

UTAH

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IN THIS ISSUE

*Early Man
in Utah*

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General Tithing Office and Store, Salt Lake City, about 1865. This corner at Main and South Temple was the nerve-center of the church's economic activity for many years.

PHOTO BY J. W. HANSEN, CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS HISTORIAN'S OFFICE

MORMON ECONOMIC ORGANIZATION: A SHEAF OF ILLUSTRATIVE DOCUMENTS

*By Leonard J. Arrington and Ralph W. Hansen**

INTRODUCTION

People may make their living through a highly organized process, as in modern industrial societies, or in an atomistic, individualistic, fragmented way, as in the America of the decades before and after the Civil War. While people on the Western frontier generally followed the individualistic pattern, this was not true of the Latter-day Saints. Observers of pioneer Mormon society, whatever their opinions on other aspects of Mormon life, were unanimous in giving praise to the effectiveness of Mormon organization. With remarkable unity and solidarity the processes of economic life in Mormon Country were planned and executed as group maneuvers. After a complicated decision-making process in which there was interaction between leaders and followers, administrative directives were prepared giving detailed instructions for the Mormon community to follow. And the instructions

* Ralph Hansen is in charge of manuscript collections, Brigham Young University library. Leonard Arrington, frequent contributor to these pages, is professor of economics, Utah State University, Logan. A background study of Mormon economic organization in the nineteenth century is Professor Arrington's volume, *Great Basin Kingdom: An Economic History of the Latter-day Saints, 1830-1900* (Cambridge, Mass., Harvard University Press, 1958).

were a *précis* or summary outline of what was eventually done. Under expert leadership a whole society was mobilized to conserve food, settle new regions, construct elaborate irrigation works, erect textile mills, and form relief trains to meet immigrating brethren in distress.

In recent years the Brigham Young University library has acquired evidences of these Mormon organizational procedures in the form of letters sent from church headquarters in Salt Lake City to local Mormon communities throughout the West. Being distributed to more than a hundred—and in later years to more than two hundred—local settlements, these letters and circulars were printed to resemble broadsides, and were signed by the three individuals comprising the "First Presidency" of the church, or by the church's Presiding Bishop. Despite their widespread contemporary distribution, these broadsides are rarely found in libraries and private collections. Presented here are seven such documents from the Brigham Young University collections. They convey an authentic impression of Mormon organizational processes at work in solving the countless problems faced in settling the Far West in the nineteenth century.

I. THE CONSERVATION OF FOOD, 1863.

The year 1863 was marked by the tightest food shortage in Utah since the rationed days of hunger in 1848 and 1856. For one thing, the production of 1863 was particularly low because of a severe drought and the infestation of grasshoppers. In addition, the demand for food was far higher than usual. The discovery of gold and silver in Utah's neighboring territories of Idaho and Montana had led to a considerable export of grain, livestock, and fruit to supply the thousands of miners attracted to those territories. Moreover, President Lincoln had sent the Third California and Nevada Volunteers to Utah to protect the overland mail and telegraph, to prevent Indian depredations, and to keep an eye on the Mormons during the Civil War. These troops, consisting of between 750 and 1,500 men, had to be supplied with provisions from Utah. Finally, the territory had sent 118 tons of flour and proportionate amounts of other foodstuffs to the Missouri Valley to feed the 3,600 Mormon immigrants bound for Utah in the Church Teams of 1863. With a population of about 50,000 the Mormons could not take chances on a repetition of the tragedies which brought near-starvation in 1848 and 1856.

