

UTAH IN HER WESTERN SETTING



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UTAH IN HER WESTERN SETTING

By
MILTON R. HUNTER, Ph.D.



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Milton R. Hunter, Ph.D.

P R E F A C E

This book is designed primarily for young people of public school age who are studying Utah history. The purpose of the volume is to give a sweep of Utah history from the arrival of the first white men in Utah up to the year 1943. Conscious effort was made to keep the book from becoming too detailed and at the same time to tell the story of the principal events of Utah's history. Of necessity some historical facts had to be omitted. An effort was made to keep the language simple and readable. In order to give the students a more balanced understanding of Utah, chapters are devoted to the geography, topography, and plant and animal life of the State. In the last chapter an attempt is made to give a picture of Utah life today. Conditions are changing so rapidly that Utah today may not be Utah tomorrow. However, many of the topics discussed in that chapter appear to be of a permanent nature.

In harmony with modern methods of teaching, the material is arranged in topic form. The contents of the volume are divided into nine main subjects, termed units, and they in turn are divided into fifty-four chapters. Whenever it was possible, the units were placed in chronological order. But the topic method often makes it impossible to place all the chapters and units in chronological order. Hence, in some of the units the story goes back to the time of the arrival of the first pioneers in Utah and then follows a particular phase of their history through to its completion.

Obviously the division of the book into nine units does not mean that all the units are of equal value and that the same amount of time should be devoted to each. Some units are more vital than others, contain many more chapters, and require more time for study.

Because of the topic method, the book may be studied completely or in part. Certain topics may be omitted, or the whole may be rearranged, according to the time available and the interest of the reader.

Stories, which fit in with material presented in various chapters, appear at the end of each unit under the caption of Supplementary Stories. References are given to those stories at the end of the chapters wherein they best fit.

Throughout the book the words "Saints" and "Gentiles" are frequently used to distinguish between the Mormons and non-Mormons. The terms as used are not intended to be complimentary nor derogatory to either group, but appear merely as terms of differentiation.

The writer expresses gratitude to Dr. Leland Hargrave Creer, chairman of the history and political science department of the University of Utah, for carefully reading the entire manuscript and writing the foreword. Also, appreciation is expressed to Dr. Burton K. Farnsworth of the State Department of Education for reading much of the manuscript and giving valuable guidance and suggestions throughout the entire time that the book was being written. David Gourley, Miss Jennie Campbell, and some of the other members of the State Department of Education offered valuable suggestions which helped to guide the author in his work.

The writer is also deeply indebted to several of the superintendents of the various school districts of Utah, to some of the school supervisors, and to many of the teachers of Utah history for their suggestions in helping to determine which events were of enough importance to be included in a book of this nature. Among these people, special mention is made of Grant Gardner, principal of the Payson Junior High School, of T. L. Thomson, principal and social science teacher at Ephraim, of Alvin Hess, principal of the Logan Junior High School, of Vance Walker, social science teacher at Hyrum, and of Dr. E. Allen Bateman, superintendent of the Logan City Public Schools.

Credit and appreciation are also given to several faculty members of the Utah State Agricultural College for supplying the writer with pertinent information in their respective fields of specialization. These faculty members are: Dr. Ernest A. Jacobsen, dean of the school of education; Byron Alder, professor of poultry

husbandry; Professor George D. Clyde, dean of the school of engineering; Dr. D. I. Rasmussen, associate professor of wildlife management; Joseph N. Symons, assistant professor of sociology; Lyman H. Rich, extension dairyman of the State, Utah Extension Service; and Nolan P. Olsen, extension service secretary.

The writer wishes to thank Mr. A. S. Brown and Mr. Frank E. O'Brien of the Utah State Department of Publicity and Industrial Development for supplying most of the material used in the description of life in Utah today.

Appreciation is also expressed to James O. Stewart, U. S. Forest Service, Logan, to Orange Olsen, U. S. Forest Service, Ogden, to Joel Priest, Jr., Union Pacific Railroad Company, Salt Lake City, to Carl O. Felix, Logan, to Dean George D. Clyde, Utah State Agricultural College, and to the Columbia Steel Corporation, Ironton, for furnishing a number of the pictures in the book.

Dr. Joel E. Ricks, chairman of history department, Utah State Agricultural College, Professor Ira N. Hayward, acting dean of men, Utah State Agricultural College, Dr. William J. Snow, history department, Brigham Young University, and J. W. Kirkbride, superintendent of Cache County Schools, have continuously given the writer encouragement and helpful suggestions in his work. Appreciation is also expressed to Ferne G. Hunter for helping throughout the entire preparation of the book. Without her assistance the volume would not have been completed.

Logan, Utah
February 10, 1943

MILTON R. HUNTER

PREFACE TO THE FOURTH EDITION

The book has been revised and enlarged for the purpose of bringing the story of the people of Utah up to date. However, the changes made will in no way handicap the schools in their use of the earlier editions. The changes are primarily additions of important historical events which have occurred since 1943. The earlier editions and this edition can be used conveniently in the classroom side

by side as the need becomes such that new books should be purchased.

Deep appreciation is expressed to Miss Marguerite L. Sinclair, secretary of the Utah State Historical Society, for generously supplying historical data regarding Utah's contributions to World War II. The writer is also very grateful to William C. Winder of the Utah State Department of Publicity and Industrial Development for supplying information and offering valuable suggestions on the contents of the last chapter, *Utah Today*, as well as for furnishing pictures to be used in the book.

Salt Lake City, Utah
May 29, 1946

MILTON R. HUNTER

PREFACE TO THE EIGHTH EDITION

Utah in Her Western Setting has been revised during the summer of 1956 for the purpose of bringing the story of the people of the State up-to-date. The book has been completely rewritten from page 532 to the end of the book; therefore, more than 80 pages of completely new material have replaced what was in that section of the book. Since the changes in the text constitute the addition of numerous important historical events during this unusual period of Utah's vast economic expansion, this should be a more useful volume in presenting present-day conditions.

The new section presents the story of the phenomenal industrial development in Utah from the early 'forties to 1956. It also brings the account of the historical events up-to-date on the other phases of Utah history, such as: Utah's post-war agriculture, horticulture, and animal husbandry; mining in Utah, including the uranium boom; Utah's water supply, including the Colorado River project; Utah's population trend; education in Utah from 1940 to 1956; and other similar subjects.

At much extra expense this edition of the book is oversewn instead of having the regular binding, as was done in previous editions. This will make the volume very durable, thereby giving extended service to the schools.

Salt Lake City, Utah
August 15, 1956

MILTON R. HUNTER

FOREWORD

The function of the historian is to discover and tell the truth. But this procedure involves more than the mere rehearsal of facts; it also includes the proper interpretation and correlation of them. The history of Utah, even in its local setting is thrilling and romantic; but it is far more important and significant in its larger perspective, as a phase, howbeit a very important one, of the development of the Trans-Mississippi West.

It has been the aim of Dr. Hunter to interpret the history of Utah in its Western setting and in this task he has succeeded admirably. His narrative is really a comprehensive summary of the major developments, political, religious, economic, and social of the entire Mormon Country, an area whose boundaries far exceeded the limits of the present Utah. In fact, the region extended beyond the rim of the Great Basin, even as far as southern California and the Pacific Coast. Furthermore the author never loses sight of the larger and more complex evolution of historical events affecting the entire West, and skillfully portrays the local Utah setting in its relationship to this larger perspective. Herein, lies Dr. Hunter's contribution. For example, the Escalante Expedition is portrayed not as an isolated event in Great Basin History, but as a phase of the general problem of defense devised by Spanish officials for the protection of Alta California (of which Utah was a part). This was to be accomplished through the discovery of a more practical northern route extending from Santa Fé through Colorado and Utah to Monterey. Jedediah Smith is pictured just as much as a California explorer as he is a Great Basin fur trader. His brilliant explorations up the entire Pacific Coast from San Diego to Vancouver and across the Great American Desert from Sacramento to Great Salt Lake Valley receive just as much attention as his earlier activities in the Utah area. The Mormon migration is associated with the contemporary migrations of Oregon and California pioneers, and the parallel immigrant trails are compared

and described. The first official explorers in Utah,—Captain Bonneville and Lieutenant John Charles Fremont,—are characterized as Far Western rather than Great Basin explorers. Finally, Mormon exploration and settlement is graphically depicted as a planned program of colonization which envisaged the founding of a vast Mormon Empire, encompassing the entire Great Basin and extending, even beyond, southward to the Colorado River and westward to the Pacific Ocean.

The author introduces his monograph with a carefully written, descriptive survey of Utah's topographical resources, then continues with an adequate summary of the early explorers, fur-traders, and trappers of the '30's and the '40's. After a series of well written chapters on the Mormon migration to Utah, prefaced by a background analysis of the Missouri and Illinois periods, the author covers the period of Mormon colonization, perhaps the most interesting portion of his book. The outer corridor of settlements extended from Fort Lemhi on the Salmon River in the north, to the Muddy Mission settlements on the Colorado to the south, and from the Green River Basin on the east to the Pacific Ocean on the west. The corridor of settlements along the Salt Lake-Los Angeles route was founded for the purpose of opening up an all-sea route from the outside world to the New Zion. In addition to chapters dealing with problems typical of any frontier community,—Indian affairs, communication, transportation, agriculture, irrigation, industry, home-building, land-titles, social and cultural institutions, the author concludes his monograph with a graphic description of Utah as it is today (1946). This summary is the first analysis yet to appear on the impact of the present World War upon state institutions, including new war industries, population changes, and educational agencies.

Dr. Hunter's book is a real contribution. His point of view is unique, yet sound in scholarship. His vigorous, yet pleasing style will appeal to all beginning students of Western History.

Leland Hargrave Creer

University of Utah

CONTENTS

UNIT I

WHEN UTAH BELONGED TO SPAIN

CHAPTER I: SEEING UTAH	3
Excursion—Lake Bonneville—Great Salt Lake—Other Lakes in Utah—Granddaddy Lakes and the Uintah Mountains—Uintah Basin—Colorado Plateau Region—Wasatch Mountains—West of the Wasatch Mountains—Utah's Climate—Great Basin—Supplementary Readings.	
CHAPTER II: UTAH EXPLORED BY THE SPANIARDS..	24
Cárdenas on Edge of Utah in 1540—Coronado and Seven Cities of Cibola—Cárdenas Discovered Grand Canyon—Utah Explored by Father Escalante in 1776—From Santa Fé to Utah Valley—In Timpanogos or Yuta Valley—From Yuta Valley to Santa Fé—Supplementary Readings.	
CHAPTER III: SPANISH AND MEXICAN TRADERS IN UTAH	34
Free Trappers and Traders, Manuel Mestas—Arze-Garcia Expedition, 1813—Santa Fé Trail and Trade—American and Mexican Trade through Utah—Old Spanish Trail.	
CHAPTER IV: THE FUR TRADERS	39
Fur Industry on the Missouri River—Astorians, First to Trap in Utah, 1811-1812—British Trappers Penetrate Utah, 1819-1829—Supplementary Readings.	
CHAPTER V: TRAPPING BEAVER IN UTAH	45
Rocky Mountain Fur Company—Trappers Enter Utah—Discovery of Great Salt Lake—Trapping in Utah, 1824-1825—General Ashley Comes to Utah—A Trappers' Rendezvous—Trappers' Rendezvous at Ogden, 1825-1826—General Ashley Sells his Business, 1826—Jedediah S. Smith, Great Trapper-Explorer—Smith's First Exploring Trip to California—Smith's Second Expedition to California—Smith's Death—Mountaineers—Supplementary Readings.	

CHAPTER VI: GOVERNMENT EXPLORATIONS OF UTAH 59
 Captain Bonneville's Expedition, 1832-1836—John C. Fremont, Government Explorer, 1843-1844—Fremont's Second and Third Explorations of Utah, 1845, 1853—Supplementary Readings.

SUPPLEMENTARY STORIES TO UNIT I: 65
 COLTER'S RACE FOR HIS LIFE 65
 JEDEDIAH S. SMITH MEETS A GRIZZLY BEAR 66

UNIT II

THE COMING OF THE MORMONS

CHAPTER VII: THE HOME BUILDERS 73
 Westward Migration—Oregon Trail—Mormons, Pioneer Settlers of Utah—Supplementary Readings.

CHAPTER VIII: A NEW RELIGION ON THE AMERICAN FRONTIER 81
 Rise of Mormonism—Church Moves West—Nauvoo, City Beautiful—Martyrdom of Joseph and Hyrum—Supplementary Readings.

CHAPTER IX: NAUVOO ABANDONED 87
 A New Leader—Mormons and their Enemies Conflict—Decision to move Saints to Far West—Trek across Iowa, 1846—Midway Stations—Supplementary Readings.

CHAPTER X: THE MORMON BATTALION 95
 Enlisting Battalion—Route and Accomplishments of Battalion—Battalion Homeward Bound and Discovery of Gold—Supplementary Readings.

CHAPTER XI: SEEKING A NEW ZION 102
 Father De Smet and Exiled Saints—Pioneer Company—Buffalo Hunt—Westward Journey—Samuel Brannan's Suggestion—Orson Pratt's Vanguard Company—Route—Mormon Trail—Supplementary Readings.

CHAPTER XII: "THIS IS THE PLACE" 116
 "This is the Place" announced—Some Dissatisfaction—"This is the Place" Reasserted.

SUPPLEMENTARY STORY TO UNIT II: 122
 THE HERD BOY OF THE PLAINS 122

UNIT III

THE EXPLORING OF UTAH

- CHAPTER XIII: EARLY EXPLORATIONS IN UTAH** ..129
 Preview—Exploring Salt Lake and Tooele Valleys—Exploring Cache Valley—Exploring Utah Valley—Exploring for Colony Sites—Supplementary Readings.
- CHAPTER XIV: EXPLORING THE ROUTES TO THE SEA**135
 Introduction—Exploring Northern Route to Sea—Exploring Southern Route, 1847-1848—A Wagon Brought over Southern Route, 1848—Jefferson Hunt, Gold Seekers, and Mormon Missionaries—Pratt's Journal—Supplementary Suggestions—Assignment.
- CHAPTER XV: THE SOUTHERN EXPLORING COMPANY**144
 Southern Exploring Company—From Salt Lake to Upper Sevier Region—Difficult Trip over Mountains—Temporary Camp at Red Creek—Exploring Utah's Dixie on Horseback—Return Via Pahvant Valley—Winter Camp at Chalk Creek—Results of Southern Exploring Company—Supplementary Readings.
- CHAPTER XVI: GOVERNMENT EXPLORERS AGAIN IN UTAH**152
 Captain Howard Stansbury—Lieutenant John W. Gunnison—Captain J. H. Simpson Explores Westward Through Central Utah.
- CHAPTER XVII: EXPLORING THE COLORADO RIVER**157
 Rio Colorado—Rufus Allen's Expedition—Lieutenant Joseph C. Ives Explores the Colorado—George A. Smith Visits Colorado River—Activities of Anson Call on Rio Colorado—Jacob Hamblin's Numerous Explorations—Major Powell and Mysteries of Grand Canyon.

UNIT IV

UTAH PIONEER LIFE

- CHAPTER XVIII: THE FIRST YEAR IN UTAH**171
 First Month—Groups Return to Winter Quarters—First Winter in Salt Lake City—Brigham Young Returns to Utah—Supplementary Readings.

CHAPTER XIX: SEA GULLS AND CRICKETS	180
Crickets—Sea Gulls.	
CHAPTER XX: PIONEER LIFE IN UTAH	185
Homes of Utah Pioneers—Brigham Young's Homes— Furniture of Utah Pioneers—Food of Utah Pioneers— Making Soap in Pioneer Days—Making Clothes in Pioneer Days—Supplementary Readings.	
CHAPTER XXI: EDUCATION IN PIONEER DAYS	195
First School in Utah—First Log Schoolhouse—Other Early Schools—Pioneer School Life—Early School Laws—University of Deseret (Utah) Denominational Schools—Supplementary Readings.	
CHAPTER XXII: UTAH PIONEER SOCIAL LIFE	206
Dance—Music and Drama—Social Hall—Salt Lake Theatre—Memorial Days—Supplementary Readings.	
CHAPTER XXIII: THE PIONEERS BUILD A TEMPLE	216
Salt Lake Temple—Mormon Tabernacle.	
CHAPTER XXIV: FREIGHTING IN PIONEER DAYS	222
Freighting—Utah's Merchants, Merchandise, and Freighters—Supplementary Readings.	
CHAPTER XXV: STAGECOACH DAYS, 1861 TO 1869	228
Travel By Stagecoach—Concord Coach—A Trip to Utah —Supplementary Readings.	
CHAPTER XXVI: COMMUNICATION IN PIONEER DAYS	236
How Mail was Carried—Pony Express—Telegraph— Supplementary Readings.	
CHAPTER XXVII: COMING OF THE IRON HORSE	244
Need for a Railroad—Union Pacific and Central Pacific Railroad Companies—Driving Golden Spike—Utah's Contribution to the Building of the Railroad—Utah Central Railroad—Supplementary Readings.	
SUPPLEMENTARY STORIES TO UNIT IV	251
AN INDIAN SCARE	251
COURAGE	261

UNIT V

UTAH INDIANS

- CHAPTER XXVIII: MANNERS AND CUSTOMS OF
UTAH INDIANS**269
 Their Characteristics—Utah Indian Tribes—Their Food
 —Agriculture and Utah Indians—Their Clothing—Their
 Dwellings—Their Industries—Religion and Indian Cust-
 oms.
- CHAPTER XXIX: UTAH INDIAN CHIEFS**278
 Chief Washakie—Chief Sowiette—Chief Kanosh—Chief
 Walker—Chief Arapene or Arropine—Chief Black Hawk
 —Supplementary Readings.
- CHAPTER XXX: UTAH INDIAN POLICY**286
 American Indian Policy—Governor Young's Indian Pol-
 icy—To Feed, Teach, Educate, Civilize, and Christianize
 the Red Man—Indian Adoption vs. Indian Slavery—To
 Build Forts—Trading Agents—Indian Missions—Sup-
 plementary Readings.
- CHAPTER XXXI: EXPERIENCES OF THE SANTA
CLARA INDIAN MISSIONARIES**292
 Establishing the Santa Clara Indian Mission—Jacob
 Hamblin Prays for Rain—Jacob Hamblin—Jacob
 Hamblin's Narrow Escape from Navajo Indians—Hamb-
 lin's Journey to California—Escape of Hatch and Leavitt
 from Mojave Indians—Visiting Moqui Indians—Murder
 of George A. Smith, Jr.—Growth and Success of Santa
 Clara Indian Mission—Supplementary Readings.
- CHAPTER XXXII: CONFLICTS OF INDIANS AND
WHITES**305
 Preview—Walker War, 1853-54—Black Hawk War, 1865-
 68—Supplementary Readings.
- CHAPTER XXXIII: UTAH INDIAN RESERVATION,
1847 TO 1943**313
 Spanish Fork Indian Farm—Other Indian Farms—Wash-
 akie—Uintah Indian Reservation—Shivwits (Shebit)
 Indian Reservation—Deep Creek and Skull Valley Indian
 Reservation—Navajo Indian Reservation—Utah Indian
 Reservations and Settlements, Statistics of 1938—Sup-
 plementary Readings.

