



Construction of the Cemetery Rock Wall

Parowan Cemetery’s unique and beautiful rock wall replaced a deteriorating wooden picket fence. The wall was built as a WPA project that provided employment for a number of citizens during the Great Depression. There were two crews, each one consisting of fifteen to twenty men. One crew worked on the west side of Parowan Gap splitting rock with sledgehammers. Two young men, Howard Adams and Ivan “Cop” Johnson hauled the rock on an old flatbed pickup truck to the waiting crew at the cemetery. Those men, under the supervision of Bart Mortensen and “Father” Page, accomplished rock masons, laid the wall and arch entryway. A number of years later, upon entering the cemetery, a large truck struck the arch and brought it down. The arch was rebuilt, and in the 1970s it was destroyed in another accident. Then in 1998, the family of Clefford and Ada and their son Daniel Evans donated funds to rebuild the arch and build a cemetery information building.

Cemetery Traditions

Early on it became customary for families to pack a picnic lunch and spend “Decoration Day,” now known as Memorial Day, removing weeds and rocks from family graves and carrying water to the wild roses. Since perpetual care began, lawns were planted and the traditional Memorial Day activity of cleaning cemetery plots was discontinued. At dawn on Memorial Day, every veteran’s grave is decorated with a flag and a white cross; flowers cover the cemetery; in the grassy area a flag flies at half-staff until noon; and a memorial program is held concluding with taps being played from the red hills backdrop. Still continuing is the tradition of hundreds of family members returning to the “Mother Town” to pay their respects to their ancestors and catch up on old times with others.

Parowan’s Gravestone Heritage

Cemeteries and the gravestones they contain are among the richest repositories of information about local history and culture. Perhaps the most interesting information gravestones convey is about the people who made them and those who commissioned the work. Through their shape and design, the words and images they contain, one can learn about the cultural origins, traditions and heritage of the community, providing insight into life and society of earlier times. In Parowan, as in other frontier areas, the very first graves were likely marked with simple field stones or wooden crosses. However, at an early date a community burial ground was designated and graves identified with carved stones. This fact is a reflection of the Mormon culture, which values family continuity and a strong belief in reunion with loved ones in the afterlife. Other contributing factors to this early use of stone markers are the availability of local stone, skilled craftsmen, and the desire of those early pioneers to establish permanent settlements. Parowan was settled in January of 1851, making it the first Anglo community in southern Utah, the “Mother Town.” Today, over 160 years later, the Parowan cemetery contains what researcher Carol Edison, formerly of the Utah Folks Art Program, calls the most impressive collection of locally produced nineteenth century gravestones in the region. The cemetery is a treasure trove of pioneer artistry, cultural and traditional lore, and local history.

Gravestone Folk Art

Of the early gravestone carvers whose work is in the Parowan cemetery, Ms. Edison has identified four of the seven who have representative stones in surrounding communities, making the region unique among early frontier areas in the beauty and diversity of its cemeteries.

Among the oldest markers are several carved by **John Price**, a Mormon convert from Tennessee. Using grayish sandstone quarried from Kane Springs, Price carved the simple marker for David Lewis who died in 1855, brother of pioneer Bishop Tarelton Lewis, and is identified by some as the first burial in the community cemetery.

Another convert and stonemason, **Elias Morris**, lived in Parowan from 1853 to 1860. In 1857, he carved markers for William C. Mitchell and others. Later he moved to Salt Lake City to start a monument company there, but still continued to carve marble markers for Parowan residents such as Jane Wells Cooper Hanks.



Paragonah Burials

Paragonah was settled in 1853 by a number of Parowan families. For many years, Paragonah residents were buried in the Parowan Cemetery. Inscribed upon their markers is their place of death “Paragoonah”, the original spelling. In the 1890s, the James B. Davenport family donated property for a cemetery in Paragonah, with the first person being buried there in 1899.

Reflection of History

Gravestones provide a wealth of information about the lives, beliefs, and concerns of the individuals they memorialize, those who commission and those who produce them. As a group, they provide a valuable resource for understanding the community, past and present. Parowan’s large number of well-preserved locally produced nineteenth century gravestones, as well as the beautiful twentieth century markers reflects this community’s history.