In the fall of 1863, when it became clear that the food supply would be short, leading church authorities ordered all surplus grain to be

deposited in the church's tithing storehouses, to be used in feeding the poor and needy. Bishops were instructed to use diligence in assuring that all grain due the church, on whatever account, was brought in. At the same time, instructions were sent out that church members were not to sell any more wheat to miners, that they should be sparing in using grain to feed livestock, and that any surplus wheat was to be sent to the General Tithing Office in Salt Lake City where it would be distributed to the poor. A credit of \$2.00 per bushel would be allowed for all grain thus supplied in addition to what was owed to the church in the form of tithing, immigration indebtedness, or *Deseret News* (the church newspaper) subscriptions, or donated toward such worthy church-sponsored projects as the Perpetual Emigration Fund or the missionary fund. In reading the following letter, directed to all bishops of local wards and settlements, it should be remembered that the chief revenue of the Mormon church was from contributions in kind. Members donated one-tenth of their annual production or labor, in what was known as produce tithing, livestock tithing, cash tithing, and labor tithing. Tithes were almost invariably voluntary, and the advice in regard to making failure to pay in 1863 a matter of fellowship indicated the extreme gravity with which church officials viewed prospects for food supply for the winter of 1863-64.

Presidents Office

Great Salt Lake City Oct 26th 1863.

Bp _____

Dear Brother

In view of the scarcity of grain & the increased demand over past years, we are induced to write to you specially on the subject of gathering in & properly securing all the grain due the Church on Tithing on P. E. Fund Comp., & *Deseret News* Office indebtedness & on Donations to the Missionary Fund in your Ward, and with all possible dispatch forward the same to the Gen T[ithing] Receiving Store this City (as the Office is & has been empty) so that we can feed those depending on us for bread.

To further accomplish the end desired, you should visit every member of the Ward, and learn the amount of grain, stock, cash etc raised & made, & see that the tenth is duly paid in & punctually forwarded.

If any one refuses to pay his proper Tithing in its Kinds, It should, we think, be made a matter of fellowship.

To facilitate the forwarding of the grain besides using the labor Tithing, you are for the present authorized to get the hauling done on debts due the Deseret News Office, P. E. Fund Co. & on Donation to the Missionary Fund, by those who have no wheat to spare on such indebtedness.

We shall expect you to be punctual & energetic in all these matters, as it will no longer do, to evade duties and obligations of so much importance.

Your Brethren in the Gospel
Brigham Young
Heber C Kimball
Daniel H Wells

II. AGRICULTURAL PRICE CONTROL, 1864.

The near-famine condition of the winter of 1863-64 caused church officials to advocate grain-saving with increasing vigor during the summer of 1864. Brigham Young, for example, stressed that outside "speculators" should not be allowed to buy grain in Utah. Instead, he said, any that could be spared should be stored. To make certain that prices were sufficiently high to discourage "outsiders" from buying Utah produce, leading farmers and churchmen were invited to an Agricultural Price Convention in Salt Lake City to consider the establishment of high fixed prices for grain and other produce. The high prices were expected to diminish food exports, discourage the use of food in feeding livestock, protect the territory against fluctuating prices caused by the new issues of Union greenbacks, and assure Utah farmers sufficiently high prices to greatly stimulate agricultural production in Utah.

The convention was held in August, 1864. In preparation for it, church authorities met early in July to sketch out a policy and to agree upon procedures for carrying this policy to the local wards and settlements. The document reprinted below, drawn up by general church authorities, was presented to local congregations in the summer of 1864. After appropriate sermons and discussion, Mormon farmers and freighters were asked to pledge support of the price maintenance program.

TO THE CITIZENS OF UTAH:

The manner in which we came to these valleys, bringing what seeds, seed wheat and provisions we could for our subsistence until we should be blest with a harvest, meanwhile eking out our scanty supplies with roots,

hides, wolf meat, etc. and the having been frequently placed in close proximity with starvation through the destruction of crops by crickets, grasshoppers and drouth, visitations to which we are liable, have given us an experience unusual in other regions, and have learned us that both propriety and duty require the rulers and fathers among the people to advise and follow that course of deal and policy best calculated for their self-preservation, and for securing to them all those temporal blessings vouchsafed to the wise and prudent, and

Whereas, Wheat is our great staple product, and a necessity touching the very existence of our settlements in these mountains, and

Whereas, Common humanity requires us to take into consideration the probable wants of the many thousands on their way to this Territory and the adjoining gold regions, and