SUPPLEMENTARY STORIES TO UNIT V	322
THE SQUAW FIGHT	322
MAGIC WORD	326
ATTACK AT SANTAQUIN	327

UNIT VI

THE COLONIZATION OF UTAH

CHAPTER XXXIV: THE FOUNDERS OF UTAH	333
Colonizers and Purpose—Brigham Young—Counselors and Twelve Apostles—Laity—Supplementary Readings.	
CHAPTER XXXV: METHODS OF LAND SETTLEMENT IN UTAH	338
Perspective—Work of First Presidency—Work of Apostles— Duties of Bishops and Stake Presidents—Method of Selecting Colonists—Balanced Groups—Experienced and Unexperienced Frontiersmen—Selected Sites—Hub Colonies—Supplementary Readings.	
CHAPTER XXXVI: CITY PLANNING	346
Main Features of Plan—Laying out of Salt Lake City, Type Example—Farm-Village Systems—Supplementary Readings.	
CHAPTER XXXVII: ESTABLISHING COLONIES	350
Colonizing Plan—Settlement of Salt Lake Valley—Settle- ment of Weber Valley—Settlement of Utah Valley— Settlement of Tooele Valley—Settlement of Sanpete Val- ley—Spread of Settlements—Outpost Settlements— Land Settlement from 1847 to 1857—Contraction of Frontier—Land Settlement from 1858 to 1867—Land Settlement from 1868-1877—A Comparison between Mormon and Spanish Colonization—Suggestions and As- signment—Supplementary Readings.	
CHAPTER XXXVIII: UTAH LAND POLICY	366
Introductory—Church Officials to Control Distribution of Land—Free Land—Joint-Enclosures and Small Farms —Acquiring of Titles to Land—Supplementary Read- ings.	
CHAPTER XXXIX: UTAH WATER PROBLEM	372
The Problem—Brief History of Irrigation—Cooperation in Water Utilization—Summary and Conclusion.	

CHAPTER XL: REGULATED IMMIGRATION TO UTAH379
 Obtaining Colonists—Perpetual Emigrating Fund Company—Ten Pound Plan—Immigration to Utah 1848 to 1860—Church Teams and Immigration from 1861 to 1869—Immigrating by Rail—Dissolving of Perpetual Emigrating Fund Company—Supplementary Readings.

CHAPTER XLI: HANDCART MIGRATION388
 Plan—Handcarts—Handcart Emigration of 1856—Willie and Martin Companies—Rescue Parties—Appraisal—Supplementary Readings.

SUPPLEMENTARY STORIES TO UNIT VI397
 THE STORIES OF A UTAH PIONEER397
 ALL IS WELL! ALL IS WELL!404

UNIT VII

POLITICAL HISTORY OF UTAH

CHAPTER XLII: THE STATE OF DESERET411
 First Government in Utah—Re-organization under Brigham Young in 1848—Establishing of State of Deseret—Enormous Size of Deseret—Constitutional Provisions of Deseret—Functioning of State of Deseret—Supplementary Readings.

CHAPTER XLIII: THE TERRITORY OF UTAH421
 Deseret Becomes Territory of Utah—Meaning of Word “Utah”—Selecting a Site for Capitol of Utah—Founding of Fillmore City—State House—Holding of Utah Legislature at Fillmore in 1855—Salt Lake City becomes Capital of Utah—Reducing Size of Utah—Supplementary Readings.

CHAPTER XLIV: THE UTAH WAR431
 Trouble between Utah Pioneers and Federal Appointees—United States Sends an Army to Utah—Utah Pioneers Decide to Resist Troops—Preparations for Resistance—Mission of Captain Stewart Van Vliet—Conflict—Johnston’s Army Forced to Make Camp—Mediation of Colonel Thomas L. Kane—Supplementary Readings.

- CHAPTER XLV: THERE AROSE A PEOPLE "WHO KNEW NOT JOSEPH"**443
 Non-Mormons Settle in Utah—Colonel Patrick Edward Connor—Effect of Coming of Railroad—Non-Mormon Religious Organizations in Utah—Conflicts of Mormons and Non-Mormons—Anti-Polygamy Laws—"Manifesto" and Reconciliation—Economic Conflict—Political Conflict—Establishing of National Parties in Utah—Supplementary Readings.
- CHAPTER XLVI: THE STATE OF UTAH**455
 Struggle for Statehood—Achieving of Statehood—Last Embers of Mormon and Non-Mormon Conflict—Utah's Contributions to the Wars—Utah State Government—Utah's Senators and Congressmen—Governors of Utah—Supplementary Readings.

UNIT VIII

INDUSTRIAL DEVELOPMENT OF UTAH

- CHAPTER XLVII: INDUSTRY IN PIONEER DAYS**473
 Policy of Developing Home Industry—Home Industry and Hard Work—Deseret Agricultural and Manufacturing Society—Temple Block Public Works—Early Utah Artisans—Domestic Industries—Early Utah Industries: First Sawmills and Gristmills—Textiles—Wool—Cotton and Flax—Silk—Leather Industry—Other Early Utah Industries—Supplementary Readings.
- CHAPTER XLVIII: AGRICULTURE AND STOCK RAISING IN UTAH**486
 Agriculture—Dry Farming—Farm Products—Horticulture—Livestock Industry—Dairying—Sheep and Goats—Packing Industry—Poultry Industry—Supplementary Readings.
- CHAPTER XLIX: SUGAR INDUSTRY IN UTAH**500
 First American Attempts at Beet Sugar Production—Deseret Manufacturing Company—Mormon Church Takes Over the Beet Sugar Enterprise—Revival of Beet Sugar Industry in Utah—Important Leaders in Utah—Idaho Sugar Company—Expansion, Reverses, and Successes—Amalgamated Sugar Company—Supplementary Readings.

CHAPTER L: UTAH'S IRON AND COAL INDUSTRIES ..	507
Coal Industry—Iron Industry—Pioneer Efforts—Deseret Iron Company—Columbia Steel—Supplementary Readings.	
CHAPTER LI: MINING OF PRECIOUS METALS	518
Brigham Young's Ideas Relative to Mining—Utah, Nation's Treasure-House—Beginning of Mining Industry—Copper Ore Production at Bingham—Utah Smelters—Boom Days at Alta—Silver Reef—Other Early Mining Claims—Park City Mines—Mining in Tooele County—Tintic District—Utah's Mineral Wealth—Utah Mine Production 1945—Supplementary Readings.	
SUPPLEMENTARY STORY TO UNIT VIII	532
THE OLD TIME ROUND-UP	532

UNIT IX

UTAH LIFE TODAY

CHAPTER LII: EDUCATION IN UTAH	534
Rise of Utah's Public School System—Development of Utah's Public School System—Utah's Educational Achievements—Education in Utah Today—Other Educational Institutions in Utah—Utah's Elementary and Secondary Schools, 1951-52 — Utah's Increased Birth Rate and the Schools.	
CHAPTER LIII: UTAH TODAY	548
Utah Fast Becoming an Industrial State — Salt Lake City, An Industrial Center—Favorable Transportation Conditions—New Industries Established in the 'Forties —Utah, A Military Center—Hill Air Force Base, Hill Field—Other Military and Naval Installations—Utah's Contribution to World War II—Centennial of "This is the Place"—Geneva Steel Plant—Mining and Minerals in Utah—Metallurgical Division of the United States Bureau of Mines—Utah's Iron Ore—Present-Day Mining in Utah—Utah's Magnesium and Potash Deposits—Vanadium Mill at Monticello—Uranium in Utah—Other Radio-Active Minerals in Utah—Utah's Production of Five Major Non-Ferrous Metals—Other Mineral Resources — Other Non-Ferrous Metals — Utah's Non-Metallic Minerals—Oil Refining in Utah—Manufacturing in Utah — Utah's Post-War Agriculture — Utah's Water Supply—Utah's Population Trend.	

CHAPTER LIV: LIVING IN UTAH606
 Unusually Delightful Climate—Favorable Health Con-
 ditions—Utah’s Cultural Features—Favorable Economic
 Conditions—Favorable Labor Conditions—Joy of
 Living in Utah.

INDEX615

ILLUSTRATIONS

Driving the Golden Spike.....	Frontispiece
Lake Bonneville and other Lakes, Mountain Ranges, National Parks and National Monuments—Map	8
Mirror Lake, One of Granddaddy Lakes in Uintah Mountains	10
Hiking Party on one of the Trails in Bryce Canyon	14
Mt. Timpanogos, Utah Valley	29
Routes of Cárdenas and Escalante, and Western Trails—Map	36
Explorations of Utah, 1826 to 1853—Map	41
A Beaver	43
Jim Bridger	48
Fort Bridger in Pioneer Days, Established in 1843	57
An Elk	61
Utah Pioneer Mother with Children, By Fairbanks	79
Exodus from Nauvoo, Illinois, By J. B. Fairbanks	91
Mormon Battalion Monument, Utah State Capitol Grounds....	99
Brigham Young and Emigration Company	103
Buffalo Hunt, By J. T. Harwood	107
Buffalo Head	110
The Pioneers Entering the Salt Lake Valley, July 24, 1847, By J. B. Fairbanks	113
Pioneer Monument, Emigration Canyon	117
Mormon Explorations—Map	133
An Exploration Party: Junius F. Wells in Charge, with an English Lord, Buffalo Bill, Dee Woolley, and other Prom- inent Utahns at Kane Springs, House Rock Valley.....	136
A Horseback Trip into Bryce Canyon	146
Brigham Young and Party on a Trip in 1864 to Investigate the Practicability of Navigating the Colorado River	161
The Oldest Mormon House in Utah.....	174
Sea Gull Monument, Salt Lake Tabernacle in Background....	183
Lion House, Brigham Young's Office, Beehive House, Showing the Rock Wall and Hitching Posts in Front of the Build- ings	188
Ogden Canyon	199
Salt Lake Theatre, Erected in 1862	211
Brigham Young Monument and Salt Lake Temple	219
Unloading Goods from Ox Train for Walker Brothers, 1868....	225
Concord Stagecoach	229
Stagecoach Used on Sub-lines in Utah, Showing Stage Station	235
Mail Station, Duchesne River, 1869	238
Pony Express Rider Pursued by Indians	240
Driving the Golden Spike, May 10, 1869	248
Paiute Indians and Their Homes Near Silver Reef, Southern Utah	275
Indian Wife at Kanosh, Utah, Pahvant Tribe, Photograph Taken in 1883	282

Old Cove Fort, Southern Utah, An Example of the Kind of Forts Built by the Utah Pioneers	289
Jacob Hamblin	296
A Utah Mule Deer	312
Types of Indians Still Remaining in Utah, Belonging to the Goshutes, Utes, Shoshone, and Bannock Tribes	317
Brigham Young During the Early Utah Period	334
First Presidency of the Mormon Church and Twelve Apostles in 1853	340
Eagle Gate, Erected 1869, and Beehive House	347
Fort Utah, 1849	354
Salt Lake City in 1853	365
The Beginning of Irrigation in Utah, By J. B. Fairbanks.....	374
Emigration Train Camped at Independence Rock, Western Wyoming, in Early Sixties, By W. H. Jackson	383
Handcart Family, By F. S. Knaphus	389
Handcart Emigration, 1856-1860	393
The Mormon Corridor and State of Deseret—Map	415
State House at Fillmore, Utah	426
Reductions in Utah's Territory—Map	429
Lake Blanche, Big Cottonwood Canyon	433
Cathedral of the Madeleine	446
Flag of the State of Utah, 1896	457
Sego Lily, Utah's State Flower	461
Utah State Capitol Building	468
Cotton Mill, Washington, Utah, Erected 1866	481
Wheat Field, Juab County	488
Peach Orchard, Salt Lake County	491
Dairy Herd, Salt Lake Valley	495
Turkey Raising in Utah	498
Celery Field, Salt Lake Valley	502
Airplane View of Geneva Steel Plant, Provo.....	516
Mining Map of Utah	519
Utah Copper Mine and Bingham Canyon.....	524
Airplane View of Utah State Agricultural College Campus, 1942	542
Bird's-Eye View of Salt Lake City Today from Tower Hill...	549
"This is the Place" Monument	559
Hotel Utah, Church Office Building, Brigham Young's Homes and Eagle Gate, Salt Lake City	610

UNIT I

WHEN UTAH BELONGED TO SPAIN

CHAPTER 1—SEEING UTAH

CHAPTER 2—UTAH EXPLORED BY THE SPANIARDS

CHAPTER 3—SPANISH AND MEXICAN TRADERS IN UTAH

CHAPTER 4—THE FUR TRADERS

CHAPTER 5—TRAPPING BEAVER IN UTAH

CHAPTER 6—GOVERNMENT EXPLORATIONS OF UTAH

SUPPLEMENTARY STORIES TO UNIT I

CHRONOLOGY

Chapter 1

SEEING UTAH

THE EXCURSION

“Students, today we are going to have an unusual experience. I have arranged for all of us to explore our beautiful State. We shall travel by plane. From high up in the air, we can look down upon the mountains, valleys, lakes, plains, towns and cities, and see our State as it actually appears. Be sure to bring along your maps of Utah. As we pass over the various places of interest, we shall locate them on the map.

“Here we are at the Salt Lake Air Field. That large plane over yonder, I am told, is the one we are to ride in.

“Now, are all your safety belts fastened? Here we go! The plane is now rising rapidly in the air!

“Students, I wish to present Mr. Jones to you. He is to be our instructor today. As you may know, he has been on many excursions of this kind with young Utahns. I am sure that he knows the geography of our State far better than any of us, and will explain all that we see while on this trip.

“Mr. Jones, will you do the talking from now on?”

“Thank you, Miss Smith. It’s a pleasure to tell these young people of the beauties and wonders of our State. I enjoy taking these trips with the students. Of course I realize that the students learn a great many valuable things about Utah in the school room; yet I believe that an added appreciation comes to each of us by seeing Utah from an airplane.

LAKE BONNEVILLE

“All of you know that the large body of water which is now directly below us is the Great Salt Lake. I asked the pilot to keep the plane above the lake for a few moments while we talk about it.

“A long, long, time ago—even more than 50,000

years—that lake was a much larger body of water. Geologists call it Lake Bonneville.

“Look at your maps and compare the size of that expansive body of water with the present bounds of the Great Salt Lake. You will observe that Lake Bonneville covered a large portion of western Utah, as well as a little of Nevada and Idaho. At its maximum it was 145 miles wide, 364 miles long and 1,050 feet deep. It is thought that this lake existed for about 25,000 years at its largest size. It got its name from a captain of the United States Army who was in charge of a government topographical expedition in Utah from 1832 to 1836.¹

“Way back in pre-historic times Lake Bonneville was composed entirely of fresh water for many, many centuries. Through Red Rock Pass in northern Cache Valley the lake overflowed into the Snake River, and hence the water traveled onward into the Columbia River and finally emptied into the Pacific Ocean.

“Around this huge lake abrupt cliffs, rolling hills, and water-filled canyons formed an irregular shore line. Many low mountains rose above the water, forming islands.

“During that distant period, long before man lived in Utah, many other lakes besides Bonneville nestled in the valleys. Geologists tell us that there were more than seventy smaller ones occupying minor depressions in the Great Basin. While on this trip, we shall see evidences of some of them.”

“Mr. Jones, may I ask a question?”

“Yes, to be sure. What do you desire to know?”

“How do you know that such was the case—that Lake Bonneville ever existed—when there were no people living in Utah to write down the story?”

“Why, nature recorded the answer to your question on the mountain sides, as well as on the floor of the valley. The extensive salt flats that you see lying off to the west of the Great Salt Lake tell part of the story as do the terraces over yonder on the mountain sides.

“Geologists have counted more than fifty terraces at various places in Utah, each recording a stage in the

¹ For a discussion of Captain Bonneville, see pages 59-60.

history of Lake Bonneville. Many of them are plainly visible today. I shall have the pilot direct his course nearer to the mountains in order that we may observe them. The terraces were put there by old Lake Bonneville's waves pounding incessantly on those spots for a multitude of years.

"At one time, thousands and thousands of years ago, we are told that the water stood at a level approximately 1,000 feet above the present surface of the Great Salt Lake. It maintained that level for ages, during which the waves along the shores carved out a shelf, in some places 1,500 feet wide. This shelf, known as the Bonneville Terrace, is today plainly visible on the northwest face of the mountain below us. Can all of you see it? We are now flying about eighteen miles south of Salt Lake City. If we were a little farther west we could also see the same terrace on the north slope of the Oquirrh Range not far from Saltair, and it shows very plainly on the mountains near Wendover."

"Why did not Lake Bonneville remain to the present time as large as it once was?" a student asked.

"Geologists maintain that finally the waters of the lake cut through a loose gravel formation in Red Rock Pass, washing the gravel away so rapidly that within a comparatively short time the lake dropped 375 feet. At the base of the gravel the overflowing water encountered a hard limestone formation. Then the lake level again became constant. It remained so until the Provo, largest of the Lake Bonneville terraces, was formed.

"That large shelf that you see below us at the foot of Ensign Peak and also to our right at Fort Douglas is the Provo Terrace. Follow that shelf level with your eyes southward and you will observe that it extends along the west side of the Wasatch Mountains.

"Centuries and centuries more passed, and then came the end of the Provo epoch. The lake again began to diminish in size. Several smaller terraces, as you may notice, were formed along the mountainside, marking lower lake levels.

"Again the level of the water remained permanent for perhaps more than a thousand years. During this

period the waves cut away the jagged shoreline until they had produced the Stansbury Terrace. It is third in size and importance. Between the Stansbury level and that of Great Salt Lake, the waters of Bonneville left many small terraces. They can be seen best on the mountains at the north end of the present lake."

GREAT SALT LAKE

An inquisitive student remarked, "Mr. Jones, I would like to know something about the Great Salt Lake today. How large is it?"

"Salt Lake, the remains of old Lake Bonneville, has so diminished in size since pre-historic times that its approximate size today is only 75 miles in length and 50 miles in width. Yet it is the largest lake in the United States west of the Mississippi River, and the largest body of salt water in the western hemisphere. I am told that it is seven times the size of the Dead Sea in Palestine," Jones replied.

He continued by explaining, "But, students, you no doubt know that the Great Salt Lake is more noted for its salt content than for its size. The average salinity of the water is six to eight times that of the ocean. If a gallon of water is allowed to stand until the liquid has evaporated, nearly one quart of salt will remain. The lake contains an estimated six and one-half billion tons of salt.

