee raising and honey production.<sup>55</sup>

Shortly after his arrival in Utah, Averett took a second wife. On September 6, 1852, Averett married Jane Singleton. He later married a third wife, Mary Banner, with whom he had no children. He was the father of 13 children total, 6 by Holly and 7 by Jane.<sup>56</sup>



Averett died on January 7, 1902, in Springville, Utah at the age of 85. His body was buried in the Evergreen Cemetery in that city, next to the grave of his first wife Holly who had predeceased him by eight years. A substantial obituary with photo appeared in the *Deseret Evening News* of January 11, 1902. The article was entitled *Old "Mormon" Soldier Dead*, and subtitled *Passing of One More Member of the Famous Five Hundred Who Marched From the Missouri River to the Pacific Ocean*.

According to this obituary, Averett was survived by eight children, seventy-one grandchildren, and fifty-eight great grandchildren. His well-attended funeral with full military honors was held at his church building in Springville.



Jeduthan Averett and Jane's family 1905, photo courtesy of the L. Tom Perry Special Collections Division of the Brigham Young University Harold B. Lee Library

Averett's obituary in the newspaper read in part as follows:

With ever increasing frequency it becomes the sad duty of the '*News*' to chronicle the passing of one of those stalwart sons of toil who participated in the founding of this state or helped to add luster to its glory. The last hoary headed hero to fall and leave a gap in the rapidly thinning ranks of Utah's pioneer soldiers was Jeduthan Averett....As a member of the 'Mormon' Battalion he endured the tortures of hunger and peril such as the tongue or pen of man could never depict, yet he attained to the

venerable age of 85 years. He had stood in the community so long, and had stood so firmly defying the withering blight of time, that he seemed a part of nature herself and destined to live as long as she. But he fell at last like an ancient patriarch full of years and of honor and surrounded by four generations of his offspring.

This lengthy obituary concluded with the following summation:

In his youth, Mr. Averett embraced the faith of the Latter-day Saints and moved to Nauvoo. Throughout the dark and murderous days surrounding the assassination of the Prophet Joseph Smith and his devoted brother Hyrum, and the subsequent expulsion from the city at the hands of the cruel mob, the deceased stood staunch and true, and when the call for 500 volunteers for the Mexican [W]ar came he responded. Joining the ‘Mormon’ Battalion he left his friends and started out upon that immortal journey of 2,000 miles across the continent. The biting hunger and killing thirst made them almost insensible to the other perils that surrounded them and the sufferings endured on that weary trail are only known by those who passed through them. \*\*\* He was as modest as he was brave and he settled down to a quiet hard working life on the farm.<sup>57</sup>

Facts relating to Jeduthan Averett’s move from South Carolina to Alabama as a youngster, his longtime residence in Alabama, his marriage at age 20 to an Alabama young woman, the birth of his first three children in Alabama, his Mormon conversion and baptism in Alabama at age 27, and his unpaid church service as the Mormon leader of the Five Mile congregation in Alabama have been largely omitted from the few historical

publications mentioning Averett. He was the State of Alabama's sole contribution to the Mormon Battalion.

## Endnotes to “Jeduthan Hardy Averett, Alabama’s Contribution to the Mormon Battalion”

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For facts relating to the Mormon Battalion, the author relies most heavily in this article on the 375-page comprehensive and well-researched work by Norma Baldwin Ricketts entitled *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996) and the 493-page superbly detailed and document laden work by David L. Bigler and Will Bagley titled *Army of Israel, Mormon Battalion Narratives*, (Logan, Utah: Utah State University Press, 2000).

Other notable works relating to the battalion include, chronologically by original publication date, Tyler, Daniel, *A Concise History of the Mormon Battalion*, reprinted 2000 edition of the original 1881 edition, (Heber City, Utah: Archive Publishers, 2000); Talbot, Dan, *A Historical Guide to the Mormon Battalion and Butterfield Trail*, (Tucson, Arizona: Westernlore Press, 1992); Fleek, Sherman, *History May Be Searched In Vain: A Military History of the Mormon Battalion*, (Norman, Oklahoma: Arthur H. Clark Company/University of Oklahoma Press, 2006).