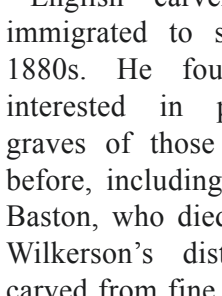
We learn of early local disasters: Oscar Morris Lyman – killed in a boiler explosion; William C. Mitchell – killed in a logging accident in Parowan “Kanyon”; and, of the sorrow of death and disease – Julia Anna Orton and five of her children all dead within four months. Many chapters in the story of polygamy are told in this cemetery – the story of the abundant life can be read in the clusters of Smith stones. We gain an understanding of the social and legal hardships endured by those who practiced this difficult religious tenet. See the graves of women who were left here to rear families: Clarissa Whitney, mother of the first child born in the settlement, buried alone; Almera Smith Barton, married to Mormon Prophet Joseph Smith in Nauvoo and widowed there, remarried, came to Parowan and yet is buried alone here; Zilpha, the wife of Mormon Apostle George A. Smith who led the first pioneers to Parowan, remained here while her husband moved back to Salt Lake City with his other wives and other Church callings; and, Paulina Phelps Lyman, wife of Mormon Apostle Amasa Lyman, came to Parowan with him and she remained here serving the community as a midwife and teaching hundreds of others the practice of medicine and midwifery. No other stone tells the legal tribulations of LDS polygamists more poignantly than that of Edward Meeks Dalton, who was shot in the back as he rode his horse down a town street.

John Parry, a Welsh stonecutter arrived during the winter of 1856-57 to work on the town’s Rock Church. His markers are carved primarily in the grayish Kane Springs sandstone and are simple in design. Many are like the 1860 Isabella Ward marker with sides sculpted upward to a central point, with internal linear borders emphasizing the symbolic pointing toward heaven, characteristic of the Gothic revival style. Like the 1870 Horace Fish marker, other stones display curvilinear lines along the top edge. All are symmetrically sculpted in a manner that exhibits the carver’s skill and his control of the medium. In addition to the names and dates of the deceased, he frequently included family names, place of birth, and in the absence of birth dates, the exact age at death, explained in years, months and days – reminding us how precious even a day was during frontier times when lives were typically short.

Englishman **Thomas Hugo Hickman**, a trained stonecutter, decorated his gravestones with exquisite ferns, flower pots, or clusters of oak leaves and a distinctive style of lettering



which used all capitals, raised “st”s and “th”s, slanted numerals and a unique way of carving the number 4. His only signed marker is that of Dellie S. Barton, a daughter of one of the wives of Mormon prophet Joseph Smith. Hickman’s simple fern-adorned markers identifying Osman T’s and Charley’s graves are considered among the most beautiful and unusual examples of nineteenth century Utah folk art. Other Hickman stones include those of Emily Miller Jones, Sally Barton, and Simon T. Topham. English carver, **John Wilkerson**, immigrated to southern Utah in the 1880s. He found many customers interested in permanently marking graves of those who had died years before, including the grave of Andrew Baston, who died in Parowan in 1857. Wilkerson’s distinctive stones were carved from fine grained sandstone that varies in color from tan to brown to red and feature biblical symbolism.



Graves of Special Interest

Edward Dalton came to the Salt Lake Valley with Brigham Young in 1847. He was a skilled surveyor, and did much of the surveying of Salt Lake City. He was among the first settlers in Parowan, having the responsibility of selecting the exact town site and surveying the town. He was versatile in his accomplishments: a member of the Mormon Battalion, president of the Parowan Dramatic Association, county judge, president of the public library, delegate to the Territorial Legislature, High Councilor in the Parowan Stake, and other responsible positions. As mayor of Parowan, he was a signatory with President U.S. Grant on the town charter.

Thomas Davenport, a potter by trade, came in 1852. After his arrival, he found fine clay deposits several miles up Parowan Canyon. His unique style of pottery was used in every home throughout the southern settlements. However, his talents were not limited to pottery-making. His music and verse writing talents placed one of his hymns, “Come All Ye Sons of God,” in the LDS Hymnal.

Zachariah B. Decker served in the Mexican and Indian Wars and later with the Mormon Battalion. The story is told of how he bravely stood his ground when a commanding battalion officer ordered the men to throw away their freshly killed meat. Having gone without food for several days, Zachariah told the officer, “Shoot if you want to, but I’m not throwing my meat away. We are all starving.” He was also at Sutter’s Mill when gold was discovered in California.