"It is believed that the salt deposits of Utah are sufficient to supply the whole world for a thousand years to come. Besides the six and one-half billion tons of salt in solution in the lake, the adjacent Great Salt Lake desert contains many billions more. Salt deposits are located also in Juab, Sevier, Sanpete and other counties."

"Do the people of Utah obtain much salt from the Great Salt Lake?" one of the class members asked.

"Yes, they certainly do. The lake has contributed to the livelihood of many of our people. Salt is obtained from the waters of the lake by evaporating the liquid and then refining the remains in a plant built for that purpose near Salt Lake City. The present annual production amounts to approximately 68,100 tons of table salt,

valued at about \$202,244. About 12,000 tons of sodium sulphate are produced each year by a plant located near the south end of the lake. Also, about 80,000 tons of potash, valued at \$400,000, are produced annually on the salt flats west of the lake.

“Besides supplying us with tons of table salt, the Great Salt Lake has become nationally famous as a pleasure resort. You may have noticed as we passed above the lake, that there was a large group of people bathing in its waters. The salt content makes the water so buoyant that one can float in it effortlessly. From the time that Brigham Young and his party of explorers bathed in this inland sea, only three days following their arrival in Utah in 1847, to the present day, this lake has been one of America’s most famous bathing resorts. Tens of thousands of people from all parts of America have bathed in its waters each summer. The pavilion and the beaches at Saltair have furnished a choice spot for pleasure-seekers.

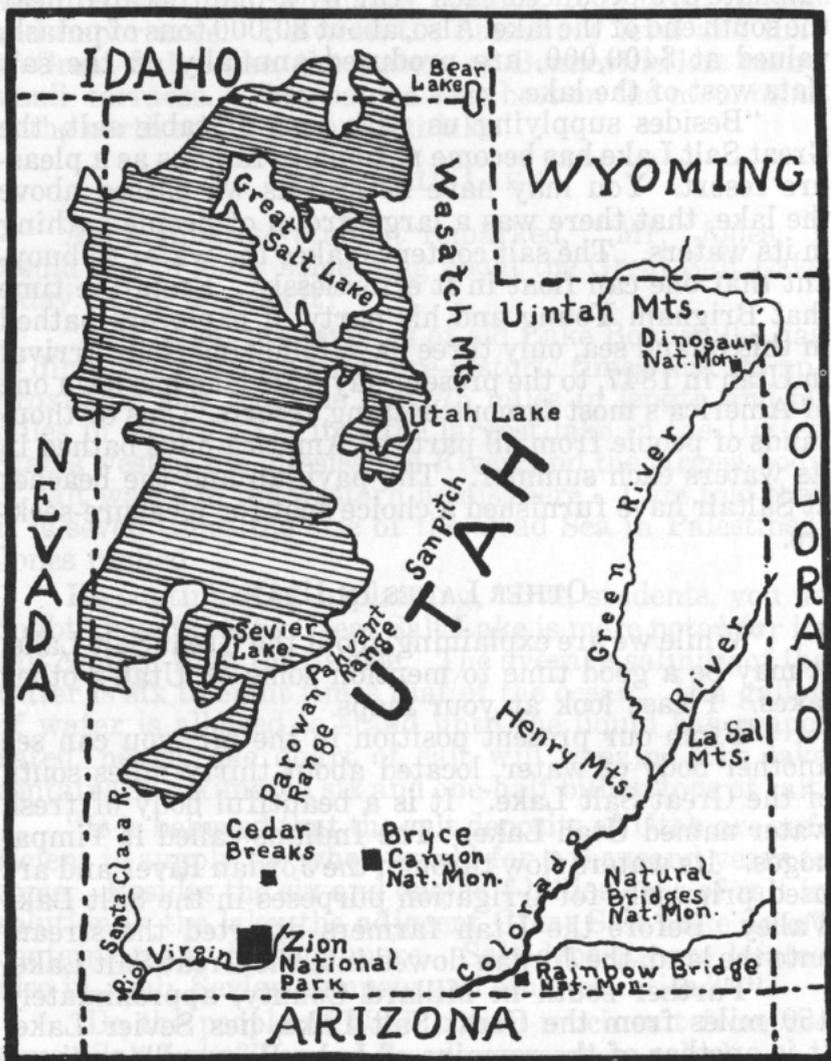
OTHER LAKES IN UTAH

“While we are explaining about the Great Salt Lake, it may be a good time to mention some of Utah’s other lakes. Please look at your maps.

“From our present position in the air, you can see another body of water, located about thirty miles south of the Great Salt Lake. It is a beautiful body of fresh water named Utah Lake. The Indians called it Timpanogos. Its waters flow through the Jordan River and are used primarily for irrigation purposes in the Salt Lake Valley. Before the Utah farmers diverted the stream onto the land, the Jordan flowed into the Great Salt Lake.

“Farther south in Millard County, approximately 150 miles from the Great Salt Lake, lies Sevier Lake. It is another of the remains of Lake Bonneville with no outlet. In years when water is abundant, it covers a large area. However, in other seasons, when water is scarce, it dries to a great salt flat.

“One of the most beautiful bodies of water in the State is Bear Lake, lying in the northern part of Utah and in southern Idaho. When one comes to the top of the



LAKE BONNEVILLE AND OTHER LAKES, MOUNTAIN RANGES, NATIONAL PARKS AND NATIONAL MONUMENTS

divide in Logan Canyon and suddenly looks down upon the surpassing loveliness of the lake, he receives a thrill of delight. Seen from the air, the waters are clear as crystal. It is claimed that the lake is very deep, more than 1,600 feet in places. In fact, the astonishing beauty of Bear Lake comes from its great depth.

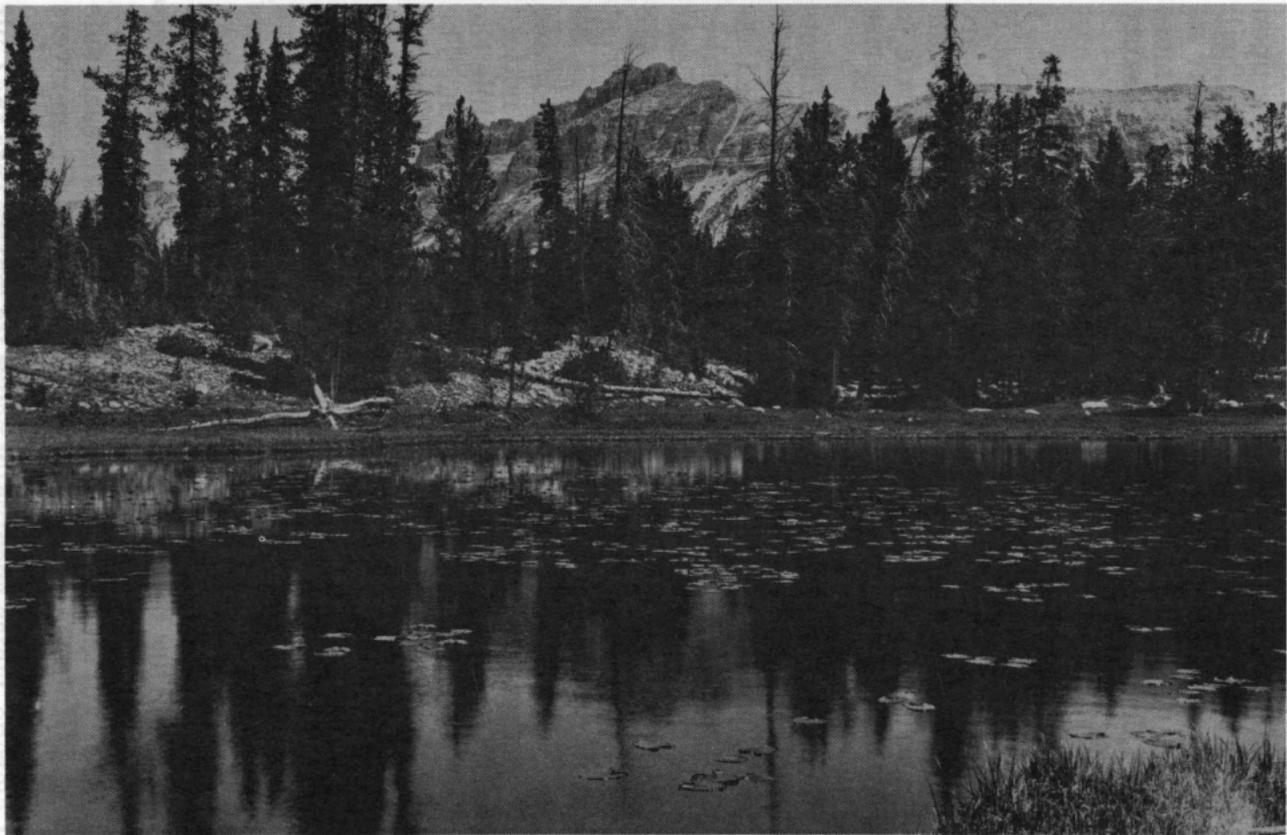
GRANDDADDY LAKES AND THE UINTAH MOUNTAINS

“The plane is rising fast into the air. Our pilot is going to take us across the Wasatch Mountains which are to the east of Salt Lake City. We must reach an altitude of nearly 13,000 feet before it will be perfectly safe to cross the mountains, since some of the Wasatch peaks rise 12,000 feet into the skies.

“We are now going to one of the most beautiful spots in Utah, or for that matter, in all America. The place is the Granddaddy Lake region, lying in the tops of the Uintah Mountains. There approximately a thousand lakes nestle between towering mountain peaks. Look off east of us. We can already see King’s Peak, altitude 13,498 feet, the highest in Utah. It stands at the head, or west end, of the Granddaddy Lakes.

“Observe on your maps that the Uintahs are located in northeastern Utah. You may have already noticed that the Uintah Mountains run east and west while the other mountains of the State run north and south. The Uintahs extend eastward from the base of the Wasatch for a distance of over a hundred miles and are from thirty to forty miles wide.

“We are now directly over King’s Peak, in full view of the numerous lakes glistening in the sunshine. From these bodies of water which are fed by the melting snows of this range, five rivers flow. Beginning in the region below us, the Bear River runs north, the Weber northwest, and the Provo southwest. In following their natural courses, they eventually reach the Great Salt Lake. A little farther east other streams flow down each side of the Uintahs. They are the Duchesne and Green rivers and their tributaries. These streams empty into the Rio Colorado, which eventually pours its waters into the Gulf of California.



MIRROR LAKE, ONE OF THE GRANDDADDY LAKES IN UINTAH MOUNTAINS

“Utah has two main drainage systems. The Great Basin west of the Wasatch Mountains is one, and the other is the Colorado River and its tributaries. Look at your maps and locate each.

“Observe as we pass along the tops of these mountains that the Granddaddy Lake region is covered with dense forests, varied by glacial canyons and numerous lakes, and these are walled in and divided by high mountains. We are flying low enough to see that the rock coloring is delicate. There are blends of red, yellow, green, blue, lilac, pearl and purple. In this most heavily timbered region of Utah, there are a few excellent roads, but for the most part travel is only on foot and horseback or by plane. Doubtless you feel that our method of travel is the most convenient of the three.

“Look to your left from the plane and you will note that the northern flank of the Uintahs slopes off steadily to the undulating Green River Basin of Wyoming. However, by looking in the other direction we find that the southern slope drops much more gradually to an extensive plateau region and then on into the Uintah Basin.

UINTAH BASIN

“We are now nearing the eastern border of Utah. Our pilot is turning the plane southward over the Uintah Basin region. Among the many important things located in this part of the State, we shall mention the Uintah Indian Reservation, which is located directly below us, and the Dinosaur National Monument. Abraham Lincoln signed an act of Congress in 1861 which created this home for our red brethren. Although there are eleven other places in Utah where Indians live, sixty-two per cent of them reside at the Uintah Reservation.

“The Dinosaur National Monument is one of the most important scientific marvels in the United States. It lies in northeastern Utah and western Colorado. Locate it on your maps.

“It is claimed that the region contains America’s most important natural display of fossilized reptile bones. In fact, the excavations in the Uintah Basin near Jensen, Utah, since 1909 have uncovered a graveyard of dinosaur

bones. A complete skeleton of an immense dinosaur over one hundred feet long and twenty feet high has been found. Hundreds of other bones, such as parts of the back and leg bones, have been dug from the Jensen quarry."

"Mr. Jones, just how did these dinosaur bones get in the region below us, and how were they preserved until the present time?"

"That's a fair enough question. There was a time, ages and ages ago, when various kinds of massive reptiles, which we call dinosaurs, lived in this region. Some of them, feeding upon water plants, grew to such huge sizes that they weighed thirty-five to forty tons. Others were flesh eaters and did not grow so large. But they were very strong, and killed and fed upon the larger reptiles.

"At that time the whole dinosaur region was a flood plain, covered with bounteous vegetation and numerous meandering streams. Often when these mighty reptiles died, their carcasses became mired in the mud. Drifting sediments covered them and the bones became hardened into stone. In this way their bones were preserved.

COLORADO PLATEAU REGION

"And now we have passed over the Uintah Basin and are beginning our journey through the Colorado Plateau region. This vast section of Utah which lies east of the Wasatch Mountains and south of the Uintahs comprises about two-fifths of the State. From the Uintah Basin to the South end of Utah all the country is quite similar in appearance.

"As you can observe, this region is a broken, rugged highland in which streams during past ages have cut deep gorges through the rocks. The general coloring of this desert country merges from cream to yellow as it approaches the Uintah Mountains on the north, ever reddening as it extends southward and eastward to the Arizona and Colorado lines. It is a country of flat-topped mountains and violent colors.

"We are now passing over the town of Moab. Directly east of us lies a very interesting mountain range named LaSal. Notice the striking contrast between these moun-

tains and the surrounding table-land. They are very high mountains, one peak reaching an altitude of 13,089 feet. The most interesting thing about them and the Henry Mountains lying to the southwest is their unusual structure. Both of these ranges are composed of volcanic rocks. Ages and ages ago, forces from beneath pushed the lava up. Thus the story of these mountains is recorded in the rocks which compose them."

"What are those two rivers below us, Mr. Jones?"

"The one which we have seen almost continuously since leaving the Uintah Mountains is the Green and the other is the Colorado. They are the two largest rivers in Utah. From the point of junction of the two the stream is called the Rio Colorado.

"We have traveled approximately seventy-five miles since passing over Moab. To continue our discussion of the country through which we are traveling, I should mention that from this point south the Colorado Plateau region contains many scenic marvels. Directly below us lies the Natural Bridges National Monument. These great stone arches were carved by the cutting action of the streams. It took nature thousands and perhaps millions of years to create them. The largest of the bridges in this group is the Augusta. However, farther southwest near the Arizona line and the Colorado River is situated the largest natural bridge in Utah, the Rainbow Bridge. Its graceful arch of salmon-pink sandstone is high enough to span our National Capitol Building at Washington, D. C. The arch rises 309 feet above the creek that flows beneath it, and at its base the span is 278 feet.

"Having now arrived near the southern border of Utah directly over the Navajo Indian Reservation, we shall zig-zag our course westward to the vicinity of St. George. Between here and there, we shall pass near or directly over many of the main scenic marvels of Utah. It is claimed that the Grand Canyon of the Colorado and the Kaibab Forest in Arizona, Bryce Canyon, Cedar Breaks, and Zion National Park in Utah, constitute a region of wild grandeur that is perhaps not to be surpassed anywhere else in the world—certainly not in so

small an area and on so gorgeous a scale.' I have arranged with our pilot to let us view all of these spots that have been set aside by the Federal Government as national parks and national monuments.

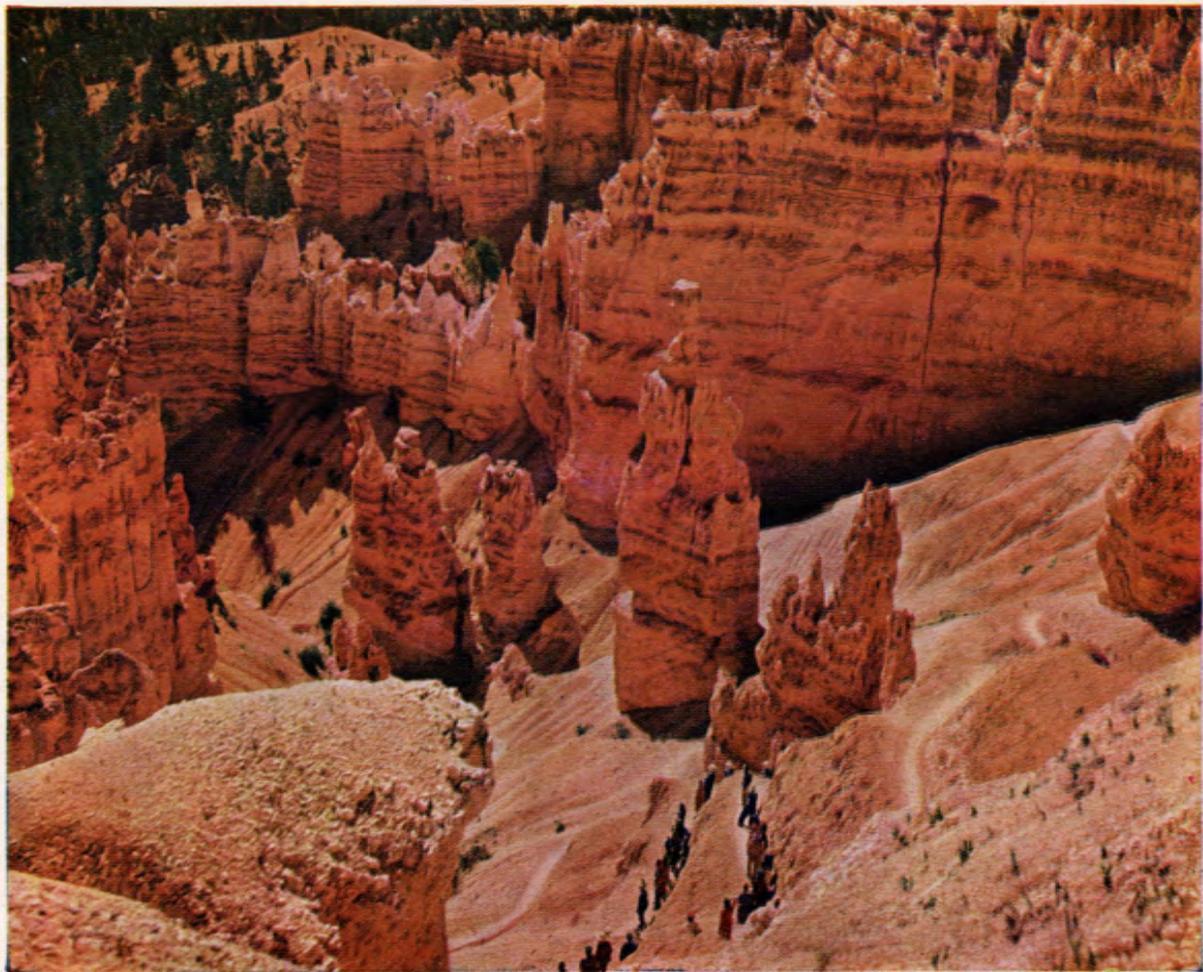
"During the past few years many of these natural marvels have become widely known for their scenic beauty, and well over 100,000 tourists visit them annually. Utah's parks are fast becoming one of the important playgrounds of America.