<sup>1</sup> The 20 families having at least one spouse or the single head of household with former Alabama residency included the families of Jeduthan Averett, Samuel Baird, William Washington Camp, Hayden P. Church, Benjamin L. Clapp, Solomon Joseph Despain, Robert Dowdle, Elizabeth Dunn, Thomas Graham, Coker Lisonbee, John Mangum III, William Mangum, John Thomas Mathis, John Warren Norton, Harrison Pearce, John Price, James Sands Thomas, Samuel Turnbow, Little John Utley, and Samuel Utley.

<sup>2</sup> There is no dearth of written history regarding the expulsion of the Mormon people from established church headquarters in New York, northern Ohio, western Missouri, and then Nauvoo, Illinois. A listing containing scores of sources on the subject can be found in Allen, James B., Ronald W. Walker, and David J. Whittaker, *Studies in Mormon History, 1830-1997, An Indexed Bibliography*, (Urbana and Chicago, Illinois: University of Illinois Press, 2000). With particular regard to Nauvoo and the expulsion of the Mormons from Nauvoo, the author recommends Garr, Arnold K., Donald Q. Cannon, and Richard O. Cowan, “Nauvoo, Battle of” and “Nauvoo, Illinois,” *Encyclopedia of Latter-day Saint History*, (Salt Lake City, Utah: Deseret Book Company, 2000) 818-823; Arrington, Leonard J., and Davis Bitton; *The Mormon Experience, A History of the Latter-day Saints*, (New York, New York: Vintage/Random House, 1979), 83-105; and Roberts, B.H., *The Rise and Fall of Nauvoo*, (Provo, Utah: Maasai Publishing, Inc., Republished 2001).

<sup>3</sup> Garr, Arnold K., Donald Q. Cannon, and Richard O. Cowan, “Young, Brigham,” *Encyclopedia of Latter-day Saint History*, (Salt Lake City, Utah: Deseret Book Company, 2000), 1377-1378.

<sup>4</sup> For a more detailed description of the Mormons' muddy trek through southern Iowa under the leadership of Brigham Young in 1846 see Madsen, Carol Cornwall, *Journey to Zion, Voices From the Mormon Trail*, (Salt Lake City, Utah: Deseret Book Company, 1997); Black, Susan Easton and William G. Hartley, Editors, *The Iowa Mormon Trail*, (Orem, Utah: Helix Publishing, 1997). Both of these references contain first hand accounts by Nauvoo's forced evacuees.

<sup>5</sup> A large collection of victims' affidavits and unrequited petitions signed by Latter-day Saints and submitted to government officials is set forth in Johnson, Clark V., Editor, *Mormon Redress Petitions, Documents of the 1833-1838 Missouri Conflict*, (Provo, Utah: Brigham Young University Religious Studies Center, 1992).

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<sup>6</sup> Nevins, Allan, Editor, *Polk, the Diary of a President 1845-1849*, (London, England: 1929), 109; Ludlow, Daniel G., Editor, "Mormon Battalion," *Encyclopedia of Mormonism*, Volume 2, (New York, New York: Macmillan Publishing Company, 1992), 935.

<sup>7</sup> Roberts, B.H., *The Mormon Battalion, Its History and Achievements*, republished 2001 edition of the original 1919 edition, (Provo, Utah: Maasai Publishing, Inc., 2001) 10-19. The request for a battalion of Mormon men went from Commander-in-Chief, President James K. Polk, to Colonel Stephen W. Kearny at Ft. Leavenworth, who was the commander of the Army of the West. Colonel Kearny sent Captain James Allen to solicit from the church this new battalion.

<sup>8</sup> Roberts, B.H., *The Mormon Battalion, Its History and Achievements*, reprinted 2001 edition of the original 1919 edition, (Provo, Utah: Maasai Publishing, Inc., 2001) 19; *History of Brigham Young*, Manuscript Book 2, pp. 4, 5; Garr, Arnold K., Donald Q. Cannon, and Richard O. Cowan, "Young, Brigham," *Encyclopedia of Latter-day Saint History*, (Salt Lake City, Utah: Deseret Book Company, 2000), 1374.