Whereas, We have naught upon which to rely but the incoming harvest, already in many places seriously lessened by drouth and frost, and

Inasmuch, As the breadth in barley and oats is probably one half less than last year, while the animals expected to be fed will be somewhere double the number they were at that period, there will be efforts made to buy wheat for horse feed, and

Whereas, Gold is the only fixed standard of commercial values,

Therefore, To provide for ourselves and our families, for our immigration and the hosts of others understood to be depending upon us for bread, to save our wheat from being fed to animals or wasted or destroyed by them, to aid in its being carefully husbanded and wisely used, to effect establishing a price for wheat that will be reasonably remunerative to the farmer, that he may have an additional inducement to save and use it wisely, and to avoid its being priced by a constantly fluctuating currency and over-reaching speculators, it has been deemed proper and necessary to call a Convention, to be composed of one delegate from each precinct of our grain raising regions, and to be held in the Tabernacle in Great Salt Lake City, on the second Monday in August next, for the purpose of determining the prices at which wheat and other produce should be sold. And until said decision can be had, WE, the undersigned, hereby *covenant and agree* that, previous to selling any grain, we will reserve at least a year's supply for ourselves, families and dependents, and, in case we have not that amount, we will endeavor to secure it as speedily as possible; that we will reserve the bran and shorts for feeding our animals, and will not sell flour at less than twelve dollars a hundred in gold or its equivalent in Government currency or other commodities; that from those who dig gold or buy and sell it we will receive only gold for our produce; that we will sustain such prices as the Convention may adopt; and that we will mutually sustain each other in complying with the aforementioned covenant and agreement by those who are able in each precinct buying from those who may not be able to hold on against lower offers.

GREAT SALT LAKE CITY, July 5th, 1864.

III. CONSTRUCTING A TELEGRAPH LINE, 1865.

One of the most remarkable co-operative achievements of the Mormons was the construction, in 1866, of a 1,100 mile telegraph line connecting the principal Mormon settlements with church headquarters and the transcontinental telegraph line in Salt Lake City. Utahans had gleaned valuable experience from the construction of the transcontinental line under a special contract let to Brigham Young in 1861. After the conclusion of the Civil War, it became possible for the Mormons to purchase their own wire and other equipment and construct their own line. This was important to them because speedy communication would provide protection against Indian raids, the line would improve church administration and direction over the wide expanse of territory occupied by the Mormons, and, above all, social and religious communication would be speeded and the commercial and industrial growth of the territory would be facilitated.

The process of constructing a telegraph line involved five phases: (1) Young people were appointed to spend the winter of 1865-66 in Salt Lake City attending a church-sponsored telegraph school so they would be prepared to take over the stations established in each of the settlements. (2) Men in the various settlements were organized to secure poles and erect them at proper intervals. (3) "Block teachers" were appointed to visit every family and collect donations toward the purchase of wire, the equipping of stations, and the support of operators. (4) Young men were selected and formed into a train to go to the Missouri Valley to pick up the wire and equipment and transport it by ox team to Utah. (5) Groups of men, organized as "priesthood quorums," performed the task of stringing the wire and preparing the stations. All phases were under the general direction of John Clowes, manager of the Salt Lake branch of the overland telegraph and a new Mormon convert.

All of these efforts culminated in February, 1867, when the initial 500 miles of line were completed and in operation between Logan, Utah, on the north, and St. George, Utah, on the south. By 1873 the line had been extended to outlying agricultural settlements, mining districts, and freighting stations to include a network of more than 1,100 miles.

The document below, sent from church headquarters in November, 1865, outlined procedures to be followed in constructing the line in

the months to follow. These instructions were the orders that set in motion the independent activity of a hundred settlements from Idaho to Arizona in a vast co-operative enterprise to bring a modern convenience to Utah's settlers at the earliest possible date.

TO THE BISHOPS AND PRESIDING ELDERS OF THE VARIOUS WARDS AND SETTLEMENTS OF UTAH TERRITORY, FROM ST. CHARLES, RICHLAND COUNTY, IN THE NORTH, TO ST. GEORGE, WASHINGTON COUNTY, IN THE SOUTH.