"Directly south of us now lie the Kaibab Forest and the Grand Canyon of the Colorado, both in Arizona. I thought you would be interested in seeing these scenic marvels; therefore, I asked the pilot to take us a little south of the Utah line at this point. From our vantage position in the air we can now see the great gorge which constitutes the Grand Canyon. It is more than a mile deep and is said to be the deepest and most gigantic 'ditch' that exists on the face of the earth.

"Having turned the plane toward the northwest, the pilot is taking us with great speed over southern Utah. We have traveled approximately a hundred miles since leaving the Grand Canyon region in Arizona. Look below us. We are passing over Bryce Canyon. And now, having changed our course to the southwest, we are crossing the beautiful mountains directly above Cedar Breaks. Only a few moments more and we shall view Zion Canyon.

"As you no doubt have observed, the unusual thing about all of these scenic marvels is that their rock formations are gorgeously colored with a multitude of hues and shades. Sixty different tints have been recognized at Bryce Canyon and nearly as many at Cedar Breaks.

"These beauty spots were made by streams cutting gorges hundreds of feet deep in the sandstone highlands. The forces of wind, heat, cold, and rain helped in the erosion of this region during thousands of years' time. The result has been the creating of the most startling and fantastic geological formations imaginable. Temples, cathedrals, arches, statues, and balconies, all composed of stone, are strewn in the plateau region of southern and southeastern Utah. When you are back in your class-



Courtesy Union Pacific Railroad Company

room, get your teacher to tell you more about Utah's scenic marvels.

WASATCH MOUNTAINS

"Having arrived directly over St. George, we can see southward over the State line into Arizona and westward into Nevada. Our pilot will now take us northward toward the Great Salt Lake. Our course will be just west of the mountain ranges where we can all observe the mountains, the fertile strip at their base bordered by the desert country which extends westward out of the State. Look at your maps occasionally while I explain the geography of the western portion of Utah.

"Beginning in the broken table-land of the Colorado Plateau region near Zion National Park, there are mountains extending northeastward to Nephi, the most important ranges being the Parowan, Tushar, Pahvant, and the Sanpitch. Three lava peaks in the Tushar plateau near Beaver extend upwards 12,000 feet. North of Nephi, peaks of the Wasatch range lift their majestic heads into the sky. From the south to the north end of the State, these mountains are composed of abrupt ranges cut up into sharp ridges and peaks. The highest peak north of Nephi is Timpanogos, which is 12,008 feet altitude."

"Mr. Jones, I have been wondering all day what caused mountains to be. Will you be kind enough to tell us?"

"Certainly, I shall be happy to. Geologists tell us that thousands and perhaps millions of years ago the earth's surface pushed upward with great force where the Wasatch Mountains now stand. A huge crack appeared. On the east side of the crack the earth's surface slipped upward. The crack and the slipping of the earth are known as the 'Wasatch Fault,' and the portion of the earth's surface which bulged upward is termed the Wasatch Mountains. Throughout geological times there were probably several similar movements of the earth's surface. There are indications in some places of recent movement on the fault. In fact, within the past 500 years there has been a single abrupt movement of about sixty feet, so geologists tell us. Such a movement would result

in an earthquake more severe than any recorded in historical times.

"If you have not already done so, all of you observe that from the western side (the side facing us), the Wasatch Mountains rise from the valley floor abruptly, with no intervening hills. The fault or crack where the earth slipped upward was on this side of the mountains, accounting for the abrupt rising of the Wasatch from the western valley floor.

"In the period following the slipping upward of the earth east of the Wasatch Fault, the winds, streams, snow-slides, and glaciers brought down loose rock and soil. These materials covered the fault and made the slope of the valley more gradual. Thus the Wasatch Mountains today are as they have been produced through the forces of nature.

"I think you will all agree with me, students, when I say that, viewed from the valleys below or from the air above, the Utah mountains are very inspiring. The almost perpendicular, red, yellow, brown and vari-colored rock-walls, the forest-clad slopes, the snow-crowned peaks, and the deep-gorged canyons, present a panorama of majesty and beauty.

"These mountains are indented by countless canyons. Practically every town in Utah is located adjacent to one of them. Recently the government of our beloved country has placed tables, stoves and other equipment convenient for camping trips in the canyons, making it possible for us to enjoy them even more in the future.

"Among the numerous canyons of unusual beauty in our State are Logan, Ogden, American Fork and Provo canyons. American Fork Canyon is becoming rather famous because of Timpanogos Cave. Six canyons lie adjacent to Salt Lake City. Beginning with the south they are: Little Cottonwood Canyon, Big Cottonwood Canyon (accounted one of the most gorgeous in the West,) Parley's Canyon, Emigration Canyon, and City Creek Canyon, which runs past the Capitol Building. In the latter canyon you will find Memory Grove. Brighton, in Big Cottonwood Canyon, has been a favorite resort in Utah from the time of the arrival of the pioneers."

"Mr. Jones, I think the canyons down by Cedar City are as beautiful as the ones you have mentioned," a student remarked.

"That's certainly true. Many canyons adjacent to other towns in the State are probably as beautiful as the ones I have mentioned, but we will not have time to discuss each of them.

WEST OF THE WASATCH MOUNTAINS

"Now, my young friends, as we travel northward, viewing the earth from our vantage point in the air, you have all noticed the strip of irrigated green fields west of the Wasatch Mountains. It runs from St. George in the south to the north end of the State. Beginning near the southwest corner of Utah, it curves gently eastward to a point near the center of Utah. From that point it runs directly northward. On every canyon stream along this band of green is located a town or city. Later I shall explain why that band of green is on the west rather than on the east side of the mountains."

"Mr. Jones, have you observed that the country which lies west of the band of green resembles islands as they protrude from the white sea of alkaline deposits? I have noticed that all the region we have passed over since leaving St. George contains several low, parallel mountain ranges running north and south, separated by comparatively broad, flat valleys."

"You are quite right in your observations," replied Mr. Jones, "and that same type of country extends across Nevada. At a point somewhere north of the center of the State, these mountain ranges flatten out into a more definitely level plane, known as the Great Salt Lake Desert.

"The body of water we passed a short time ago was Sevier Lake. Ahead of us we can now see the barren Great Salt Lake Desert with its miles and miles of salt flats, and to their east the blue-green of Salt Lake. We will soon be back to the air field from which we began our journey, having made a complete circle around Utah."

"Is it true, Mr. Jones, that the salt flats furnish the fastest automobile course in the world?"

“Yes, I think your statement is true. On the 100 square miles of level salt which is as smooth and almost as hard as concrete, automobiles have attained speeds in excess of 300 miles per hour. Up to the present time, this has not been done any place else in the world. In 1935 Sir Malcolm Campbell, London sportsman, broke the world’s record by driving his *Bluebird* over the salt flats at an official speed of 301 miles an hour. Two years later, Captain George E. T. Eyston, another Englishman, drove his *Thunderbolt* at a speed of 311 miles an hour. John Cobb, a third British driver, raised the mark to 350 miles an hour on September 16, 1938, but the following day Eyston regained the record by driving 357.5 miles an hour. A year later, however Cobb returned to the salt flats and boosted the world’s record to 368.9 miles per hour.

“Utah’s Ab Jenkins holds the world’s record for a continuous forty-eight hour’s run. For the first twenty-four hours his *Mormon Meteor* averaged 157 miles an hour and for the forty-eight hours the average was 148 miles an hour.”

UTAH’S CLIMATE

“I noticed this morning, Mr. Jones, that when the plane climbed high up into the air to cross the Wasatch Mountains and while we traveled over the tops of the Uintahs, the weather seemed to be much colder than when we were flying at lower altitudes. Will you tell us why such should be the case? I have also been wondering if the mountains have anything to do with regulating Utah’s climate.”

“Yes, the mountains do have a great effect upon our climate. We human beings live in a sea of air, as the fish live in a sea of water. As the water is vital to the life of fish, so is the air vital to our existence. The higher up one goes the lighter the air becomes; therefore, it cannot hold as much heat as does the heavier air in the valleys below. For every rise of 330 feet, the temperature falls one degree. When the heavier air becomes heated, it has a tendency to expand and rise. The cooler air from the mountain peaks, some of which tower several thousand

feet above the table lands of the adjacent valleys below, rushes downward into the canyons and valleys to take the place of the rising air. Thus our canyon breezes are caused by Utah's massive mountains. These refreshing breezes are most common during the night time.

"This heating and cooling of the sea of air in which we live causes it to be in continuous motion. And this motion brings Utah her storms. A very important factor in the climate of any place is the amount of moisture that falls in the form of rain and snow. The amount of rainfall is measured in terms of inches. Besides affecting the climate, rainfall is the determining factor in supporting plant and animal, as well as human life.

"Utah lies within a region where the rainfall is insufficient for abundant plant life; hence, it is principally a desert state. It has been said that 'Utah's loveliness is a desert loveliness, unyielding and frequently sterile Life does not come easy. Perhaps some of the especial flavor of Utah comes from this quality of things coming hard.' "

"Will you explain to us, Mr. Jones, about Utah's rainfall, the amount of moisture our State receives and why?" the teacher asked.

"Certainly, Miss Smith, I'll do my best. The rainfall of Utah varies from five inches along the western border and some sections east of the Wasatch Mountains to twenty-five or more inches among the peaks of the Uintah and Wasatch ranges. The average for the State is less than fifteen inches.

"The moisture-laden air from the Pacific Ocean cools as it rises to cross the coastal mountains. In so doing it drops much of its moisture. Then the winds blow across the desert regions of Nevada and western Utah. As the air climbs over the Wasatch and Uintah mountains it again drops moisture. Therefore, in general, the western slopes of the mountains of our State receive the greatest amount of rainfall. This accounts for the green strip, previously mentioned, being located west of the mountains rather than east of them. But it is also true that one of the rainiest spots in Utah is the Uintah Mountains.

"In Utah's mountains snow is piled up during the

winter months and in the springtime the canyon streams bring the sparkling waters to the thirsty soils of the valleys below. Were it not so, very few people could have ever established homes in this State."

"But, Mr. Jones, I do not as yet exactly understand why Utah is a desert state. If the air is continuously moving, why don't we have as many rain storms as some other regions have?"

"One factor that helps to determine the amount of moisture that falls in a given area is its latitude. In certain latitudes the winds blow from the sea toward the land and carry moisture as they travel. In other places the winds usually blow toward the ocean.

"A second factor of importance is the distance a place is located from the ocean. Distances from the ocean make vital differences in the amount of rainfall that any place receives. In Utah we enjoy what is known as a continental climate. As our state is located about 800 miles from the nearest ocean, the air is usually rather dry. Generally speaking, the air in countries that border the oceans is humid; that is, it contains considerable moisture.

"But our air has its advantages, as well as disadvantages. When dry air is cooled, it does not feel so cold as does moist air. When dry air is heated, it does not feel nearly so oppressive as does humid air. Therefore, when the temperature rises to 90° F. in Utah in the summertime, or when it may drop to 10° F. below zero in the winter, the high and low temperatures are not so uncomfortable as the same temperatures are in places bordering on the ocean. Even in the hottest part of the summer, Utah's nights are refreshingly cool. The invigorating canyon breezes which we have already talked about, sweep down into the valleys soon after sundown and continue to blow throughout the night.

"We should also remember that the high altitude of Utah is an important factor in determining the climate.

"Again, in Utah nature has favored us with four distinctive seasons. Each season brings its own beauties, adding interest and satisfaction to life. The flowering desert has a surpassing loveliness in the spring, and the canyons choke with color in the fall. After the first frost

comes, the leaves of the maple, oak, aspen, and other trees cover the canyons and the mountain sides with colors as gorgeous as the rainbow. All shades of yellows, golds, pinks, and reds are to be seen.

The aspect of Utah changes with the seasons. Snow comes early in the fall and usually lasts until spring. It piles many feet deep in the mountains, furnishing unusual opportunities for winter sports. Many spots in the mountains, especially at Alta, are becoming world famous for skiing. When spring comes, the snowbanks feed the canyon streams, making possible the irrigation of crops during Utah's parching summer.

"Utah is virtually a land of perpetual sunshine. Day after day the air is clear. The sun shines brilliantly from a deep blue sky while the refreshing wind rustles in the sage.

"In conclusion, it could be said that the leading features in the climate of Utah are abundant sunshine, light rainfall, dry air, a gentle breeze, and a considerable range in temperature between day and night, winter and summer. These climatic conditions are determined by Utah's location, high elevation, and distances from the ocean.

GREAT BASIN

"We are now back above the Great Salt Lake, but we are not going to land at the air field yet. I have instructed the pilot to take us directly westward across Nevada. As you may know, all of that State once belonged to Utah; therefore, if we are to understand the history of our State, we should see what kind of country was once included within her bounds.

"The western half of Utah and Nevada are located in a region known since John C. Fremont explored the West in 1843 as the Great Basin.² He named it the Great Basin because of the fact that the whole area had no outlet to the sea. It is a vast stretch of saucer-shaped land surrounded by mountains.

"Some of its valleys are lower than others. Into these low places flow the rains and snow waters from the near-by hills and mountains. Lakes are formed which,

² For a discussion of Fremont, see pages 60-64.

because they have no outlet, are salty. The majority of the smaller lakes dry up in the summer.

“The Rocky Mountains on the east, the Rio Colorado watershed on the southeast and south, the Sierras to the west, and the watershed of the Columbia River at the north, surround this great interior Basin. It represents distances from the extreme points north and south and from east and west of about 900 and 600 miles respectively. It contains an area of 210,000 square miles.

“Look below you now. The topography of the Great Basin presents miles and miles of dry, barren, and forbidding desert wilderness and ranges of rugged mountains. In early times, these threatened the complete destruction by thirst and starvation of him who was forced to traverse its vast solitudes in order to reach his desired goal beyond.

“In fact, this vast Basin region remained the ‘Dark Continent’ of America until late in the eighteenth century. From the time of its discovery until after the coming of the Mormon pioneers, it was regarded as an obstacle in the path of the traveler who was headed for California or Oregon.

“The howl of the lurking coyotes and wolves, the rattle of the snakes, the cunning of the savages, the weirdness of the canyons, and the scorching mid-summer heat of the open desert, made of the Great Basin an area dreaded, and, when possible, avoided by the majority of travelers.

“But among the human race there were fearless frontiersmen who were willing when necessary to brave the hazards of the desolate West in order to achieve their desired goals. In this course we shall read the story of those who dared to subdue the formidable area.

“The first to come were the Spanish missionaries and scouts, in search of a route from Santa Fé to the Pacific Coast. Then came the trappers and traders—Spaniards and Mexicans from the south, Americans and Englishmen from the north and the east. As ‘Manifest Destiny’ pushed the homeseekers westward to the Pacific Coast, official government explorers made accurate surveys of the country, tabulating the geography, topography, cli-

mate, flora and fauna of Utah. Finally came the home builders. They were Mormons—because the persecuted, unpopular refugees following Brigham Young were the only people at that time who considered the inland Basin to be a desirable place in which to establish homes.

“Here we are back at the air field near Salt Lake City, and our plane has landed safely,” Mr. Jones remarked.

“Oh boy! that’s the longest plane ride I’ve ever had. I didn’t know that an airplane could travel so fast as to make a trip completely around Utah and across Nevada and back in one day,” a student exclaimed.

“That was swell, Mr. Jones. Thanks a lot!” another said.

And a third joyfully remarked, “Gee, Mr. Jones, that’s the way to study geography.”

“We appreciate this wonderful excursion, and realize that it will help us in studying the history of our beloved Utah,” the teacher added.

SUPPLEMENTARY READINGS—CHAPTER 1

1. *Utah—Resources and Activities*, Department of Public Instruction, Charles H. Skidmore, Superintendent, pages 3-19, “Geography and Geology.”
Ibid., pages 20-32, “The Weather.”
Ibid., pages 50-67, “Scenery, Parks, and Monuments.”
2. *Utah—A Guide to the State*, American Guide Series. Sponsored by the Utah State Institute of Fine Arts. Gail Martin, chairman. Pages 3-31, “Contemporary Scenes, Natural Setting—Geology.”
Ibid., pages 224, 288-89, 449-530. This section of the book gives a rather elaborate discussion of all the national parks, national monuments, Great Salt Lake, and primitive areas in Utah. It is helpful reference material.
3. Levi Edgar Young, *The Founding of Utah*, pages 3-22, “The Land of Sunshine.”
4. Orson F. Whitney, *Popular History of Utah*, pages 1-7, “The Heart of the Desert.”

PROBLEMS AND ACTIVITIES

1. Draw a map of Utah and, as you read chapter one, place on it the main rivers, mountain ranges, lakes, Dinosaur National Monument, Uintah Basin, Uintah Indian Reservation, Colorado Plateau region, Natural Bridges National Monument, Navajo Indian Reservation, Bryce Canyon, Cedar Breaks, Zion’s National Park, and the Great Salt Lake Desert.
2. How were dinosaur bones preserved from ancient times?
3. How were the Grand Canyon and Zion’s and Bryce canyons made?
4. Explain how the Wasatch Mountains were formed.
5. Explain how the mountains affect Utah’s climate.
6. Describe Lake Bonneville, Great Salt Lake, Granddaddy Lakes’ region, and the Great Basin.

Chapter 2

UTAH EXPLORED BY THE SPANIARDS

CARDENAS ON THE EDGE OF UTAH IN 1540

You know, of course, the date when Columbus discovered America, and when Jamestown, the first English colony, was settled; but do you know that less than fifty years after Columbus landed on American shores, there were Spaniards on the southern border of Utah? This was seventy years before the English began their colonization.

Led by Captain Garcia Lopez de Cárdenas, Spanish *Conquistadores* discovered the Grand Canyon of the Colorado in 1540. Although Cárdenas' exact route is not definitely known, it is believed by many historians that his party of explorers (in their efforts to find a descent into the Grand Canyon) moved northward across the present Arizona line into southern Utah. If their route has been correctly conjectured, they were the first Europeans of record to enter the area now called Utah.