<sup>9</sup> [www.mormonbattalion.com](http://www.mormonbattalion.com) (accessed April 29, 2009)

<sup>10</sup> For a history of the 30-plus women who accompanied the battalion, see Larson, Carl V. and Shirley N. Maynes, *Women of the Mormon Battalion*, 3<sup>rd</sup> edition, (self-published 1999) and Maynes, Shirley N., *Five Hundred Wagons Stood Still, Mormon Battalion Wives*, (Salt Lake City, Utah: Corporate Edge Printing, 1999). As to the makeup of the battalion, see Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 20-33.

<sup>11</sup> Ludlow, Daniel G., Editor, "Mormon Battalion," *Encyclopedia of Mormonism*, Volume 2, (New York, New York: Macmillan Publishing Company, 1992), 933-936; Roberts, B.H., *The Mormon Battalion, Its History and Achievements*, reprinted 2001 edition of the original 1919 edition, (Provo, Utah: Maasai Publishing, Inc., 2001), 4, 74 - 98.

<sup>12</sup> Bigler, David L., "Forward" to Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), viii.

<sup>13</sup> Maynes, Shirley N., *Five Hundred Wagons Stood Still, Mormon Battalion Wives*, (Salt Lake City, Utah: Corporate Edge Printing, 1999), 18; Roberts, B.H., *The Mormon Battalion, Its History and Achievements*, reprinted 2001 edition of the original 1919 edition, (Provo, Utah: Maasai Publishing, Inc., 2001) 2-4; 74-89.

<sup>14</sup> Jeduthan is sometimes spelled Judithan and Juthan in various documents. As to his quiet, but busy nature, see Jenson, Andrew, "Averett, Jeduthan," *LDS Biographical Encyclopedia*, Vol. 4, (Salt Lake City, Utah: Andrew Jenson History Company and Andrew Jenson Memorial Association, 1901-1936), 729.

<sup>15</sup> 1836 Marriage Record, Probate Office of Perry County, Alabama, License No. 953; Larson, Carl V., *A Database of the Mormon Battalion*, Second Edition, (Salt Lake City, Utah: U.S. Mormon Battalion, Inc., 1997), 16; Maynes, Shirley N., "Holly (Holla) Jane Tingle Averett," *Five Hundred Wagons Stood Still, Mormon Battalion Wives*, (Salt Lake City, Utah: Corporate Edge Printing, 1999), 41. Other relatives named Priscilla Averett, Martin Averett, Jesse Averett, Elizabeth Tingle, and William Tingle were baptized by missionary John Brown. Brown, John Zimmerman, *Autobiography of Pioneer John Brown*, (Salt Lake City, Utah: Publisher's Press, 1941) 43, 45.

<sup>16</sup> Maynes, Shirley N., "Holly (Holla) Jane Tingle Averett," *Five Hundred Wagons Stood Still, Mormon Battalion Wives*, (Salt Lake City, Utah: Corporate Edge Printing, 1999), 41.

<sup>17</sup> Abraham O. Smoot led a group of unnamed Alabamians with him to Nauvoo, arriving there on May 27, 1845. Nixon, Loretta D., and L. Douglas Smoot, *Abraham Owen Smoot, A Testament of His Life*, (Provo, Utah: Brigham Young University Press, 1994), 131-132.

<sup>18</sup> See deed records in the Probate Office of Perry County where Averett's father, Hardy Averett, recorded a purchase and a sale of land in Township 22, Range 6, Perry County on November 10, 1856 (Deed Book N, page 107) and November 30, 1863 (Deed Book Q, page 14) respectively.

<sup>19</sup> Transcript of letter from Brigham Young to Alabama governor Benjamin Fitzpatrick dated April 30, 1845 on file with the Alabama Department of Archives and History in the "Public Information Subject Files-Governors." See also The Church of Jesus Christ of Latter-Day Saints, *History of the Church of Jesus Christ of Latter-Day Saints*, Volume VII, (Salt Lake City, Utah: The Deseret Book Company, 1973), 401-404.

<sup>20</sup> *Turnbow Memoirs*, 41. See also Section III of this article entitled "Alabama's First Mormon Convert."