Brethren:

The proper time has arrived for us to take the necessary steps to build the Telegraph Line to run North and South through the Territory, according to the plan which has been proposed. The necessity for the speedy construction of this Work is pressing itself upon our attention, and scarcely a week passes that we do not feel the want of such a Line. Occurrences frequently happen in distant Settlements which require to be known immediately in other parts of the Territory; and, in many instances, public and private interests suffer through not being able to transmit such news by any quicker channel than the ordinary Mails. We are rapidly spreading abroad, and our Settlements extend to a great distance on every hand. We now require to be united by bonds which will bring us into more speedy and close communication with one another; the centre should be in a position to communicate at any moment with the extremities, however remote; and the extremities be able, with ease and speed, to make their wants and circumstances known to the centre. Instead of depending altogether upon the tardy operation of the Mails for the transmission of information, we should bring into requisition every improvement which our age affords, to facilitate our intercourse and to render our intercommunication more easy. These requirements the Telegraph will supply, and it is well adapted to our position and the progress of the age in which we live.

This Fall and Winter will be a very suitable time to haul and set the poles along the entire line to carry the wire; and we wish you to take the proper steps *immediately* in your several Wards and Settlements to have this part of the labor efficiently and entirely accomplished, so that we may be able to stretch the Wire as soon as it can be imported and put up next season. From Settlement to Settlement let the men of judgment select and mark the route for the Line to run, so as to have it as straight as possible and yet convenient to the road. The poles should be 22 feet long; 8 inches at the butt and 5 inches at the top; and, to be durable, they should be stripped of their bark; and they should be set 70 yards apart and be put 4 feet in the ground.

The collecting of the means needed for the purchase of Wire has been deferred until the present time, through the representations of many of the Bishops to the effect that after harvest the people would be in a better position to advance the money. The grain is now harvested, and the time

suggested as being the most convenient for the collecting of this means has arrived. We wish each one of you to take immediate measures throughout your various Wards to collect the necessary means to purchase your share of the Wire, and it should all be paid in by the First of February, 1866, as by that time it will be needed to send East.

Wherever there is a Telegraphic Station established along the Line there will be one or two operators needed, & every Settlement, that wishes to have such a Station, should select one or two of its most suitable young men and send them to this city this Winter with sufficient means, to go to School to learn the art of Telegraphy. There will be a School kept here all the time for this purpose. And every Settlement which expects to have a Station should also make its calculations for purchasing an Instrument for operating with, and the acids and all the materials necessary for an Office.

The wire, insulators, &c., will probably weigh fifty-five tons, or upwards, and to bring these articles from the frontiers, teams will have to be sent down from each Settlement this Spring with the teams which we send down for the poor. From your County we expect you will send down 9 Teams, with four yoke of oxen to a wagon, to help bring up the Wire, &c.

The amount of money apportioned to your County, to be collected in the various Settlements as the share we wish them to raise, is \$2,500 00/100. The whole sum of money which we have apportioned to the various Counties only amounts, in the aggregate, to about one-half the sum that will be needed for the purchase of the wire, without the insulators or any of the instruments to operate with.

We hope the requirements made in this Circular will meet with prompt attention on the part of the Bishops and the people, and have a speedy response.

Your Brother,

BRIGHAM YOUNG

IV. CHURCH IMMIGRATION TEAMS, 1868.

In 1845, when the Mormons in Nauvoo, Illinois, realized that they must make the exodus to the Great Basin, those with property entered into a "Covenant" whereby they agreed to place all their means at the disposal of a central committee to assist all the Latter-day Saints, especially those without property, to remove to the new gathering place in the West. As they left Nauvoo in February, 1846, a committee of the "Camp of Israel" was formed to mobilize the money, cattle, wagons, and equipment of all of them to be used in assisting each family to make the move without undue suffering or hardship. Once the Salt Lake Valley was reached, church members formed, in 1849, the Perpetual Emigrating Company to solicit contributions toward an immigrating fund. Within the next three years some 15,000 persons were organized

and assisted to the Great Basin under the auspices of this company. Attention was next directed to the 30,000 Mormons in Europe. Means were collected, agents were stationed at strategic intervals, and from two to three thousand members were immigrated to Utah each year in most of the 1850's.