Sarah Fish Smith McGregor’s granddaughter, Nevada Driggs, tells the story of the rescue of Captain John C. Fremont. Sarah, wife of LDS Parowan Stake President John Calvin Lazelle Smith, heard faint cries for help during a winter blizzard. She roused her sleeping husband, who gathered neighbors Edward Dalton, John Steele and Jesse N. Smith to investigate. They found Captain Fremont in a snowdrift, suffering from exposure, hunger, and exhaustion. John took Fremont to Sarah for care, and continued the search for the rest of Fremont’s exploring group. They soon rescued and nursed the men back to health. Parowan residents were credited with saving the expedition.

Sarah’s resourcefulness and courage were further tested while she was alone at home and visited by a group of Native Americans who had a captive child from another tribe. The Native Americans were arguing about whether to kill the girl or sell her when Sarah entered the scene. She could see that the soles of the feet of the badly frightened child had been

A fifth local carver whose stones are in a number of southern Utah cemeteries is **Nathan Benson**, a Mormon convert and an ancestor of several local families. He came from England in 1858, bringing his wife and a large family. It is told that his wife, Ann, didn’t want to come and was never reconciled to frontier life. He is buried beside his wife, whose stone he carved. It is interesting that his own stone is much plainer, less ornamented, and very different from his carvings. His stones are easily identified – sandstone with an arched top and characteristic engraved roses. They are attractive; more stylized and uniform then many of the other stones.

Although Parowan’s earliest gravestone carvers used local sandstone, some switched to imported marble as soon as it became available. At least two generations of the **Boyer** family from Beaver carved marble markers for the Parowan cemetery. Their work, which is generally signed along the bottom edge, is characteristic of marble grave markers found during this period of time and featured biblical symbols like the rose on Sarah Gurr’s marker. The very popular clasped hands image was carved onto many of James Boyter’s markers, including the one for Tessa Estella Yardley Goff.

Stone Carving Symbolism

By the turn of the twentieth century, imported marble markers from northern Utah or the east coast had virtually replaced local production and the gravestones placed in the Parowan cemetery began to look more like those found throughout the country. Monument companies soon shifted to granite marbles and used pneumatic chisels and later sandblasting technology to incise images onto the markers. Much of the carving on gravestones indicates religious beliefs, lifestyles, and sentiments of those left to mourn. The carvers utilized some symbols from the European and Judeo-Christian background of the faithful; others peculiar to the Church of Jesus Christ



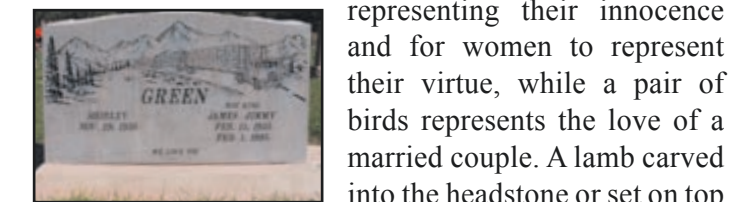
burned to prevent her from fleeing. Determined to buy her from the Native Americans, Sarah offered a number of items for trade, but was eventually forced to offer her husband’s rifle, which the Native Americans took in exchange for the child, who Sarah kept and raised as her own.

“Here lies the victim of a nation’s blunder,” thus says the inscription on the gravestone of **Edward Meeks Dalton**, often called the unwitting martyr, the only man to lose his life by the hands of a law officer in the struggle over polygamy. The story on the stone continues, “He was shot [in the back] and killed December 16th, 1886, in cold blood by a Deputy United States Marshal, while under indictment for a misdemeanor under the Edmunds anti-polygamy law.” His popularity and the callousness of the murder made him a hero. So strong ran the sentiment in Utah that children throughout the territory donated their pennies to purchase the headstone for his grave. Edward Meeks Dalton was remembered by his two wives who loved him, the children who scarcely remembered him, his parents who could not forgive his death, and by the townspeople who have kept his memory alive. Edward’s story is still told at family reunions rekindling the emotions of 1886.