<sup>21</sup> Roberts, B.H., *The Mormon Battalion, Its History and Achievements*, reprinted 2001 edition of the original 1919 edition, (Provo, Utah: Maasai Publishing, Inc., 2001) 19, quoting *History of Brigham Young*,

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Manuscript, Book 2, pp. 4, 5. This same quote is also found at Watson, *Manuscript History of Brigham Young*, 205.

<sup>22</sup> As to Young's promise, see Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 6, quoting battalion member Tyler, Dan, *A Concise History of the Mormon Battalion*, reprinted 2000 edition of the original 1881 edition, (Heber City, Utah: Archive Publishers, 2000), 118.

A Mexican garrison of 200 in Tucson retreated at the approach of the battalion. Roberts, B.H., *The Mormon Battalion, Its History and Achievements*, republished 2001 edition of the original 1919 edition, (Provo, Utah: Maasai Publishing, Inc., 2001) 48-50.

<sup>23</sup> Maynes, Shirley N., "Holly (Holla) Jane Tingle Averett," *Five Hundred Wagons Stood Still, Mormon Battalion Wives*, (Salt Lake City, Utah: Corporate Edge Printing, 1999), 41-42. Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 8, 17-20.

<sup>24</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 5, 35-36; [www.mormonbattalion.com](http://www.mormonbattalion.com).

<sup>25</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 36-40, 175-176, 254-255, 259; Roberts, B.H., *The Mormon Battalion, Its History and Achievements*, reprinted 2001 edition of the original 1919 edition, (Provo, Utah: Maasai Publishing, Inc., 2001), 77-78.

<sup>26</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 35-102.

<sup>27</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 35-65; Brown, John Zimmerman, *Autobiography of Pioneer John Brown*, (Salt Lake City, Utah: Publisher's Press, 1941) 43; Larson, Carl V., *A Database of the Mormon Battalion*, Second Edition, (Salt Lake City, Utah: U.S. Mormon Battalion, Inc., 1997) 62; Maynes, Shirley N., "Sarah Ann Arterbury Church," *Five Hundred Wagons Stood Still, Mormon Battalion Wives*, (Salt Lake City, Utah: Corporate Edge Printing, 1999), 116.

<sup>28</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 49-51.

<sup>29</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 67, 237-240. As to Averett's insensible condition, see Jenson, Andrew, "Averett, Jeduthan," *LDS Biographical Encyclopedia*, Vol. 4, (Salt Lake City, Utah: Andrew Jenson History Company and Andrew Jenson Memorial Association, 1901-1936), 729.

<sup>30</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 55, 70, 232-238, 244-245, 247; Brown, John Zimmerman, *Autobiography of Pioneer John Brown*, (Salt Lake City, Utah: Publisher's Press, 1941), 70; Parkman, Francis, *The Oregon Trail*, (New York, New York: 1856, reprinted 1961), 230-233; Larson, Carl V. and Shirley N. Maynes, *Women of the Mormon Battalion*, 3<sup>rd</sup> edition, (self-published 1999), 7-9.

<sup>31</sup> Brown, John Zimmerman, *Autobiography of Pioneer John Brown*, (Salt Lake City, Utah: Publisher's Press, 1941) 43-44; Maynes, Shirley N., "Holly (Holla) Jane Tingle Averett," *Five Hundred Wagons Stood Still, Mormon Battalion Wives*, (Salt Lake City, Utah: Corporate Edge Printing, 1999), 41. Larson, Carl V., *A Database of the Mormon Battalion*, Second Edition, (Salt Lake City, Utah: U.S. Mormon Battalion, Inc., 1997) 16.

<sup>32</sup> The Alabama and Mississippi colony of Latter-Day Saints were a few miles below Ft. Laramie by about July 8, 1846. The vanguard pioneer company under Young's leadership did not arrive at Ft. Laramie until June 1, 1847. Brown, John Zimmerman, *Autobiography of Pioneer John Brown*, (Salt Lake City, Utah: Publisher's Press, 1941), 68, 75.