In 1861 the church decided to accomplish the annual immigration by sending teams and food from Utah to the Missouri Valley each year to provision and transport waiting Mormon immigrants west. In the years 1861-64, 1866, and 1868, a total of 1,956 wagons, pulled by 17,443 oxen, were dispatched from Utah, and these carried more than 600 tons of flour, and also other provisions. In this way some 20,427 immigrants were assisted to go to their Promised Valley.

The immigration teams, of course, became unnecessary with the completion of the transcontinental railroad in 1869; therefore, the last year of the Church Teams was 1868. In that year, 543 wagons were sent from Utah to the railroad terminus at Benton, Nebraska (later Laramie, Wyoming). Pulled by 4,000 oxen, the teams also carried 156,000 pounds of flour and 121,000 pounds of meat. The two documents presented here illustrate the planning involved in organizing the Church Teams. The first document contains the general instructions from the church First Presidency to Edward Hunter, presiding bishop of the church. The second relays these instructions to the local bishops, in this case to Abraham O. Smoot, bishop in Provo, Utah.

SALT LAKE CITY, MARCH 10th, 1868.

BISHOP HUNTER,

Dear Brother:

In consideration of the great number who anticipate immigrating to this Territory from Europe and the United States during the ensuing season, it is deemed necessary to send 500 teams to the terminus of the U. P. R. R., each team to consist of one wagon and four yoke of oxen, or their equivalent in strength in either mules or horses. They should start from this city about the 15th of June.

It is well known that the Union Pacific Railroad is now prepared to convey passengers and freight upwards of five hundred miles west of Omaha, on the Missouri River. With these great facilities for transportation, there are some inconveniences which must be provided for; viz: A depot should be formed at a spot deemed most suitable near the terminus of the Railroad, where provisions may be stored, and which will afford good camping facilities for our immigrants. We do not anticipate purchasing provisions



COURTESY, CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS HISTORIAN'S OFFICE

Church immigration train en route to Utah, 1866.

and other supplies for the people in the Eastern market, but purpose sending means of subsistence with the teams which will meet them at the terminus of the U. P. R. R., hence it will be necessary for the inhabitants of the Territory to make donations of the bounties with which they have been so liberally provided.

We hope not less than 5,000 Adults will cross the Plains this season, en route for this Territory. To feed this vast number of people will require large quantities of Flour and Beef, which may be apportioned among the trains, and be easily driven to the outfitting point. We would recommend that Dried Fruit, Bacon, Cheese, Vinegar, Beans, Pickles, Peas and Dried Corn be gathered up and sent with our teams, which articles will prove very beneficial to the people, and no doubt cause a decided improvement in their health and comfort.

The people of this Territory have an abundance of these articles, and if their attention be called to the fact that they will prove conducive to the health of the immigrant, they will take pleasure in supplying the wants of their brethren who are journeying hitherward.

Immediate steps should be taken to provide the above supplies and we shall expect you and your counsel to superintend these matters in accordance with former instructions on similar occasions.

BRIGHAM YOUNG,
HEBER C. KIMBALL,
DANIEL H. WELLS.

Salt Lake City, U. T., March 17, 1868.

Bishop

A. O. Smoot

DEAR BROTHER:

We enable us to carry into effect the instructions of the First Presidency, in copy of which you will please find enclosed, in outfitting and forwarding five hundred Teams to the terminus of the U. T. R. R., for the purpose of bringing in the Poor expected from Europe and the United States this summer, it will be necessary that every Latter-day Saint in the Territory, who has it in his or her power, to lend a helping hand.