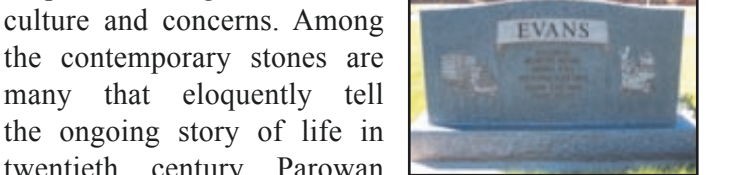
Orton Family: The sorrow and tragedy of disease and death are nowhere better illustrated than in a pioneer cemetery. Julia Anna Orton and her stillborn daughter died April 9, 1879. City cemetery records show the deaths of her children Osman T., age 1, on May 30, 1879; Seth T., age 3, and Hannah T., age 5, on July 26, 1879; and Charles “Charley” Bryant, age 10, on August 28, 1879 – all died of scarlet fever according to Parowan Cemetery records, but descendants claim that Charlie drowned. The headstones of Charley’s and Osman T. are notable artistically. According to former Utah Folk Arts researcher, Carol Edison, Osman T’s marker is arguably the most beautiful nineteenth century folk art stone in Utah.

Shortly after **Thomas Durham Sr.** came to Parowan in 1856, he took over the choir and trained them so well that they were invited to sing in LDS General Conference a number of times. The most well-known journey of the Parowan choir was a trip to Salt Lake City in October 1870, to sing at conference. While there, they also sang some patriotic numbers and “Hard Times Come Again No More” for General William Tecumseh Sherman of Civil War fame.

of Latter-Day Saints (LDS, Mormon) faith are seen in this cemetery. The early Gothic type stones exemplify western European beliefs. Visual images function as traditional Mormon symbols. The oak leaves signify strength, particularly strength in faith. In general, flowers and other vegetation suggest life and its brevity. The rose represents love and perfection, and the morning glory symbolizes the resurrection; the vine of flowers represents Christ’s birth, death and resurrection. The palm tree represents righteousness, and lilies represent the resurrection. The weeping willow suggests mourning and death. Other trees often represent the “Tree of Life” explained in Book of Mormon scripture. On later stones, many books are shown representing the Book of Life or the Holy Bible. Scrolls represent the list of those who would enter heaven. Gates symbolize the celestial city or the gates of heaven. Birds suggest the soul – doves used for small children, representing their innocence and for women to represent their virtue, while a pair of birds represents the love of a married couple. A lamb carved into the headstone or set on top of it speaks of the death of a young child or infant. In some cases it symbolizes Christ, the Lamb of God. Another very common symbol is that of the clasped hands, representing eternal life and marriage. Many of today’s markers continue to provide insight into local culture and concerns. Among the contemporary stones are many that eloquently tell the ongoing story of life in twentieth century Parowan through a wide variety of personal imagery. Numerous stones picture an LDS temple, roses, books, occupations, talents, and various lifestyles of the person memorialized. It is interesting that a number of modern stones, as well as replacement markers, replicate the carvings of the very early stones, i.e., Almera J. S. Barton.



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Durham was also responsible for much of the PUMMI furniture industry which developed in Parowan.

Paulina Phelps Lyman, affectionately known as “Aunt Pliny,” was a well-known and beloved early medical practitioner in Parowan. At age 14, Paulina’s mother, Laura Phelps began training her as a midwife in Nauvoo. She married Mormon Apostle Amasa M. Lyman in Nauvoo and joined the exodus to the Salt Lake Valley. She lived in Salt Lake City for a year before answering the call from Brigham Young to provide medical care to the fledgling Mormon outpost of Parowan. She served as a midwife, surgeon, physician, and psychiatrist for years. Aunt Pliny shared a home with one of her sister wives, Cornelia, after whose death, Aunt Pliny reared both families – a total of eight children. Aunt Pliny became very self-sufficient since her husband had seven wives and served nine official church missions. After the age of sixty, she went to Salt Lake City for formal medical training and continued her career as a trained midwife. Many children grew up believing that babies came from her black medicine bag. Her compassion, broad knowledge and experience are legendary in Parowan. She was an impressive chapter in the annals of Utah’s pioneer midwives, serving the citizens of Parowan and neighboring communities until the time of her death in 1912.