<sup>33</sup> Brown, John Zimmerman, *Autobiography of Pioneer John Brown*, (Salt Lake City, Utah: Publisher's Press, 1941), 70; Holladay, Avis Milton, Sr., *The Holladay Family*, (Nashville, Tennessee: The Douglas Printing Company, 1994), 177; Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 232-233.

<sup>34</sup> Brown, John Zimmerman, *Autobiography of Pioneer John Brown*, (Salt Lake City, Utah: Publisher's Press, 1941), 70.

<sup>35</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 55.

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- <sup>36</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 70, 235-237; Maynes, Shirley N., "Holly (Holla) Jane Tingle Averett," *Five Hundred Wagons Stood Still, Mormon Battalion Wives*, (Salt Lake City, Utah: Corporate Edge Printing, 1999), 42.
- <sup>37</sup> Maynes, Shirley N., "Holly (Holla) Jane Tingle Averett," *Five Hundred Wagons Stood Still, Mormon Battalion Wives*, (Salt Lake City, Utah: Corporate Edge Printing, 1999), 42.
- <sup>38</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 70, 235-237, 246 (quotation is on p. 237); Carter, Kate, "Benjamin F. Matthews," *Our Pioneer Heritage*, Volume Two, (Salt Lake City, Utah: Daughters of Utah Pioneers, 1959) 456; Jenson, Andrew, "Dowdle, Absolom Porter," *Latter-day Saint Biographical Encyclopedia*, Volume 4, (Salt Lake City, Utah: Andrew Jenson History Company and Andrew Jenson Memorial Association, 1901-1936), 306-307.
- <sup>39</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 245.
- <sup>40</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 237.
- <sup>41</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 250-254.
- <sup>42</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 252-254; Larson, Carl V. and Shirley N. Maynes, *Women of the Mormon Battalion*, 3<sup>rd</sup> edition, (self-published 1999), 11.
- <sup>43</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 254.
- <sup>44</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 169.
- <sup>45</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 254; 345; *1997-98 Church Almanac*, (Salt Lake City, Utah: Deseret News, 1996) 168.
- <sup>46</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 180.
- <sup>47</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 180-181.
- <sup>48</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 180-184.
- <sup>49</sup> Ricketts, Norma Baldwin, *The Mormon Battalion, U. S. Army of the West, 1846-1848*, (Logan, Utah: Utah State University Press, 1996), 183.
- <sup>50</sup> Jenson, Andrew, "Averett, Jeduthan," *LDS Biographical Encyclopedia*, Vol. 4, (Salt Lake City, Utah: Andrew Jenson History Company and Andrew Jenson Memorial Association, 1901-1936), 729.
- <sup>51</sup> "Holly Jane Tingle Averett Edwards Thomas, *Pioneer Women of Faith and Fortitude*, Volume IV, (Salt Lake City, Utah: International Society of the Daughters of Utah Pioneers, 1998), 3080-3081.
- <sup>52</sup> Shirley N. Maynes, "Holly (Holla) Jane Tingle Averett," *Five Hundred Wagons Stood Still-Mormon Battalion Wives* (Sandy, Utah: self-published, 1999), 43.
- <sup>53</sup> *1997-98 Church Almanac*, (Salt Lake City, Utah: Deseret News, 1996) 169-170.
- <sup>54</sup> Shirley N. Maynes, "Holly (Holla) Jane Tingle Averett," *Five Hundred Wagons Stood Still-Mormon Battalion Wives* (Sandy, Utah: self-published, 1999), 41-44; Family Group Sheet for Jeduthan Averett on microfilm, Family History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.
- <sup>55</sup> Carter, Kate, "Jeduthan Hardy Averett," *Treasures of Pioneer History*, Vol. 3 (Salt Lake City, Utah: Daughters of Utah Pioneers, 1959) 502.
- <sup>56</sup> Family Group Sheets for Jeduthan Averett on microfilm, Family History Library, The Church of Jesus Christ of Latter-day Saints, Salt Lake City, Utah.
- <sup>57</sup> "Old 'Mormon' Soldier Dead, Passing of One More Member of the Famous Five Hundred Who Marched From the Missouri River to the Pacific Ocean," *Deseret Evening News*, (Salt Lake City, Utah: January 11, 1902).