Your *Wards* will have to furnish *Twelve (12)* Teams, either four poles of Oak or their equivalent in strength in Mules or Horses, to each wagon, with good and trusty Teamsters, and *One (1)* Mounted Guard, all armed and equipped for a journey of from state to seventy days, from this City and back, with Clothing, *Provisions*, Fire Arms, Ammunition, *Shoes and Nails for Animals*, Fishes, Apples, Beans, *Flour*, *Ropes*, &c., complete, without the least expectation of receiving assistance from any other source. You will also have to furnish *Four Thousand (4,000)* pounds Flour and *Two Thousand (2,000)* pounds Meat, either ox, fat or cured, (if on foot so be driven in loose loads,) also Dried Fruit, Cheese, Vinegar, Beans, Tea, Pickles, Dried Corn, Salt, &c., &c., in proportion to the Flour and Meat required. All these articles are for the immigrants and must be furnished in addition to the outfit of the Teamsters and Guards.

The Companies are expected to start from this City about the 15th of June next. The Teamsters, Guards, Teams, Outfit, Provisions for the Poor, &c., must be such as will bear strict inspection in every particular before leaving.

In due time you will be advised as to who will be the Captain in charge of the Company in which your Teams will be numbered.

The necessities of the case will require a strong and united effort to accomplish this great and good undertaking and from the past liberality of the Saints we feel assured that they will cheerfully respond to this call.

Please acknowledge the receipt of these instructions, and to prevent delays you should complete your arrangements immediately, and forward to us by mail a detailed report of every article furnished in kind and value, that the people, through the General Tithing Office, may receive their legitimate credits in full on their Tithings.

Latter-day Saints: You have for years past been doing a great and noble work in helping the Poor from the margins of wretchedness and want, and at the earnest appeal of President Young we had ^{thousands of} ~~thousands of~~ thousands to help bring many others to the terminus of the Railroad, for doing all which, coupled with an increasing ardency on your part to build up the Kingdom of God, Heaven will most assuredly withhold no good thing from you.

Trusting God to bless you and all faithful Saints, we remain

Your Brothers in the Gospel,

Edw. Hunter
L. W. Hardy
J. C. Miller

COURTESY, BRIGHAM YOUNG UNIVERSITY LIBRARY

Facsimile of document of plans for the organization of Church Teams to assist the Saints in immigrating.

Bishop A. O. Smoot

SALT LAKE CITY, U. T., MARCH 17, 1868

DEAR BROTHER:

To enable us to carry into effect the instructions of the First Presidency, (a copy of which you will please find enclosed,) in outfitting and forwarding five hundred Teams to the terminus of the U. P. R. R., for the purpose of bringing in the Poor expected from Europe and the United States this summer, it will be necessary that every Latter-day Saint in the Territory, who has it in his or her power, to lend a helping hand.

Your ward will have to furnish Twelve (12) Teams, either four yokes of Oxen "or their equivalent in strength in Mules or Horses," to each wagon, with good and trusty Teamsters, and one (1) Mounted Guard, all armed and equipped for a journey of from sixty to seventy days, from this City and back, with Clothing, Provisions, Fire Arms, Ammunition, Shoes and Nails for Animals, Picks, Spades, Saws, Axes, Ropes, &c., complete, without the least expectation of receiving assistance from any other source. You will also have to furnish Four Thousand (4,000) pounds Flour and Two Thousand (2,000) pounds Meat, either on foot or cured, (if on foot to be driven in loose herds,) also Dried Fruit, Cheese, Vinegar, Beans, Peas, Pickles, Dried Corn, Salt, &c., &c., in proportion to the Flour and Meat required. All these articles are for the immigrants and must be furnished in addition to the outfit of the Teamsters and Guards.

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Latter-day Saints: You have for years past been doing a great and noble work in helping the Poor from the confines of wretchedness and want, and at the earnest appeal of President Young this council are now donating Thousands to help bring many others to the terminus of the Railroad, for doing all which, coupled with an increasing anxiety on your part to build up the Kingdom of God, Heaven will most assuredly withhold no good thing from you.