Alma Richards, who ran the fields of Parowan Valley as a youth, became an athletic hero when he won Utah’s first gold medal in the high jump at the 1912 Olympic Games in Stockholm. Alma, an 8th grade dropout who returned to high school at age 18, won a place as a high jumper on the Olympic team when he was a 19 year-old high school sophomore. In the Olympic stadium, before Alma made his last run at the 6’4” bar, he dropped to

his knees in prayer to the consternation of 22,000 fans, the King of Sweden and other athletes. He then cleared the bar and won the gold medal. Returning to continue his education and his athletic competition, he won the AAU decathlon by a remarkable 500 points, and would have competed in the 1916 Olympics, but WWI destroyed that dream. On his return from WWI military service, he resumed his university education at Cornell, did graduate work at Stanford, and earned a law degree from USC. However, teaching was his first love, and he taught science in California for 32 years. He never forgot that he was a small boy from Utah. Alma’s final request was that he be buried in Parowan.

William L. Adams, a talented Shakespearean actor, organized the Adams Stock Company in 1913. The plays produced by this group played all over Utah and Idaho. Will L., credited

Appreciation is given to those individuals and organizations who worked together to bring about the publication of this historical and artistic guide to Parowan Cemetery. Numerous hours and years were spent collecting the data, researching cemetery records, and assembling and reproducing this guide.

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1996 & 1997 Parowan High School Humanities Students
Sources:
Utah Historical Quarterly, Spring 1973
History of Iron County Mission Parowan, Utah

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with having produced and acted in over 1,000 plays, was also a devout Mormon, serving as a Bishop for a number of years.

Daniel Parker, the youngest brother of outlaw Robert Parker, “Butch Cassidy,” aspired to be a member of his brother’s notorious gang, but Butch didn’t want Dan involved in his criminal activities. Despite Butch’s warnings, he went along on a robbery and was arrested. Dan was given an early pardon as a Christmas present by the governor who drew Dan’s name from a hat. Although he was a real western character and raised a large family in Parowan, he never did realize his dream of being a big-time outlaw.

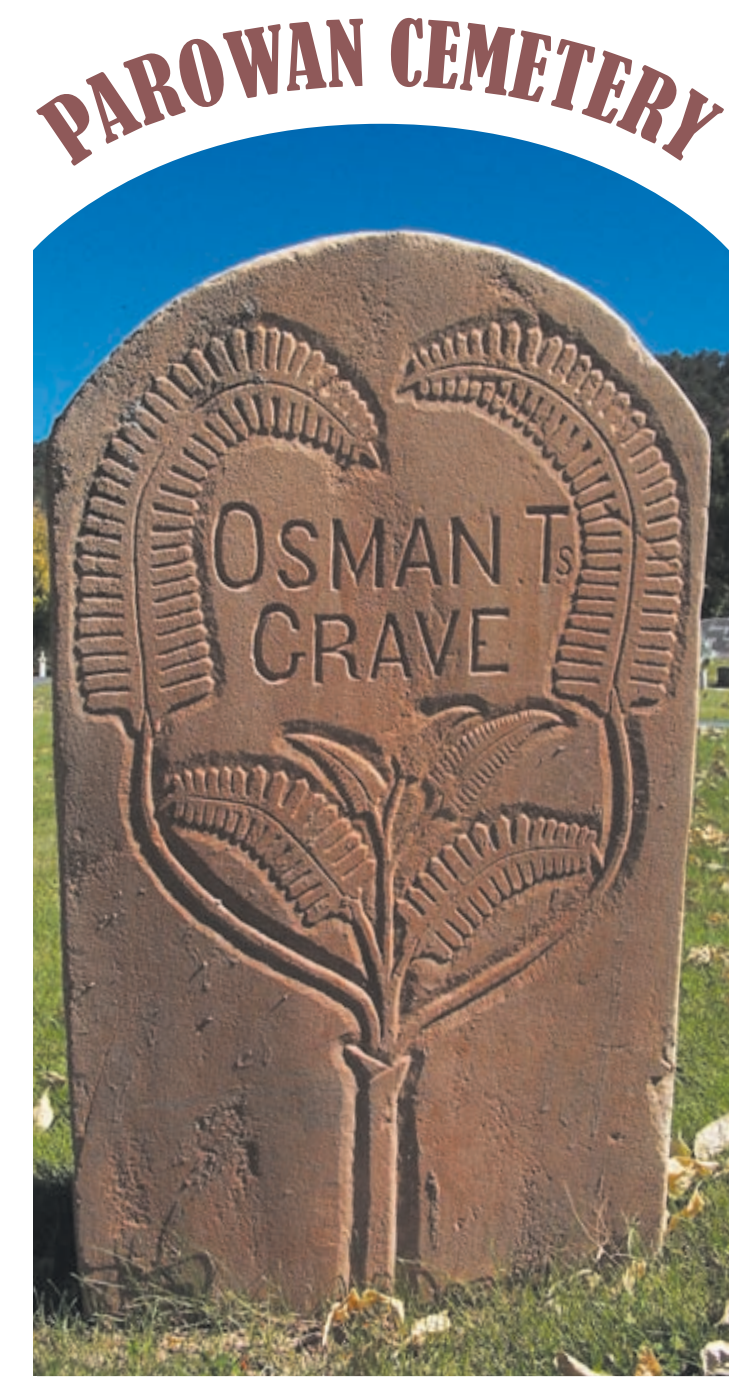
Another one of Parowan’s characters, **Orion “Onie” Webb** lost a leg from a black widow spider bite. With no modern prosthesis available, he strapped a wooden leg on so that he could still ride his horse and herd sheep. Onie often demonstrated how rough and tough he was by pegging his pocket knife into his leg – terrifying those who were unaware it was wooden.