CORONADO AND THE SEVEN CITIES OF CÍBOLA

Why did the Spaniards come over 2,000 miles northwest from Mexico City through miles and miles of desert country at that early date? The reason is one which has brought about much exploration. They were searching for treasures—gold and silver.

In Mexico, they found mineral wealth in abundance. Each new discovery whetted their appetites for more gold and silver. It was easy for them to believe the wonderful stories told them by Indians of great treasures of precious metals in other parts of the country. Among the tales told were those regarding the "Seven Cities of Cibola." The natives, pointing northward, said, "Those cities glitter with gold."

A Catholic missionary was sent with Indian guides to find the seven cities supposed to contain such fabulous treasures. He saw only one from a hilltop, but did not

investigate to see if it really contained great treasure. Then, becoming frightened, he returned to Mexico City with wonderful tales.

There was great excitement when the missionary's stories were heard. Almost immediately (1539) Mendoza, the viceroy (governor) of Mexico, appointed Francisco Vasquez de Coronado to lead an exploring expedition into the unknown country to the north in search of the cities of Cibola. An army, financed from the personal wealth of Coronado, was equipped for the expedition at a cost of about \$200,000. If he should succeed, Coronado would have wealth greater than that of Cortez, and lands unlimited—so he thought. Visions of the empires he was to conquer and own made him dizzy.

His army was composed of about 300 of the sons of Spanish nobility. They carried lances and swords, wore coats of shining armor, and rode on the best horses that Mexico could furnish. Many negroes and Indians went along as servants to drive the cattle which were to be killed for food for the soldiers.

The *conquistadores* marched northward for many miles. Finally, in what is now New Mexico, they found the cities of Cibola. But the cities, alas, were no more than Indian pueblos (villages) inhabited by the Zuñis. One could easily guess that Coronado was greatly disappointed to find that the cities had no gold nor precious stones of any kind—none of the wealth for which they had marched and starved for months, and had fought and bled to win.

CÁRDENAS DISCOVERS THE GRAND CANYON

Probably with the hope of getting rid of the Spaniards, the Zuñi Indians told them, "The fabulous wealth you are seeking lies farther to the northwest." Pointing in that direction, they continued, "A great mystic river over yonder has cut an immense chasm into the earth that no man had ever been able to cross." Eagerly listening to the red men's tale and being anxious to obtain the wealth, Coronado decided to send one of his captains named Cárdenas with twelve men to explore to the north and west.

After marching twenty days through the Painted Desert of Arizona, Cárdenas and party came upon the wonder of wonders—the Grand Canyon. They stood upon the high plateau-like banks and looked far down into the mighty depths of the canyon. Below them more than 6,000 feet—even more than a mile—they saw the muddy waters of the Colorado rushing along.

“Look!” one of the Spaniards exclaimed. “The river appears to be no more than six feet across, although the Indians have said it is half a league wide.”

For three days Cárdenas and his men searched along the banks of the river for a passage leading down to the water. One morning three men crept down over the ledges in their attempt to descend to the stream. At the close of day they returned, and in their report to Cárdenas, said, “We found it impossible to descend to the stream. Distances and objects are much larger than they seem to those looking down from above. Rocks that appear to be no taller than a man are larger than the cathedral in Seville, Spain.”

In their search for a descent into the great gorge, Cárdenas' party passed along the south bank of the river, and probably into the present state of Utah. But failing to obtain water from the Colorado, the Spaniards returned to Cíbola, and later to Mexico City.

Coronado's report to the viceroy was discouraging, and so 236 years passed before another Spanish expedition of any importance entered Utah. This exploring party was led by Father Escalante in 1776.

FATHER ESCALANTE EXPLORES UTAH IN 1776

Following the discovery of the New World, Spain laid claim to the western half of North America and to most of South America. The country was too vast for her to make good her claims through exploration and colonization; nevertheless, she was successful in colonizing most of the western hemisphere south of Utah.

However, the vast Great Basin region of our State remained unexplored until pressure was brought upon Spain by Russia and England, in the latter part of the nineteenth century. Russia was advancing down the

Pacific Coast from the northwest, and English trappers, explorers, and seamen were also threatening Spanish claims to the western part of North America. This international rivalry forced upon Charles III, king of Spain, vigorous action, if he was to save California from falling into the hands of other nations.

Thereupon José de Galvez, King Charles' representative in America, promoted and directed from the City of Mexico the colonizing of California. Between 1769 and 1774, San Diego, Monterey, San Francisco, and other important sites were settled. Soldiers were placed there to protect the colonists against Indian attacks and trouble with whites from other European countries.

Monterey, California, was located hundreds of miles from Mexico City. Rugged mountains made the overland route connecting the two places very difficult to travel. Santa Fé, on the other hand, was much nearer the California settlements than was Mexico City and was connected with Mexico by a route relatively easy to travel.

In 1605, two years before the first English settlement in America, the Spaniards had settled the village of Santa Fé. It was located in the center of the present state of New Mexico.

Although in 1776 Santa Fé had been founded for 171 years and Monterey since 1770, nobody had explored the country lying between the two Spanish outposts. Thereupon the Dominguez-Escalante expedition was organized at Santa Fé for the purpose of exploring the intervening country and locating, if possible, the much needed route. The company consisted of ten men, including the two Franciscan Friars, Francisco Dominguez and Silvestre Velez de Escalante.

FROM SANTA FÉ TO YUTA (UTAH) VALLEY

On July 29, 1776, only three weeks after our American forefathers signed the Declaration of Independence, the little Spanish band left Santa Fé. Father Escalante kept a journal of their travels. It is so vivid, detailed, and accurate that the route they traveled can be followed today with much precision.

With saddle and pack horses, and with necessary food, raiment, and camp equipment, the courageous explorers headed northwestward. They also took along a supply of pocket knives, glass beads, and other articles to be used as presents for Indians.

They traveled in a north and northwestern direction through Colorado. In the mountains near Glenwood Springs, they came upon a band of Indians. The home of two of the natives, a man and a boy, was on the shores of far away Utah Lake. Quoting Escalante's journal:

"We presented the [older] Laguna with a woollen cloak, a knife, and some white glass beads, saying that we gave these to him so that he would accompany us and guide us to his country. He agreed to do so, and we gave them to him."

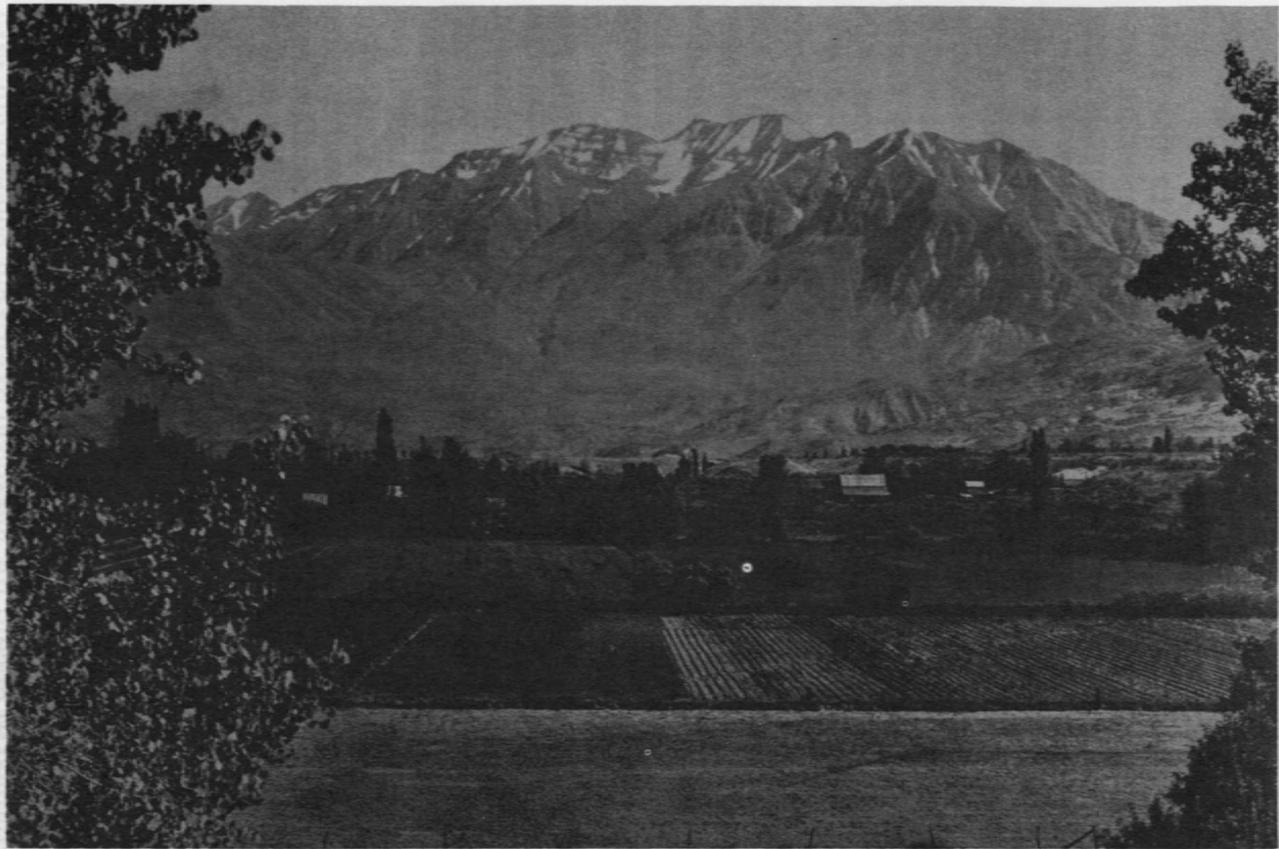
Their new guide was provided with a horse, and the Indian boy was placed on the steed behind Don Juan Lain. The explorers continued their journey in a northwesterly direction to a point near the Utah-Colorado state line, almost due east of the north end of Utah Lake. Then they veered westward into Utah. Sixteen miles more brought them to a grove of cottonwood trees on Green River, three miles above Jenson, Utah, and not far from the famous dinosaur quarries. At that delightful spot, the men and animals rested for two days—September 14th and 15th. While doing so, Lain carved his name and "Year 1776" in the bark of one of the big cottonwood trees. This writing was later discovered by Utah pioneers.

On September 16 the travelers, following an Indian trail, headed westward through Utah. They crossed the divide at the head of Spanish Fork Canyon. From this point they caught their first view of the Yuta Valley lying below.

IN TIMPANOGOS OR YUTA VALLEY

The weary party traveled down the canyon to its mouth, crossed to the south side of the stream, and ascended a small hill. From this point they saw for the first time the Utah Lake.

After viewing the beauties of the valley and the lake, they traveled downstream to a point about a mile east of



MT. TIMPANOGOS, UTAH VALLEY

the present town of Spanish Fork. Here, on September 23, they pitched camp. Escalante named the valley the "Plain of the Sweet Name of Jesus."

Escalante was greatly impressed with the Yuta Valley, and thought it a desirable site for an Indian mission. He concluded that the region could support as many pueblos (villages) as there were then in New Mexico. In his account, we have our very earliest description of the beautiful valley which the natives called Timpanogos.

They called not only the valley, but also the mountains, the lake, and the Indians who lived in that region by the name of Timpanogos. But today only the massive mountain, towering into heights of perpetual snow, still retains the name.

On September 24, while camped on the American Fork River near the lake, Father Escalante talked to the Indians on Christianity. He explained to them the meaning of the cross. Many natives gathered to hear the Catholic Father. This meeting is the first incident recorded in Utah history of Christian missionaries teaching the natives.

The Indians showed so much interest in what the two Catholic Padres had to say that Escalante became desirous of remaining with them. The Catholic Father sympathetically promised: "Red skinned brethren, you also are children of God. When we complete the work assigned to us by our white father, the king, we shall return to you with more priests and establish missions in Yuta. The white men shall teach you to plant and sow, and to raise herds of cattle, so that you will be able to eat and to dress like the Spaniards, to obey the law, and to live as God has commanded."

Pointing northward, Escalante asked, "What kind of country lies in that direction?"

"A lake, very, very large—many leagues," replied an old chief. "It is connected with Timpanogos Lake by a river. But its waters are very harmful and salty. Any part of one's body bathed in its waters become greatly inflamed at once."

It is quite probable that the Spanish explorers de-

sired to see the Great Salt Lake and examine its salty waters, but their route led in the opposite direction.

FROM YUTA VALLEY TO SANTA FÉ

After a sojourn of three days with the red men east of Utah Lake, the party of Spaniards and two Indian guides continued their journey, casting a farewell look at the beautiful Timpanogos lake, mountain, and valley on September 27. They traveled now in a southerly direction toward their goal, Monterey, following the route later used by the old Utah Central Railway. At the Sevier River Escalante and his group encountered, for the first time, Yuta Indians with heavy beards, which gave them the appearance of Spaniards.

When they arrived in Beaver Valley on October 5, their last Indian guide, José Maria, left them. The weather was growing cold. Snow covered all the surrounding mountains. By October 8 winter had set in with vigor. Deep snow had fallen in the valleys and a cold wind was blowing from the north. Their provisions were almost all gone, and their equipment and clothing were not adequate for snowy weather. A scouting party was sent out toward the west to find if possible an opening through the Sierras, but they returned with an unfavorable report. Meanwhile, the company had been detained for several days by a snowstorm.

At a council meeting, Father Dominguez said, conditions are very critical. Judging from the report of the scouting party, the mountain passes leading to Monterey are fast becoming snowbound. Any attempt to cross them would mean almost certain death from cold and starvation. What shall we do?"

Escalante replied, "I propose that we return to Santa Fé by going southward to the Colorado River and then through the warmer country to Santa Fé." It may be that one reason which helped to determine the Padre's decision was that he was anxious to get back to Santa Fé so they could organize a mission for the Yuta Indians. Whatever his reasons may have been, not all of the party immediately agreed.

One of the soldiers remarked, "We have been assigned to go to California. Some of us feel that we should continue our journey westward."

Again the Catholic priest spoke. "Let us determine the will of the Lord by drawing lots on whether we should endeavor to reach Monterey or return to Santa Fé." The group agreed to let the Lord decide. The lot said return, a decision welcomed by the Padres. In the words of Escalante: "We all accepted this, thanks be to God, willingly and joyfully."

Continuing their journey, they passed near the present site of Milford, through Cedar Valley, over the Black Ridge and down Ash Creek to where it empties into the Virgin River in Utah's present Dixie land. After fording the river, the party trudged on over the site of the present Hurricane City and along the Hurricane Ridge. Then they went southwest over the famous Red Hills into the plateau region of what is now Arizona.

After a difficult twenty-three days' journey over the rugged and barren wastes along the north side of the Colorado Grand Canyon, the home-bent party finally succeeded in crossing the deep, awe-inspiring chasm. By carving stone steps in the canyon walls, they managed to cross the Rio Colorado at Padre Creek, so named in 1937 when it was shown that the Spanish party had forded the river here rather than at the so-called Crossing of the Fathers a mile west, as had formerly been supposed.

On November 24 they reached the Moqui villages in northern Arizona, weak and exhausted. There they remained for nearly three weeks and then resumed their journey. On January 2, 1777, the party of Spanish explorers arrived at Santa Fé, having been gone over five months on their expedition.

During their wanderings, the party members had suffered considerably from hunger and thirst. Wild roots, pine nuts, and the flesh of some of their horses had kept them from starving to death.

Much of the time of their trip had been spent in Utah. They had traveled 2,000 miles. This journey had led the first party of white men of which we have record across the mountains, valleys, and deserts of our lovely State.

Their trip through the center of Utah was made more than seventy years before the Mormon pioneers pitched camp on the desert lands east of the Great Salt Lake.

SUPPLEMENTARY READINGS—CHAPTER 2

1. Young, *The Founding of Utah*, pages 46-53, "When the Great Basin Belonged to Spain."
2. Utah—*Resources and Activities*, pages 168-172, "Early Explorations."
3. Whitney, *Popular History of Utah*, pages 8-17, "The First Inhabitants."
4. Leland Hargrave Creer, *Utah and the Nation*, pages 23-30, "The Great Basin Before the Coming of the Mormons." This material is supplementary to chapters 2 to 6.
5. Hubert Howe Bancroft, *History of Utah, 1540-1886*, Vol. XXVI, pages 1-17, "Discoveries of the Spaniards."

PROBLEMS AND ACTIVITIES

1. Tell the story of the "Seven Cities of Cibola." What were they?
2. Give an account of Cardenas' discovery of the Grand Canyon of the Colorado.
3. Tell approximately where the following are located: Mexico City, Grand Canyon of the Colorado, Painted Desert of Arizona, Monterey, Santa Fe, Spanish Fork Canyon, Yuta, Timpanogos, Crossing of the Fathers, "Plains of the Sweet Name of Jesus," Padre Creek, Sierra Nevada.
4. Define: pueblo, *conquistadores*, padre.
5. Give a statement identifying: Columbus, Cardenas, Coronado, Mendoza, Cortez, Father Escalante, Jose de Galvez, Father Dominguez, Don Juan Lain, Jose Maria.
6. Locate where the Zuni Indians lived.
7. Draw a map of Utah, Colorado, Arizona and New Mexico and place on it the route of Coronado and Cardenas and that of Father Escalante. (See page 36).
8. What was the main reason for Father Escalante's party coming to Utah?
9. Tell the story of the Escalante expedition.
10. Who gave the first Christian sermon to the Utah Indians recorded in history? When? Where? What did he promise the natives? Did he keep his promise?
11. Why did not the Escalante party go on to Monterey, California, as they previously intended doing?

Chapter 3

SPANISH AND MEXICAN TRADERS IN UTAH

FREE TRAPPERS AND TRADERS—MANUEL MESTAS

The Spanish government did not immediately follow up the work of the Dominguez-Escalante expedition with further efforts to open a route from Santa Fé to Monterey. Nor did Father Escalante return to Timpanogos Valley to establish a mission, as he had promised the natives that he would do. With a war on in Europe, the government's attention was diverted to other problems.

Further exploration was left to the individual free trappers and traders, who were more concerned with their own affairs than with world politics. These men left very meager information regarding their activities. But a letter written by the governor of New Mexico in 1805 indicated that there had been rather intimate connections between the Yuta Indians and the Spaniards from the days of Escalante.

The letter stated that a Spaniard named Manuel Mestas had served fifty years as a Yuta interpreter and had helped the Yuta Indians recover horses which had been stolen from them by the Comanches.

ARZE-GARCIA EXPEDITION, 1813

Further evidence of Spanish contact with Yuta Indians is contained in a recently discovered document in the Spanish library of New Mexico. It tells of a trading expedition conducted by Mauricio Arze and Legoa Garcia in 1813. They and five companions went to Timpanogos Lake, remained three days among the Yutas, and then returned to New Mexico.