Praying God to bless you and all faithful Saints, we remain

Your Brethren in the Gospel,

Edw. Hunter L. W. Hardy J. C. Little

V. WOOL TITHING, 1869.

There were countless letters from Mormon authorities in Salt Lake City to local bishops and tithing clerks containing instructions in the collection, maintenance, and disbursement of tithing receipts. The care with which this was done is illustrated in the document presented below. Wool tithing was relatively unimportant until 1869 when woolen factories were erected in Utah. Thereafter, until after the turn of the century, wool was a leading export from the territory and one of the principal sources of tithing revenue.

SALT LAKE CITY, May 26, 1869

Bp A O Smoot

Dear Brother:

We wish you to see that those who have SHEEP in your Ward pay their WOOL TITHING; and also that they pay an Average Quality of Wool — not the Poorest and Dirtiest. The brethren should be prompt in this matter, and forward their Wool to the General Tithing Store as soon as possible, that it may be converted into Yarn and Cloth for the benefit of the Public Hands.



COURTESY, CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS HISTORIAN'S OFFICE

The co-operatively built woolen mills at Provo, Utah.

Those who shall go to President Young's Factory to exchange Wool for Cloth, can take their Tithing Wool with them and deliver it to Bro. James W. Cummings; his receipt will be accepted by the Bishops for their Tithing Wool.

We have about 120,000 Sheep in the Territory; and, making allowance for the flocks being poorly cared for, we do not get near a one-tenth of the Wool.

Brethren, do regard your Covenants for your own sakes, and not allow the Sheep—the best animal God has bestowed upon man for food and clothing—to be so neglected. They should be well taken care of, and Tithing should be promptly paid, and the Lord will bless you and multiply your flocks and herds.

Yours, in the Gospel,

EDWARD HUNTER, PRESIDING BISHOP.

L. W. HARDY,

COUNSELORS.

J. C. LITTLE.

VI. TEMPLE CONSTRUCTION, 1874.

A leading co-operative enterprise of the Mormons near the end of the nineteenth century was the construction of temples at Salt Lake City, St. George, Logan, and Manti, Utah. Even in terms of contemporary wages and prices, these four temples cost an estimated \$6,100,000 in materials and labor. On each of the temples from two to three hundred persons were employed almost continuously for several years. Few of these workers were paid salaries. The vast majority were either using this means of rendering their labor tithing or were supported by local congregations for the same purpose.

The following document contains instructions with respect to the construction and financing of the St. George Temple, commenced in 1871 and completed in 1877. The document is signed by the church First Presidency.

Salt Lake City, August, 1874.

TO THE BISHOP AND THE BOARD

OF THE UNITED ORDER IN YOUR WARD:

It is very desirable that work on the Temple being built at St. George, be prosecuted to completion by the 1st of April next, if possible; therefore we solicit you to learn who, in your ward, you can fit up to start for St. George on or about the 12th of October next, and send with them such portions of their families as they may wish to assist in household labors until about the 1st of April next, also groceries, flour, beans, peas, dried

apples, salt, and pork and bacon if they wish, sufficient to last the same period of time; also such tools as each one expects to use in his labor. Beef, dried peaches, raisins and vegetables it is expected can be supplied by the brethren in the southern settlements.

The teams taking the laborers and their effects south will directly return, except such as may be needed there, which will probably be but few.

The laborers needed are stone-cutters, stone-masons, their tenders, joiners, carpenters, quarrymen, lumbermen, and common laborers.

The same winter clothing will be requisite in St. George as is needed for comfort in our more northern settlements, and thick soled or wooden-bottomed boots and shoes to prevent colds and rheumatism from the damp mineral soil of that region.

It is expected you will use due diligence in obtaining the desired information and furnishing it to us in season for having the needed number all ready to start at the time specified.

All labor and furnishings, as above called for, are designed to be a free donation.

Your brethren in the Gospel,

BRIGHAM YOUNG,
GEORGE A. SMITH,
DANIEL H. WELLS.