Amos C. Hatch, a descendant of Thomas Davenport, had a distinguished military career in both WWI and WWII. He became a teacher and principal at Parowan High School. He took courses in pottery-making, thus carrying on the tradition of his ancestor, Thomas. After his retirement from the school system, he built a thriving pottery business, using native clay and unique designs. At the time of his death, his work was for sale throughout the region.

Luella Adams Dalton was an outstanding woman, an actress, a writer and a keeper of the flame. She raised a large family and saw that they were educated. She collected anecdotes, historical vignettes, and researched events in Parowan’s history, eventually publishing a “History of Iron County Mission, PAROWAN, UTAH,” a handbook of Parowan lore. She was Utah “Mother of the Year” in 1956.

Scott M. Matheson, Governor of Utah, 1977-1985, was a real son of Parowan. Although he grew up in Salt Lake City, Scott always considered himself a Parowan native. In his youth, he spent his summers in Parowan working on his uncle’s farm. He always said his work ethic was born in Parowan. Scott was a successful attorney. When he made the decision to run for governor, he announced his candidacy from the veranda of his grandfather’s Parowan home. He always loved Parowan and often visited here with his family. Although he was a Democrat, he was popular with all political groups, unusual in Utah. He

served two terms as governor, gaining national recognition for his administrative skills. Utah and the nation lost a fine statesman when he died an early death in 1990.



A WALKING TOUR THROUGH PIONEER FOLK ART and HISTORY

PAROWAN CEMETERY

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PLAT A-SOUTH SECTION

NEW SECTION
Added to the South in 2009

Cemetery Info
Building

ENTRANCE

Grave Marker Walking Tour Guide

This walking tour will guide you to many of the artistic, historic and notable graves in the Parowan cemetery. As you walk through the cemetery you will notice other markers of artistic and historic value providing an insight to how precious life was and the challenges these early residents faced in creating a sustainable community.

1. John Benson – Artistic. Logger and freight hauler.
2. John Pirkins – Artistic.
3. Moroni Kligen Smith – Artistic. Livestock herder.
4. Frances Lemmon Bolton – Artistic.
5. Chester Hallingshead – Artistic.
6. Mary Davis Evans – Artistic.
7. John & Catherine Steele – Artistic. Arrived in Parowan with the first group of pioneers. Mormon Battalion.
8. Starling G. Driggs – Arrived in the Salt Lake Valley in 1847 with Brigham Young.
9. Oscar M. & Cornelia Lyman – Artistic. Oscar was killed in a sawmill explosion above Red Creek Reservoir in a small canyon that after the explosion was named “Blow Up.”
10. William H. & Lovina Dame – Arrived in Parowan with the first group of pioneers. William was Parowan’s first Mayor.
11. Elijah Newman – Arrived in Parowan with the first group of pioneers. Member of Parowan’s first City Council.
12. John Burton – African American and a “Free Slave” during the slavery era, who was also known as Burton Robinson. Accepted the Mormon religion and traveled west with the Mormon pioneers and arrived with the first group of pioneers to Parowan.
13. Susan Robinson – Arrived in Parowan with the first group of pioneers.