While they were at Timpanogos Lake, the Indians were anxious to sell them native women and children for slaves. The Spaniards refused to make the purchase; therefore, the natives became hostile and began killing the Spaniards' horses. However, the chief succeeded in getting his braves to cease their warlike actions.

Naturally the Spaniards were in no mood to remain; therefore, they soon left the Yuta Valley. At the Sevier River they met the bearded Indians of whom Escalante wrote.

Continuously after the Arze-Garcia expedition into Utah, Spaniards and Mexicans carried on trade with the natives. In 1821 Utah passed from Spanish to Mexican ownership, and after that date trade increased. Principal articles of exchange were the Indian women and children who were carried into California and Old and New Mexico for slaves.

After the Mormons arrived in Utah, however, Brigham Young and his associates, as will be pointed out later, stopped the traffic in human beings by legislating against it and fixing severe punishment for the offenders.

THE SANTA FÉ TRAIL AND TRADE

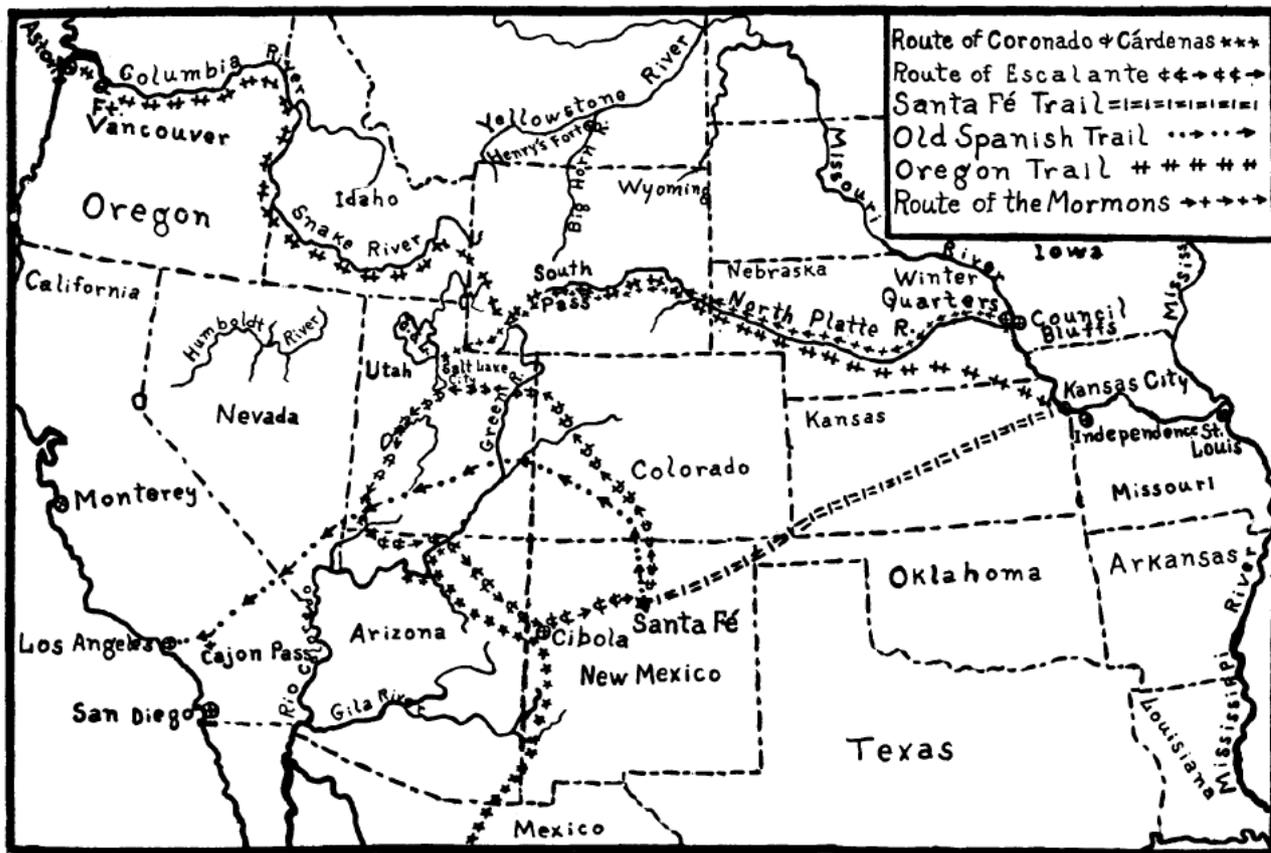
The inhabitants of the Spanish outpost-settlement of Santa Fé were in great need of manufactured goods, being located so far from the City of Mexico. Calico cloth brought from \$2.00 to \$3.00 per yard, and other kinds of merchandise were equally as expensive.

The American frontier settlements were much nearer Santa Fé than was the City of Mexico, but during the early period Spanish law forbade her colonists from trading with any foreign nation. The Spanish-American settlements were forced to trade only with the mother country.

However, a few adventurous merchants from the United States attempted to sell their goods in Spanish territory. In 1812, Baird, McKnight, and Chambers arrived in Santa Fé with goods packed on mules. They were unceremoniously thrown into jail and remained there for over nine years. This served as a lesson to other American merchants who may have desired to sell their goods in Santa Fé.

But in 1821 an event occurred that completely changed the situation regarding the Santa Fé trade. Mexico won her independence from Spain.

That year Captain Becknell of Missouri started west to trade with the Indians. When on the headwaters of



ROUTES OF CARDENAS AND ESCALANTE, AND WESTERN TRAILS

the Arkansas River, he met some Mexicans. They induced him to take his merchandise to Santa Fé. He made such enormous profits on this trip that the following year he returned with \$5,000 worth of goods of all descriptions. Other merchants followed him in this activity. Thus there began an active trade between the United States and New Mexico.

The route which Captain Becknell traveled was named the Santa Fé Trail,¹ and the captain became known as the father of that trail. It began at the bend in the Missouri River at Independence, and ended at Santa Fé. In length it was 775 miles.

Each spring goods were shipped from the eastern cities by the way of the Mississippi and Missouri rivers to Independence or Kansas City. From there the freight was taken into Mexico territory in large wagons.

The opening of the Santa Fé road from the Missouri River to New Mexico in 1822 created a new field for trade which had heretofore been restricted by Spanish law. The prairie schooners—large wagons drawn by several span of mules—came into existence. Each year caravans traveled from Missouri to Santa Fé, bringing large profits to American traders. The trade flourished from 1822 to 1843. Following the latter date it declined rapidly.

AMERICAN AND MEXICAN TRADE THROUGH UTAH— THE OLD SPANISH TRAIL

This new industry brought about a demand for many mules. California was the main source of supply, and Santa Fé was the central base of exchange.

The new-born commerce of the prairies again compelled attention to Utah as a possible shorter route to California. In 1829 two expeditions succeeded in crossing from Santa Fé to California. The first was a Mexican expedition and the second was directed by Ewing Young of Tennessee. They passed along the southern rim of the Basin into the Mojave region, but south of what was later termed the Old Spanish Trail.

The first company on record to go completely through Utah and on to California over the Old Spanish

¹ See map on page 36.

Trail was that of William Wolfskill. In 1830 he led a group of fur traders to California. Coming into Utah from the east, they followed the course of the Sevier River, progressed southward out of Utah, across the desert, through Cajon Pass, and on into Los Angeles. Upon arriving there, Wolfskill and his partners found more profit in purchasing mules and taking them back to Santa Fé than in the fur industry. The mule traffic continued to be a profitable business until displaced by the railroad.

In the next few years a number of trappers, traders, scouts, and explorers followed Wolfskill's route through Utah. Upon leaving Santa Fé they went north into Colorado and then northwest to the junction of the Green and Colorado rivers in Utah. Then they struck out boldly across the desert through Utah, leaving the State near St. George where Highway 91 runs at the present time. This route became known as the Old Spanish Trail.²

² See map on page 36.

PROBLEMS AND ACTIVITIES

1. Draw a map similar to the one on page 36. Place on it the Santa Fe Trail, the Old Spanish Trail, Los Angeles, Cajon Pass, San Diego, Monterey, and Timpanogos Valley.
2. Identify the following: Manuel Mestas, Mauricio Arze, Baird, Captain Becknell, Ewing Young, and William Wolfskill.
3. Did the Indians of Utah have beards similar to those of the white men?
4. What were the main articles that the Utah Valley Indians desired to sell to Arze and Garcia?
5. What important event affecting Utah history occurred in 1821?
6. Why were Baird, McKnight and Chambers thrown into jail by the Spaniards at Santa Fe?
7. Who was called the father of the Santa Fe Trail? Why?
8. What was produced in California which helped in the Santa Fe trade?
9. Discuss orally the problem of the Santa Fe trade.

Chapter 4

THE FUR TRADERS

THE FUR INDUSTRY ON THE MISSOURI RIVER

As early as the beginning of the nineteenth century, the American fur trade on the Missouri River had become an important industry. Venturous frontier trappers and fur traders had journeyed up the Missouri at least as far as the Mandan Indian villages even before Lewis and Clark had begun their exploring expedition. In 1804, when the famous explorers were traveling upstream, they met boats loaded to the brim with furs coming down the river.

St. Louis, a frontier town located on the banks of the Mississippi River about twenty miles below its junction with the Missouri, was the outfitting post for the trappers. For almost half a century, it remained the center of the fur trade.

To this town came Manuel Lisa, a Spaniard, in 1799. From here he trapped along the Missouri, soon becoming the most famous of the independent trappers and being known as the man who best understood the Indians. In the spring of 1807 Lisa and his associates built Fort Manuel at the mouth of the Big Horn River in Montana. It was his plan to build a number of forts through the Indian country to be used for protection and as trading stations.

Lisa spent the summer at Fort Manuel. He sent his hired trappers and hunters out to gather furs, and invited the Indians in to trade their furs for beads, knives, hatchets, tobacco, cloth, guns, powder, lead, and whiskey.

In 1808 Lisa and others organized the Missouri Fur Company. Captain Clark was appointed agent for the company with headquarters at St. Louis. The trappers advanced farther into the Indian country two years later, building a fort at the Three Forks of the Missouri in the heart of the Blackfeet country. Andrew Henry was placed in charge of that fort. During that year 300 packs of beaver skins were gathered. But before the trappers

left the Indian country, the Blackfeet swooped down on them, killed five of their number, and took their guns, ammunition, horses, traps, and all of their furs.

Henry then abandoned the post, crossed the Continental Divide to the south, and located on the north fork of the Snake River in Idaho. There he remained until the spring of 1811, when he returned to St. Louis.

Lisa directed the affairs of the Missouri Fur Company until his death in 1820. Historians maintain that he was the ablest and most outstanding American trapper of his period.

ASTORIANS, THE FIRST TO TRAP IN UTAH, 1811-1812

From the north and the east, the American and British fur traders and trappers came to Utah. While the Spaniards and Mexicans were becoming acquainted with the southern part of the State, the British and American fur traders—especially the latter—were penetrating and exploring the northern portion of Utah. Almost continuous fur trading exploits were carried on in the Utah valleys between 1811 and 1847. These mountain men did not keep such accurate records as Escalante kept, but we know that they became thoroughly acquainted with every canyon and valley in our State.

The first white men to enter Utah from the north were members of the Pacific Fur Company, organized by John Jacob Astor of New York in 1811. His plan was to trade with China and Russia. He organized two expeditions. One group traveled by sea around South America and up to the mouth of the Columbia River. Here a fur-trading post named Astoria (Oregon) was established. The other party, led by Wilson Price Hunt, went overland with the purpose of joining the sea group at the mouth of the Columbia.

In Hunt's party were three men who had been with Andrew Henry in Idaho the previous winter. As they came into the region of the Teton Mountains, these three and two other members of the party made arrangements with Hunt to remain and trap that district. Their names were Jacob Rezner, John Hoback, Edward Robinson, Mil-

EXPLORATIONS OF UTAH-1826 TO 1853

Route of Jedediah S. Smith, 1826-27.....→→→→→

Route of J. R. Walker, 1833-34.*****

Route of John C. Fremont, 1843-45.***→→→→→



ler, and Case. During the winter of 1811-1812, they trapped in the Bear Lake region of northern Utah. "They had tragic experiences with nature and Indians. Case disappeared. Possibly he was eaten by his companions to save them from starvation."

The remaining four trappers were picked up in 1813 by another group of Astor's men who were returning to the East from Astoria. Before leaving the Pacific Coast, Astor's trappers had sold the post to the Northwest Fur Company. They too traveled over the northern rim of Utah.

These penetrations of northern Utah by the Astorians took place at the same time that the Spaniards, Mauricio Arze and Legoa Garcia, were on their trading expedition at Utah Lake.

BRITISH TRAPPERS PENETRATE UTAH, 1819-1829

The next trappers to visit northern Utah were members of the British Northwest Fur Company. From 1812 to 1821, they had complete control of trapping along the Columbia River and its tributaries. At the latter date, the Northwest Fur Company sold out to the Hudson's Bay Company.

In the West, the headquarters of the Northwest and Hudson's Bay companies was at Fort Vancouver, near the mouth of the Columbia River. For many years Dr. McLoughlin was in charge of that post. He was a really great and kind gentleman who left his name in honor and respect in the pages of western history.

The Northwest Fur Company from 1812 to 1818 confined its activities almost entirely to the Columbia River region. But in the latter year, Donald McKenzie and his party of forty-nine members set out in September from Walla Walla upon what is known as the first Snake River expedition.

In 1819-1820 they trapped with considerable profits along what he termed the "Spanish Waters." The foregoing statement indicated that they were in the Great Basin, which was claimed at that time by Spain. In September, 1819, they were on the shores of Bear Lake, lo-

cated partially in Utah. There they remained and trapped in its vicinity for five months. The following spring they returned to Walla Walla with peltries sufficient to load 154 horses. His party had reaped as much profit as the remainder of the British company who had spent their time in the Columbia River region.

Peter Skene Ogden, one of the employees of the Hudson's Bay Company, was made leader of a group of trappers in the fall of 1824. He was assigned to the Snake River region. He brought his trappers as far south as the rim of the basin, or perhaps over it into Bear River Valley. There he divided the company. One division he left in northern Utah and the other he led personally to the headwaters of the Missouri River. While he was gone (on May 24, 1825), twenty-nine of the trappers that he had left in Utah joined the Ashley-Henry Company,¹ and took with them all their furs. Ashley's trappers were probably on the Weber River near Ogden, Utah, at that time.

Ogden's next trip to Utah was in 1828. On December 23 of that year he wrote: "Here we are at the end of Great Salt Lake, having this season explored one-half of the north side of it and can safely assert, as



Courtesy of Carl O. Felix

A BEAVER

¹ The activities of the Ashley-Henry Fur Company or Rocky Mountain Fur Company are discussed in the following chapter.

the Americans have of the south side, that it is a barren country, destitute of everything."

During the winter of 1828-1829, Ogden explored the whole region north and northwest of Great Salt Lake. He discovered and trapped the Humboldt River in Nevada, and made many other geographical contributions of real value. According to available records, Mr. Ogden's first personal visit to Weber Valley was in the fall of 1830; however, his trappers visited the region more frequently than he. Yet, he left his name imprinted indelibly on the pages of Utah history. Ogden City, Ogden River and Ogden's Hole.

A word should be said regarding the personality and character of Peter Skene Ogden. He was a cultured gentleman who lived a noble life. Unlike many of the trappers, he had received as a youth a good education, having been trained for the law profession. His father was a prominent lawyer in Quebec, Canada, and desired his son to follow his profession. However, Peter at a very early age showed his adventurous spirit and love for an out-of-door life. So he became a famous trapper, pioneer, and explorer of the West—a true frontiersman.

SUPPLEMENTARY READINGS—CHAPTER 4

1. "Colter's Race For His Life," pages 67-70, Supplementary Stories To Unit I.

PROBLEMS AND ACTIVITIES

1. Place on the map that you drew in connection with chapter 3 the following: St. Louis, Independence, Kansas City, Missouri River, Big Horn River, Henry's Fort, Snake River, Columbia River, Astoria, Ft. Vancouver, North Platte River, South Pass, Bear Lake and River, Humboldt River.
2. Who were: Lewis and Clark, Manuel Lisa, John Jacob Aster, Wilson Price Hunt, Jacob Rezner, Dr. McLoughlin, Donald McKenzie, and Peter Skene Ogden?
3. Be able to give location of: the Mandon Indian Village, St. Louis, Fort Manuel, Fort Henry, the Continental Divide, Fort Vancouver, and Walla Walla.
4. Discuss Manuel Lisa and the fur industry on the Missouri.
5. Read the story of "Colter's Race for His Life."
6. Give an account of the Astorians.
7. Report on the personality and activities of Peter Skene Ogden.
8. List the fur companies named in this chapter.

Chapter 5

TRAPPING BEAVER IN UTAH

THE ROCKY MOUNTAIN FUR COMPANY

For information regarding the trappers who contributed most to Utah history, we must turn to the activities of the Rocky Mountain Fur Company. Its members were Americans. In the spring of 1822, General William Henry Ashley and Major Andrew Henry organized this company with headquarters located at St. Louis, Missouri.

Ashley, a Virginian by birth, had lived at St. Louis since 1802. His experiences in that frontier settlement and fur trading center had fully prepared him for leadership in a company as large as the one he organized. His partner, Andrew Henry, had trapped for Manuel Lisa.

Since the purchase of Astoria in 1813, employees of the British companies were the only men trapping in the Far West. But with the organizing of the Rocky Mountain Fur Company American fur traders came into this region.

Ashley and Henry enlisted in their first group of trappers 100 young men, many of whom became the most renowned pathfinders and explorers of Utah. The names of Jedediah S. Smith, James Bridger, Etienne Provot, Thomas Fitzpatrick, Ashley, Henry, Jackson, the Sublette brothers, and many others should become familiar to every school child and adult in Utah and in the Rocky Mountain area. They were the explorers and pathfinders of this vast western area. They penetrated into every nook of this unknown land, trapped on every stream and lake, and found every fertile valley and mountain pass.

From 1822 to 1824 the Ashley-Henry employees trapped in the Yellowstone Park region, meeting several disastrous reverses, such as Indian attacks. But an event occurred in February, 1824, which led almost immediately to American control of the Rocky Mountain beaver trade and to the exploration of Utah and the rest of the country

lying between the Rocky Mountains and the Pacific Coast. This event was the discovery of the famous South Pass by some of the Ashley-Henry trappers under the leadership of Jedediah S. Smith and Thomas Fitzpatrick.

The South Pass supplied the only practicable wagon route through the almost impassable Rocky Mountains over which the immigrants traveled who saved Oregon for America, who settled California and stimulated its conquest, and who colonized Utah. Thus it had a far-reaching effect upon the future American ownership of Utah and the country westward to the Pacific Ocean.

TRAPPERS ENTER UTAH

In the spring of 1824 the Ashley-Henry trappers moved down from the Yellowstone Park region to that area adjacent to the Green River in Wyoming. Here they had remarkable success. That fall they divided into three groups with the understanding that they would assemble later on the Bear River.

One of these groups was under Etienne Provot. He and his companions followed Black's Fork from Green River to its headwaters, trapping as they ascended the stream. Then they made some more or less extensive explorations to the headwaters of the Provo, Weber, and Bear rivers in the Granddaddy Lake country. When the cold weather froze the upper reaches of the streams, Provot and his party descended the Weber River to the Great Salt Lake. They made their camp near the Junction of the Ogden and Weber rivers, at the present site of Ogden City.

It was during the time of this encampment that the entire party narrowly escaped being wiped out by the Indians. The event took place around a peace-fire parley where Provot and his men, in company with the Indians, were smoking the Calumet (pipe of peace of the North American Indians).

Mauvaise Gauche, a Snake-Ute Indian, arose and said, "The spirits don't like the presence of iron at this ceremony." Therefore, he took the knives and guns of the trappers and the tomahawks of the Indians and placed

them to one side. When Provot and his men were unarmed, Gauche gave the signal. Immediately the red men drew tomahawks which they had concealed beneath their blankets and made a savage attack upon the whites. Seventeen of the trappers were killed.

Provot, however, through his cool courage and great strength, escaped with four of his men to the mountains. He and his companions made their way northward. In the spring of 1825, they joined Ashley's other mountain men in Cache Valley, northern Utah.

Provo City, Provo Canyon, and Provo River were all named in honor of the explorer and trapper—Etienne Provot.¹

The second company to leave the Green River in the fall of 1824 was led by Jedediah S. Smith. His small company of six men went northward through the Jackson Hole country and thence north-westward. They came in contact with Peter Skene Ogden of the Hudson's Bay Company on his Snake River expedition. In the spring of 1825, Smith and his group joined the other Ashley-Henry trappers in northern Utah.

The third and largest party, under William L. Sublette, trapped along the Bear River to Cache Valley, Utah. When they first arrived, they named that district Willow Valley. But after it became a favorite hiding place for their furs, the name was changed to Cache Valley.

DISCOVERY OF THE GREAT SALT LAKE

There was much conjecture among the trappers in Cache Valley during the late Autumn of 1824 as to the further course of the Bear River. James Bridger had his opinion as to the course and destination of the river, which evidently did not agree with the opinions of others. Characteristic of western fashion, they satisfied their curiosity and variance of opinion by making a wager and then sending Bridger downstream to find who won.

In a small bullboat of hide constructed for the occasion, Jim Bridger traveled alone down the boisterous

¹ Etienne Provot was a French-Canadian. His name is often spelled *Provost*, "but evidently should be *Provot*, for in the French name, *Provot*, the 't' is silent, hence the origin of the name of Provo."



JIM BRIDGER

Bear River. After passing through the canyon leading from Cache Valley, he secured his boat to a shrub on the bank near the edge of the stream. Climbing on the southern rim of the canyon, he saw the present Bear River Valley. Also, in the distance, some twenty-five miles to the south, he got a view of a large body of water.

Returning to his boat, he floated downstream to where the river flowed into the Great Salt Lake. After examining its waters, he returned to Sublette's camp in Cache Valley and reported, "The Bear River flows into an arm of the Pacific Ocean. I tasted the water and found it to be very salty. It is surely ocean water."

At various times during the winter of 1824-1825, other trappers gazed upon the waters of the inland sea. Provot's men were massacred by the Indians in the Salt Lake Valley near Ogden City. But the fact that Bridger made his way down the Bear River in a boat, which would have had to be done before the stream froze over in the fall, indicates that Bridger reached the shores of the Great Salt Lake before Provot did.

After weighing all available evidence, it seems definite that James Bridger was the first white man that we positively know to have seen this inland sea.

TRAPPING IN UTAH, 1824-1825

After Bridger returned to Sublette's camp, the group continued trapping to their sources the canyon streams that flow into Cache Valley. The trappers finally settled into winter quarters, probably in some such sheltered place as the mouth of Logan Canyon or Black-

smith's Fork where forage could be found for their animals.

When the spring of 1825 opened up, all the employees of the Rocky Mountain Fur Company, including Smith's and Provot's parties, trapped on the Wasatch streams at least as far south as Utah Valley. And they gained from the Indians some knowledge of Utah farther south, including the existence of Sevier Lake and its approximate location.

While trapping on the Weber River in May, the twenty-nine Hudson's Bay employees (previously mentioned) joined the American trappers and two months later sold their furs to Ashley.

In June when the trappers were in Utah Valley, they received word through a courier to assemble with their furs for the purpose of meeting General Ashley, who was at that time making his way across Utah.

GENERAL ASHLEY COMES TO UTAH

Leaving St. Louis in November, 1824, General Ashley came to Utah to bring supplies to his trappers and to take the peltries East. His trip is of unusual importance, because he pursued a new pathway from the Missouri River westward over which the overland trail and the Mormon emigrants later followed. He came westward by way of the North Platte River, the Sweetwater, South Pass, and then southwestward to the Green River region. Ashley brought with him a small cannon, "the first wheeled vehicle to cross South Pass."

On April 30, 1825, the General reached Henry's Fork on the Utah-Wyoming boundary. This was considered by Ashley to be a good place to hold a general trading rendezvous. He divided his followers into three groups and instructed them to explore, to gather furs, and to inform Indians and free trappers of the rendezvous that was to be held at that place on July 1.

Then all the merchandise that had been brought to supply the employees of the Rocky Mountain Fur Company was left there in a cache; and Ashley and his princi-

pal trappers embarked on the harmless looking Green River in boats made from buffalo hides.

Beginning near Manila, Utah, he descended the treacherous river from Flaming Gorge to the plain below Split Mountain just above Jensen, Utah. He had a series of adventures which made ordinary Indian fighting seem like pastime. Evidence remains of his daring trip. The General painted his name and the date, "ASHLEY—1825," in large characters on the rock wall at the entrance of Red Canyon. Nearly forty-five years later, this inscription was discovered by Major Powell and his party when they were exploring the Colorado River.

After Ashley and his comrades left the Green River, they ascended the Duchesne River. Then they went westward and met the Utah Valley trappers on the Kamas prairie (Summit County). After resting a few days, the entire party broke camp and streamed eastward across the numerous mountains and ravines to the merchandise cache at Henry's Fork.

A TRAPPERS' RENDEZVOUS

Word passed from ear to ear throughout the Rocky Mountains that a trappers' summer trading rendezvous was to be held early in July near Flaming Gorge on the Green River. Many of the Indians, independent trappers, and Ashley's employees traveled great distances to attend the rendezvous. When the first day of July arrived, approximately 800 people had assembled. Probably one-half of them were Indian women and their offspring.

The prime purpose of the gathering was fur trading. Ashley had brought great loads of goods from St. Louis on pack animals. They were traded to the free trappers and Indians for furs. Also, the employees of the Rocky Mountain Fur Company turned in their catch, received their wages for the past year and their outfits for the coming season.

After completing his trading transactions, General Ashley loaded the peltries on pack animals and the caravan headed toward St. Louis. He had a fortune of furs valued on the eastern markets at \$190,000. His

indebtedness and obligations in the mountains were said to have been no more than \$75,000, leaving his company \$115,000 profit.

Then the Indians dispersed and the mountaineers returned to the beaver haunts. All that remained to mark the location of the rendezvous was the "charred remains of camp fires, well gnawed bones, some empty cans, many empty bottles, and a few fresh graves to testify to the maddening potency of the fluid those innocent bottles had held."

From this date forward, the trappers held their summer trading rendezvous once each year. The gathering usually lasted only a few days. Great loads of goods to supply the trappers were brought from the East, at first on pack animals and later by wagons. During the winter trappers and Indians camped together for several weeks while the streams were frozen. The mountaineers traded for furs, fought, and made love to the Indian women.

A typical trappers' summer rendezvous is described by Grace Raymond Hebard:

"Here would come gaily attired gentlemen from the mountains of the south, with a dash of the Mexican about them, their bridles heavy with silver, their hat brims rakishly pinned up with gold nuggets, and with Kit Carson or Dick Wooton in the lead.

"In strong contrast would appear Jim Bridger and his band, careless of personal appearance, despising foppery, burnt and seamed by the sun and wind of the western desert, powdered with fine white alkali dust, fully conscious that clothes mean nothing, and that man to man they could measure up with the best of the mountain men.

"At this gathering you would find excitable Frenchmen looking for guidance to Provot, the two Sublettes, and Fontenelle; the thoroughbred American, Kentuckian in type, with his long, heavy rifle, his six feet of bone and muscle, and his keen, determined, alert vigilance; the canny Scot, typified by Robert Campbell, who won both health and fortune in the mountains; the jolly Irishman, best represented by Fitzpatrick, the man with the broken

hand who knew more about the mountains than any other man except possibly Bridger; and mixed in the motly crowd an alloy of Indians—Snakes, Bannocks, Flatheads, Crows, Utes—come to trade furs for powder, lead, guns, knives, hatchets, fancy cloth, and most coveted of all, whiskey, that made the meanest redskin feel like the greatest chief.”²

TRAPPERS' RENDEZVOUS AT OGDEN, 1825-1826

During the spring and summer of 1825, Ashley's men were trapping on the Bear, Green, and Salt rivers. James Bridger and about thirty others went as far north as the Yellowstone Park country. When fall came, they gathered in Cache Valley and cached their furs. But before winter set in, they moved to the Salt Lake Valley and established a typical trappers' rendezvous at the mouth of the Weber River, near the present site of Ogden City.

This winter rendezvous was the greatest gathering of its kind known to the mountaineers. Their camp was in reality a pioneer village. It contained nearly 700 persons, including the squaws, which some of the trappers had married, and their children. Toward midwinter 2,500 Snake Indians invited themselves to the rendezvous, bringing with them their livestock and other property. Thus Ogden had a temporary population of approximately 3,200 persons. It must have been an active, interesting place.

Of course while camped on the Weber River, Ashley's men were curious to learn all they could regarding the Great Salt Lake. Four men were assigned to explore it. These primitive navigators rowed slowly around the lake near the shore in quest of beaver-bearing streams. Twenty-four days were required for the trip. Fresh water streams are very scarce on the west side of the lake; therefore, the trapper-explorers suffered greatly for drinking water. Upon their return they reported that they had found no new beaver-bearing streams. They learned that the body of water was not an arm of the

² Grace Raymond Hebard, *The Pathbreakers From River to Ocean*, 64-65.

Pacific Ocean, as Bridger had thought, but a lake. They estimated it to be one hundred miles long and sixty to eighty miles wide, a rather close approximation.

GENERAL ASHLEY SELLS HIS BUSINESS, 1826

In the spring of 1826 the members of the Rocky Mountain Fur Company visited Cache Valley and replaced their furs for better safety. Until July they trapped on the Bear, Sage, and other streams of northern Utah and Western Wyoming. Then they returned to their caches in the middle of the summer and took them to the rendezvous near Ogden for the summer exchange.

General Ashley met them there. He had with him 300 pack mules loaded with merchandise. Before returning to St. Louis with about 125 fur packs, valued at \$60,000, he sold the business to Jedediah S. Smith, David E. Jackson and William L. Sublette. Upon arriving at St. Louis, Ashley became interested in politics and served his State in Congress for two sessions. He died in 1838.

The American trappers under the new managers continued their industry until every stream of Utah and of the entire Great Basin became well-known to them. Through their explorations an abundance of information was accumulated which had its influence in determining national thought and politics toward the Far West.

JEDEDIAH S. SMITH—THE GREAT TRAPPER-EXPLORER

The trapper who contributed most to the history of Utah and the Great Basin was Jedediah S. Smith. He was one of the foremost frontiersmen of American history. His achievements entitled him to rank in the group of our country's greatest explorers. Our main interest in him rests on the fact that he was the first white man after Escalante to explore rather thoroughly what is now Utah. He was also the first American to write about our State.

Smith was a true gentleman and a devout Christian. Wherever he went he took with him his Bible. Often he carried his rifle in one hand and the Holy Scriptures in the other. He delighted in standing before the natives and preaching to them from the Bible.

Smith was born in the town of Bainbridge, New York, June 24, 1779, and reared on the frontier. When but thirteen years of age, he was a clerk on a freighting vessel of the Great Lakes. Leaving that region in 1822, he made his way to St. Louis—the fur-trading and outfitting center for the American trappers. Here he entered the employ of Ashley in 1823, as has been pointed out, and became one of the co-owners of the Rocky Mountain Fur Company in 1826.

SMITH'S FIRST EXPLORING TRIP TO CALIFORNIA

The new managers of the fur company decided that Smith was to explore the extensive country lying south and west of the Great Salt Lake, believing that that region might yield a rich supply of beaver skins. Thereupon, he and fifteen companions departed southward from the Ogden River on August 22, 1826. Through the region from Utah Lake to St. George, their route approximated the course followed by Father Escalante in 1776.

Upon reaching the Virgin River, the explorers continued down stream to its mouth. Then they crossed the Rio Colorado and traveled through the country of the Mojave Indians. They rested a few days at the Mojave village before resuming their journey to the Spanish mission at San Gabriel, California. Thus Smith attained the honor of being the first American to reach California by land.

When that winter the American trappers received permission from the Spanish authorities to leave California, they traveled northward about 300 miles. Then they attempted to cross the Sierra Nevada somewhere north of the Yosemite Valley, but owing to deep snow, they were forced to return to the valley. Leaving all but two of his men safely in camp, Jedediah S. Smith with the two companions, seven horses, two mules, and provisions, struck boldly across the Sierra Nevada. Snow lay from four to eight feet deep on the level. Forced to break trails for their animals, the three trappers spent ten days in crossing the mountains. Two horses and one mule perished.

Between the Sierras and the Great Salt Lake lay 600 miles of barren desert country. But the pathmaker

plunged into it unhesitatingly. The trip required twenty-eight days, during which time both men and animals suffered intensely. Quoting Smith's report, "When we arrived at the Salt Lake, we had but one horse and one mule remaining, which were so feeble and poor that they could scarcely carry the little camp equipage which I had along; the balance of my horses I was compelled to eat as they gave out."

Smith's trip had taken him through the center of Utah from the north to the south end, and almost completely around the southern end and back through the heart of the Basin. He had crossed Utah also from the west to the east on the return trip. He had explored the routes later followed by highways and railroads, being the first white man to travel the central route between the Pacific Coast and the Great Salt Lake.

SMITH'S SECOND EXPEDITION TO CALIFORNIA

Jedediah S. Smith had no sooner arrived at the rendezvous on Bear Lake and reported to his partners than he departed (July 13, 1827) on a second exploring expedition through Utah to California. While traveling he not only suffered from hunger, thirst, and fatigue, but lost most of his men through two Indian attacks. The Mojave Indians, who had been friendly with him the previous year, fell upon his party and killed ten of them.

Upon arriving in California, he was arrested and thrown into prison, but the governor released him when he promised he would leave the State within two months. Thereupon he traveled northward through California, picked up the men that he had left the previous year, and then went on into the Oregon country. After another massacre, in which Smith lost fifteen more of his men, he pushed on to Fort Vancouver.

On his return trip to Utah, he became familiar with the country near the north rim of the Great Basin and north of the Great Salt Lake.

SMITH'S DEATH

On August 4, 1830, Smith and his partners sold their business to Jim Bridger and others. The famous moun-

taineer had decided to try his luck in the Santa Fé trade. In the spring of 1831, he was accompanying his first wagon caravan of merchandise from St. Louis to Santa Fé. Unfortunately the freighters ran out of water. Fearless as he was, Smith went alone in search of some. Josiah Gregg tells the story of Smith's death as follows:

"After having so often dodged the arrow and eluded the snare of the wily mountain Indian, little could he have thought, while jogging along under a scorching sun, that his bones were destined to bleach upon those arid sands.

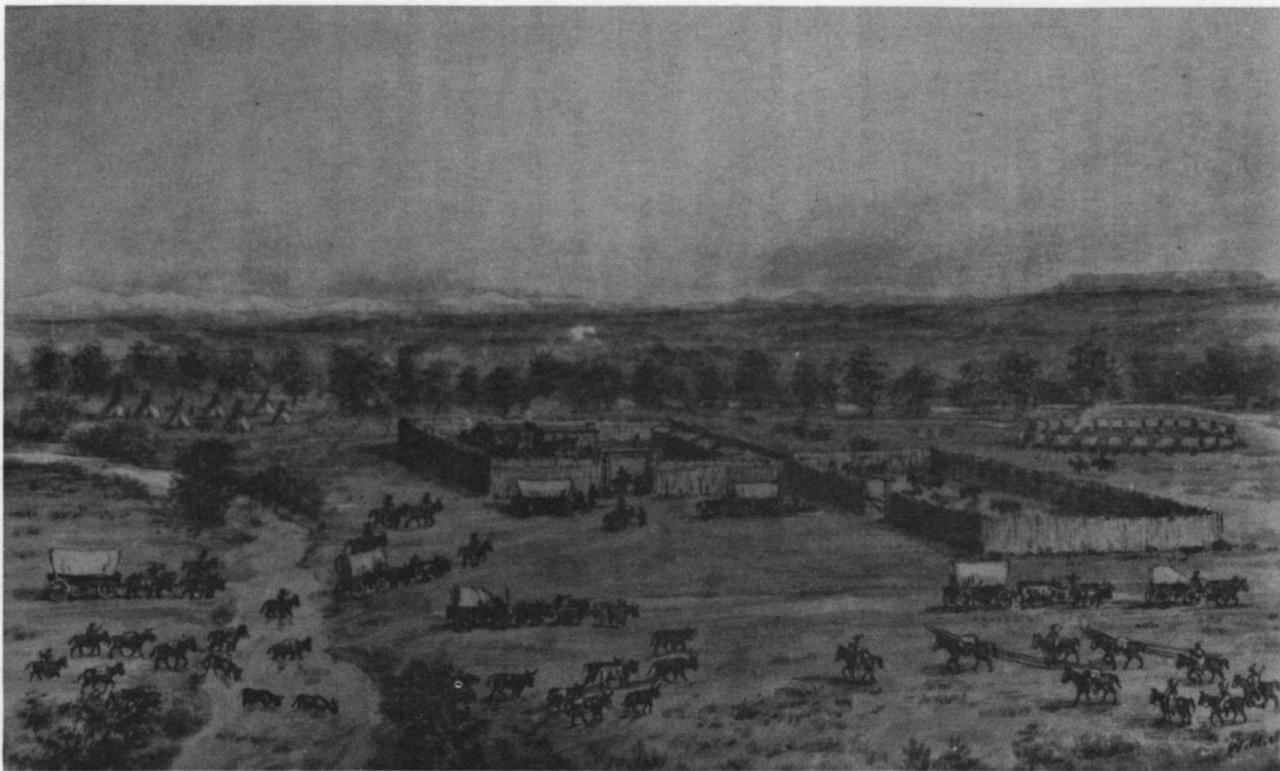
"He had already wandered many miles away from his comrades, when, on turning over an eminence, his eyes were joyfully greeted with the appearance of a small stream meandering through the valley that appeared before him. It was the Cimmaron. He hurried forward to slake the fire of his parched lips—but imagine his disappointment at finding the channel only a bed of dry sand. With his hands, however, he soon scooped out a basin a foot or two deep, into which the water slowly oozed from the saturated sand. While with his head bent down, in the effort to quench his burning thirst, he was pierced by the arrows of a gang of Comanches, who were lying in wait for him. Yet he struggled bravely to the last, and, as the Indians themselves have since related, killed two or three of their party before he was overpowered. This occurred May 27, 1831."