14. Maria Holmes Warren – Arrived in Parowan with the first group of pioneers.
15. John Prothro – Artistic. Poetic message to children. Called to settle Paragonah.
16. Mary Lewis Prothero – Artistic. Went with husband John to settle Paragonah and was a cheesemaker.
17. Andrew Baston – Artistic. Arrived in Parowan with the first group of pioneers.
18. Thomas Davenport – Artistic. Early Potter, Musical Composer and Poetry Writer.
19. Dennis E. Stowell – Utah State Senator (2006-11), Iron County Commissioner (1997-2006), Parowan Mayor (1987-96)
20. Clarrisa Hancock Alger – Artistic.
21. William C. Mitchell I – Artistic. Arrived in Parowan with the first group of pioneers, Killed in a sawmill accident in Parowan “K”anyon. He was a member of the Iron County Choir formed on Jan. 5, 1851, while camped at Cove Fort on their way to Parowan.
22. Mrs. Swarthoff – In April 1851, five days behind the rest of a wagon train headed for San Bernardino, Mrs. Swarthoff was in the last wagon to pass through Parowan. Just south of Summit, Mrs. Swarthoff and her unborn child died during childbirth. Parowan Company Leader George A. Smith had the bodies brought back to Parowan. They were buried in the same wagon box that the first baby was born in and were the first burial in Parowan’s Cemetery.
23. Isabella Ward – Artistic.
24. Richard & Phoebe Benson – Arrived in Parowan with the first group of pioneers. Richard was a member of the Iron County Choir formed on Jan. 5, 1851, while camped at Cove Fort on their way to Parowan. Phoebe, an excellent seamstress, assisted in creating the first flag for Parowan from scraps of blue, red and white cloth.

25. Laman Hofheins – One of several Native American children adopted by pioneers during the Utah Indian wars. (There is no marker for Laman, but he is buried next to Sarah Barks)
26. John C. L. Smith – First Parowan LDS Stake President.
27. Horace & Hannah Leavitt Fish – Artistic. Horace was a member of the Parowan Minuteman Militia and was involved in the Raid at Little Creek, where he tracked the movements of Native Americans who were rounding up pioneer cattle and horses, while other pioneers went back to Parowan to get help.
28. William C. Mitchell II and his wives and children: Mary Ann, Eliza Ann, Augusta and Hulda – Artistic. William II arrived in Parowan with the first group of pioneers including his father and son. He was a member of the Iron County Choir formed on Jan. 5, 1851, while camped at Cove Fort on their way to Parowan.
29. David Lewis – Artistic. Oldest Marker in the cemetery.
30. Robert & Eliza Patterson Miller – Arrived in Parowan with the first group of pioneers.
31. Almera Smith Barton – Actual polygamous wife of LDS Prophet Joseph Smith and later was married to Rueben Barton.
32. Dellie S. Barton – Artistic. Only Gravestone in southwest Utah that T. H. Hickman signed.
33. Charley’s Grave – Artistic. (Charlie Orton)
34. Seth Orton – (there is no marker for Seth and Hannah, but they are buried between their brother Charley and mother Julia Anna)
35. Hannah T. Orton
36. Julia Anna Johnson Orton – Artistic.
37. Wimmer Children – Artistic.
38. Zilpa S. Smith – Arrived in Parowan with the first group of pioneers. Wife of Apostle George A. Smith who led the first group of pioneers to Parowan.



- She decided to remain in Parowan when husband returned to Salt Lake City.
39. Edward Meeks Dalton – Artistic. Killed for refusing to denounce either of his wives when Utah outlawed polygamy in order to gain statehood.
40. Amos C. Hatch – Notable Potter.
41. Wm. Howard Knight – Contemporary example of folk artistry.
42. William & Sarah Gurr – Artistic. Came from England via Australia to San Bernadino, California, on an infamous ship journey.
43. Sally Penn Barton – Artistic. Called to settle Paragonah.
44. Lydia E. Stevens Clark – Artistic.
45. Robert Fowler – Artistic.
46. Margaret F. Smith wife of Jesse N. Smith’s and their child, and Jesse’s brother Silas S. Smith’s two wives – Notable example of pioneer polygamous family life. The three wives died within a year of each other, leaving Jesse’s first wife, Emma, to take care of the children from both families.
47. Daniel P. Clark – Artistic. Called to help settle Panguitch.
48. Joseph and John Holyoak – Artistic.
49. Thomas and Sarah Jane Owens – Died in “Paragoonah,” which is the original spelling of Paragonah.
50. Margaret E. Stevens – Artistic.
51. Tessa Estella Yardley Goff – Artistic.
52. Mary M. Janes – Artistic.
53. Jane Fowler – Artistic.
54. Thomas Durham – PUMMI Furniture Maker. Musical Director and Composer.
55. Osman T’s Grave – Artistic. One year-old son of Taylor and Julia Anna Orton.
56. Benjamin & Ellen Watts – Benjamin arrived in Parowan with the first group of pioneers. Called to settle Paragonah.

57. John & Betsy Topham – Arrived in Parowan with the first group of pioneers. Called to settle Paragonah.
58. Mercy Jane Horsley – Artistic – Example of the “Tree of Life” image.
59. Horace & Brose Thornton Grave – Example of a child’s grave with a lamb on top.
60. Horace Thornton – Artistic.
61. Phebe Smith – Artistic.
62. Susan Smith – Artistic and includes a Footstone.
63. Patience Smith – Artistic and includes a Footstone.
64. Jane Wells Cooper Hanks – Artistic. Jane and her husband, Ebenezer, were sent to Parowan by Mormon President Brigham Young to start the Cotton Factory, Mormon Battalion.
65. Eliza Gribble – Artistic.
66. Mary Ann Newman – Artistic.
67. Daniel Stones – Artistic.
68. Wilson Lund – Called to settle Paragonah.
69. Z. B. Decker – Arrived in Parowan with the first group of pioneers. Served in the Mormon Battalion, Indian Wars, and Mexican War. Was elected Iron County’s first Constable on January 16, 1851.
70. Simon Topham – Artistic. Was a butcher.
71. Emily Miller Jones – Artistic.
72. Margaret B. Pendleton – Artistic.
73. Bodild M. Jensen – Artistic. Poetic verse inscription.
74. Nathan Benson – Parowan native and Stone Carver.
75. Anne Baybutt Benson – Artistic. Husband and stone carver, Nathan Benson, carved her headstone.
76. Sidney Burton – Artistic. Became a life-long friend and advisor to the Native Americans who called him “heap wino” (sic) meaning “good man.” Arrived in Parowan with the first group of pioneers.

77. Edward & Elizabeth Dalton – Surveyor was his occupation. Arrived in the Salt Lake Valley in 1847 with Brigham Young.
78. Elizabeth Hansen – Artistic.
79. EliA. Whitney,ClarissaWhitneyandNewSamuel Whitney – Clarrisa arrived in Parowan with the first group of pioneers. Eli was a Blacksmith who pulled teeth. New Samuel was the first baby born in Parowan in his parent’s wagon box on March 1, 1851.
80. Orion “Onie” Webb – Artistic.
81. John H. Henderson – Arrived in Parowan with the first group of pioneers. Called to settle Panguitch.
82. Herbert Hyatt – Railroad freight hauler. As a child, his family was sent to settle Panguitch.
83. Ada Warren – Baby Lamb Grave.
84. Aunt Paulina “Pliny” Lyman – Notable Woman Doctor, Midwife and Medical Teacher.
85. Donald Green – Contemporary Baby Grave.
86. Loren C. Skougard – Contemporary Headstone that he quarried prior to his death.
87. Luella A. Dalton – Notable historian and writer.
88. Alma W. Richards – Parowan Native and Utah’s First Olympic Gold Medal Winner in 1912.
89. Daniel Parker – Brother to infamous outlaw “Butch Cassidy” (Robert LeRoy Parker).
90. LaMar & Roma Jensen – LaMar wrote the words to the song, “(Parowan) Mother Town” that is sung every year at Parowan’s Birthday celebration. His son, William Gary Jensen arranged the music.
91. Albert Mitchell – Served as the head of the University of Utah’s Drama Department.
92. Governor Scott M. Matheson – Parowan native who served two terms as Utah’s Governor.