THE MOUNTAINEERS

During the thirties the trappers depleted the streams of beaver, and the fur business waned. Most of the mountain men returned to the East, but others built themselves cabins and settled down in the Great West with their Indian wives and children.

As early as 1832, Antoine Robidoux built a fort in the Uintah Basin near the junction of the Uintah and Duchesne rivers. Five years later, David Craig and Philip Thompson built "Fort Davy Crockett" in Brown's Hole. This trading post was named after the famous Texan killed at the Alamo in 1836, but the trappers called it

² Josiah Gregg, *Commerce of the Prairies*.



FORT BRIDGER IN PIONEER DAYS, ESTABLISHED IN 1843

"Fort Misery." In 1843 James Bridger established his fort on the Black's Fork of the Green River in Wyoming, and the following year Miles Goodyear built a fort on the site of Ogden City, Utah.

The trappers who remained in the West after the fur business waned, we designate as mountaineers. Some of them were still here when the pioneers arrived in the Salt Lake Valley in 1847. James Bridger and Miles Goodyear came into the story of colonial Utah history rather prominently.

SUPPLEMENTARY READINGS—CHAPTER 5

1. "Jedediah S. Smith Meets A Grizzly Bear," pages 66-67, Supplementary Stories To Unit I.
2. Young, *The Founding of Utah*, pages 54-65, "The Fur-Traders of the Wasatch."
3. Bancroft, *History of Utah*, pages 18-35, "Advent of Trappers and Travelers."

PROBLEMS AND ACTIVITIES

1. Give a statement identifying: General William Henry Ashley, Major Andrew Henry, Thomas Fitzpatrick, James Bridger, Etienne Provot, Jedediah S. Smith, Milton Sublette, William L. Sublette, Mauvaise Gauche.
2. Describe the founding and early activities of the Rocky Mountain Fur Company.
3. Give an account of the massacre of Etienne Provot's company by the Indians.
4. Discuss the discovery of the Great Salt Lake.
5. Define: Calumet, bullboat, trappers' rendezvous, mountaineer.
6. From what event did Cache Valley receive its name?
7. Describe a trappers' cache.
8. Trace on a map the route followed by General Ashley when he came to Utah in 1824-1825.
9. Write a paragraph on a trappers' rendezvous.
10. List two important events that took place at the trappers' rendezvous at Ogden, 1825-1826.
11. Give location of: South Pass, Black's Fork, San Gabriel, Cache Valley, Yosemite Valley.
12. Draw a map and place Jedediah S. Smith's routes on it. (See page 41). Save your map for the next chapter.
13. Read the story, "Jedediah Smith Meets a Grizzly Bear."
14. Discuss Smith's explorations. Evaluate their importance.
15. Describe Smith's death.
16. List four forts built by the mountaineers, giving dates of construction and locations.

Chapter 6

GOVERNMENT EXPLORATIONS OF UTAH

CAPTAIN BONNEVILLE'S EXPEDITION, 1832-1836

Following the trappers and fur traders in Utah came the government explorers. Captain B. L. E. Bonneville has usually been listed as one of them. By some writers, he has been given a more prominent place in Utah history than he probably deserved. In fact, his activities in the West cannot really be regarded as an official government expedition. But since he received his orders from the War Department, we shall review his activities briefly.

In 1832 Captain Bonneville obtained permission from the War Department to come into the West and engage in the fur trade. However, he was definitely instructed to examine the soil, mineral resources, climate, geography and topography of the Rocky Mountain section. He followed none of these instructions, but spent most of his time trying to enrich himself in the fur industry.

The Captain came over the continental divide through South Pass, bringing twenty-eight heavily loaded wagons. These were the first wagons to come west of the divide. He had 110 men and large numbers of horses, mules, and oxen. At first he settled on the Green River, but later in the fall moved to the Salmon River in Idaho.

During his sojourn in the West, Bonneville journeyed over much of western Wyoming, southern Idaho, and northeastern Utah in the Bear Lake area. Yet, he never came within fifty miles of the Great Salt Lake. However, he sent out exploring expeditions in various directions. The most famous of these was the one under the direction of J. R. Walker to California in 1833.

Walker and his companions traveled from the Green River into Utah and on to California. Much of the country they traveled through in the Great Basin had previously been visited by Jedediah S. Smith and other trappers.

Before leaving the West, Bonneville gathered what information he could from trappers relative to the geo-

graphy of the Great Basin. Adding what he received from the mountain men to his own experiences, he made one of the best early maps of the whole basin region. From that map and his journal and from other source materials on the fur industry, Washington Irving published a book in 1837. This book not only brought fame to Captain Bonneville, resulting in the pre-historic lake in Utah being named after him, but it also had excellent results in stimulating the adventurous people in the East to look toward the Far West as a possible place in which to build homes.

JOHN C. FREMONT, THE GOVERNMENT EXPLORER,
1843-1844

Hunters and trappers, the original explorers of the hidden recesses of mountain and desert, were, with rare exceptions, men of little education. They had slight inclination to transmit their geographical information to an inquisitive world. Although they had discovered every important spot in Utah before 1843, hardly any of them wrote and published anything concerning their discoveries. Humanity had to wait for a scientifically trained man. He came in the person of John C. Fremont.

Fremont made five journeys of western exploration. Three of them were under the direction and pay of the United States Government while the other two were private ventures. Only three of them are significant to us, because in those three he visited Utah.

Fremont explored the Great Basin between 1843 and 1853. Many of his observations were made in Utah, a fact of particular importance to us. The value of his explorations is not based on any new discovery which he made, but upon the thorough and scientific observation of all the region visited which he made and published. As a result of the accurate information collected on the entire geography and topography of the Great West, historians have rated John C. Fremont among the greatest of explorers. He really accomplished the work that the War Department had previously assigned to Captain Bonneville.

During this period, the United States Government

and the British Government owned the Oregon country together by a joint treaty. Many Americans were agitating for a division of the territory. Therefore, Senator Thomas H. Benton of Missouri, Fremont's father-in-law, secured for young Fremont the appointment to explore this extensive region south of the Columbia River, lying between the Rockies and the Pacific. He was to go into



Courtesy of the U. S. Forest Service

AN ELK

the vast western country, study its topography and ascertain its value, in order that treaties might be made, railroad projects acted upon, and settlement directed more wisely than could be done with the information then available.

John C. Fremont with a company of thirty-nine men left Kansas City in May, 1843, on his second exploring expedition. At Pueblo, Colorado, Kit Carson, the famous

scout and buffalo hunter, was persuaded to join the expedition because of his value as a guide. While making a half-circle from Pueblo, the explorers entered Utah from the north, reaching the shores of the Great Salt Lake in September.

At first sight of the lake the explorer felt a thrill, as many of us have done since at seeing the grandeur of Utah's "Dead Sea." After climbing to the top of an elevated spot overlooking the lake, Fremont wrote:

"Immediately at our feet [we] beheld the object of our anxious search—the waters of the Inland Sea, stretching in still and solitary grandeur far beyond the limit of our vision. It was one of the great points of the exploration; and as we looked eagerly over the lake in the first emotions of excited pleasure, I am doubtful if the followers of Balboa felt more enthusiasm when, from the heights of the Andes, they saw for the first time the great Western ocean. It was certainly a magnificent object, and a noble terminus to this part of our expedition."

Leaving his camp near the present site of Ogden City, Fremont explored the island in the Great Salt Lake which at the present time bears his name. There he made mathematical calculations relative to the altitude of its highest point, and other observations which appeared later in his map and official report. He tested the waters of the lake to discover what substances they contained. His report shows that five gallons of water were boiled down to fourteen pints of "very fine-grained white salt."

The trip to the island was made by the leader of the group, Kit Carson, Preuss (their geographer), and one other companion. But the boat was so leaky that they considered it unsafe to make further explorations of the lake, so they returned to camp.

After spending five days in the vicinity of the Great Salt Lake, the exploring party resumed its journey toward Fort Hall and then on into Oregon. Soon after arriving at Vancouver, Fremont returned to the Great Basin and made more explorations and surveys of considerable note. He traveled southward through central Nevada and then westward over the mountains to Captain

Sutter's Fort in California, arriving there in January, 1844.

While crossing the mountains through the deep snow, Fremont and his companions experienced terrible difficulties. Provisions of all kinds ran out. Mules and horses had to be killed for food. Roots and wild onions, and even the leather of their saddles, were eagerly chewed by the starving men. So extreme was their exposure that two of the party went insane. When the explorers arrived at Sutter's Fort, only thirty-three of the sixty-seven mules and horses that they started to cross the mountains with were still alive. And these were in an emaciated condition.

Fremont and his party rested a few days and collected horses, mules and other supplies for their homeward trip. Then they resumed their journey southward through California and across the south end of the Great Basin by the way of the Old Spanish Trail. They came as far north in Utah as Utah Lake. Then they traveled eastward up Spanish Fork Canyon and on out of our State.

FREMONT'S SECOND AND THIRD EXPLORATIONS OF UTAH, 1845, 1853

The following year, 1845, Fremont was again in Utah. His purpose was to complete the survey of the Great Salt Lake and explore the country southwest to the Sierra Nevada and the Coast Range. He had been instructed to determine the best route by which to reach the Pacific.

After spending two weeks making careful topographical observations in the vicinity of the Great Salt Lake, he struck out directly westward. Reaching the Ogden River in Nevada, he named it Humboldt. That name has remained attached to the stream to the present time. Thus the trapper Peter Skene Ogden, the discoverer of the river was robbed of the honor of having this river named after him. At the base of the Sierra Nevada Fremont's party divided. Part of the company crossed the summit over what later became known as Donner's Pass and the rest over Walker's Pass.

In 1853 Fremont made his third appearance in Utah. This time he entered the confines of the State somewhere east of Moab. Following a course that had been described to him by the mountaineers, he traveled westward through Utah and on to California, finding passes in the mountains throughout the entire course.

In these three exploring expeditions, Fremont and his companions had almost completely circled the Great Basin and had crossed through its center. They had traveled completely through Utah from north to south and from east to west. An idea of the practical value of these explorations may be inferred from the fact that the great railroads follow Fremont's exact route in certain places, and they run in a large measure through the country that he explored.

Thus the explorations of the trappers were culminated in Fremont's official reports, and the people of America and Europe learned of the Great Basin region. Of particular interest to us is the fact that the colonizers of Utah—Brigham Young and his associates—secured published copies of Fremont's report and studied his description of the West carefully before they migrated to Utah.

SUPPLEMENTARY READINGS—CHAPTER 6

1. Young, *Founding of Utah*, pages 74-82, "Early Scientific Explorations of Utah."

PROBLEMS AND ACTIVITIES

1. In what ways did Captain Bonneville fail to do the job assigned to him by the government?
2. What were Bonneville's principal accomplishments?
3. Identify the following: J. R. Walker, Washington Irving, Kit Carson, Preuss, Fort Hall, Captain James Sutter, Thomas H. Benton.
4. Give an oral report on John C. Fremont's explorations of the West.
5. Make a list of Fremont's accomplishments.
6. On the map you drew in connection with the last chapter, place the following: route of Walker, Walker's Pass, route of John C. Fremont, Sutter's Fort, Fort Vancouver, Bear River, and Mojave.

SUPPLEMENTARY STORIES TO UNIT I

JEDEDIAH S. SMITH MEETS A GRIZZLY BEAR

(This story was taken by special permission of the California Historical Society from James Clyman, *American Frontiersman, 1792-1881*, edited by Charles L. Camp, pages 25-26.)

One day Jedediah S. Smith and a company of trappers were passing single file along an old trail through a brushy bottom land. They were on foot, leading their pack horses. Suddenly a large grizzly bear came into the trail in the center of the group of frontiersmen. In his effort to escape, Mr. Grizzly ran parallel to the line of trappers. He was headed toward an open place in the thicket.

Captain Smith, being in advance of the rest of the trappers, ran to the open ground. As he came forth from the thicket, he and the bear met face to face. Grizzly did not hesitate a moment but sprang upon the captain. Taking him by the head, the bear pitched him into the air and let him fall sprawling on the earth. Then he grabbed the trapper by the middle of his body. Fortunately the bear bit into some of Smith's supplies, which were fastened to his back. A butcher knife was bitten and broken. This eased the more terrible bite which Smith would have received. However, several of his ribs were broken before the bear disappeared in the brush.

None of the trappers had any surgical knowledge nor had they had previous experience of this kind. Therefore they had no idea what should be done first. Some said, "Come take hold!" Others replied, "Why not you?" And so the bewilderment continued.

James Clyman, one of the trappers, wrote of Smith's experience with the bear as follows:

"I asked the Captain what was best. He said, 'One or two go for water and if you have a needle and thread get it out and sew up my wounds around my head.' I got a pair of scissors and cut off his hair and then began my first job of dressing wounds. Upon examination I found that the bear had taken nearly all his head in his capacious mouth close to his left eye on one side and close to his right

ear on the other. [He had] laid the skull bare to near the crown of the head, leaving a white streak where his teeth passed. One of his ears was torn from his head out to the outer rim.

"After stitching all the other wounds in the best way I was capable and according to the captain's directions, the ear being the last, I told him I could do nothing for his ear. 'O you must try to stitch it up some way or other,' said he. Then I put in my needle, stitching it through and through and over and over, laying the lacerated parts together as nice as I could with my hands."

Water was found about a mile away. The trappers moved down to the stream and encamped. The captain was placed on a horse and taken to camp where their only tent had been pitched. There he was made as comfortable as circumstances would permit.

Mr. Clyman concluded: "This gave us a lesson on the character of the grizzly bear which we did not forget."

COLTER'S RACE FOR HIS LIFE'

John Colter and a man named Potts were trapping beaver on the Jefferson Fork of the Missouri River. Being aware of the hostility of the Blackfeet Indians, the two white men were in the habit of setting their traps at night and taking them up early in the morning. And during the daytime they remained concealed.

Early one morning they were ascending the stream in a canoe. They suddenly heard a great noise which resembled the trampling of animals. The high perpendicular bank on each side of the river prevented them from ascertaining the cause of the noise.

"I am sure it is Indians, hundreds of them. We had better travel down stream immediately and as fast as we can," Colter urged.

Potts replied, "You're wrong, John. That noise is caused by buffaloes. Besides, I'm afraid that you're a coward."

Thereupon the two men continued their journey up-

¹ Reprinted by permission of the publisher, The Arthur H. Clark Company, from Thwaites, *Early Western Travels Series*, Volume V., pages 44-47.

stream. A few moments later they came around a bend in the river at a point where the banks were low. On both sides of the stream stood Indians—five or six hundred in number. They beckoned for the white men to come ashore.

Retreat being impossible, Colter guided the canoe to the shore. The second it touched the bank, one of the braves siezed the rifle which belonged to Potts. Colter, being a remarkably strong man, immediately took the rifle from the native and returned it to its owner. Then he stepped from the canoe onto the bank.

But Potts suddenly decided to try to escape. He pushed the canoe off into the stream. Scarcely had he left the shore when an arrow sped through the air. The trapper cried, "Colter, I am wounded!"

John Colter tried to convince Potts that it was folly to try to escape and that he should come to the shore. However, the wounded man would not heed the pleadings of his partner. He instantly leveled his rifle at an Indian and shot him dead on the spot. In a few seconds, Pott's body was pierced and riddled by numerous arrows, and he lay dead in his canoe.

The Indians now siezed Colter, stripped him of all of his clothes, and began to consult on the manner in which they should put him to death. A number of the younger bucks were in favor of setting him up as a mark to shoot at. But the chief, siezing Colter by the shoulder, said, "Can you run fast?"

The trapper knew that he now had to run for his life with five or six hundred armed savages as his pursuers. He replied: "I'm a very bad runner." Thereupon the chief commanded the natives to remain where they were while he led Colter three or four hundred yards out on the prairie. Releasing the white man, he said, "Save yourself if you can."

Colter looked toward the band of savages. All the young braves were ready for the signal to be given. A terrifying war whoop sounded in the ears of the poor fellow, and the race for his life was begun. Urged with the hope of preserving his life, Colter ran with a speed at which he himself was surprised.

He headed toward the point where the Jefferson Fork emptied into the Missouri. Six miles of prairie land lay between him and the junction of the two streams. As he ran, his bare feet struck prickly pears and sharp rocks.

Half of the distance was covered before he glanced over his shoulder. But upon doing so, he saw that one savage was no farther than a hundred yards behind him. In his hand he held a spear with which to take Colter's life. The rest of the redskins pursuers had dropped somewhat behind.

Spurred on with the hope of making his escape, Colter exerted himself to the limit of his powers. And it seemed that the Indian moved faster too. By the time he had run two miles farther, blood gushed from the trapper's nostrils and almost covered the forepart of his body. He could distinctly hear the sound of footsteps behind him. At any instant he expected to feel in his back the spear which was being carried by his savage pursuer.

And he turned his head ever so slightly and saw the Indian not twenty yards from him. He must do something different quickly or perish.

Suddenly he stopped stock still, turned around, and spread out his arms. The Indian was so surprised by Colter's sudden action, and perhaps by his bloody appearance, that he also attempted to stop and at the same time to throw his spear. But in his attempt to stop, the native fell. His weapon struck the ground and broke in his hand. Colter immediately seized the pointed part and pinned the savage to the earth, then continued his flight.

When other Indian runners arrived at the point where their swiftest man lay dead, they hesitated and set up a hideous yell until others of their warriors arrived.

In the meantime Colter reached the river, dashed through the cottonwoods on the bank and plunged into the water. Fortunately for him, a short distance downstream lay a little island against which a raft of drift timber had lodged. He dived under the raft and succeeded in getting his head above water amongst the drift wood. Several feet of fallen timber concealed him, yet he could see out.

Scarcely had he concealed himself when the Indians

arrived on the river bank. They were "screeching and yelling," as Colter expressed it, "like so many devils." Throughout the entire day they searched up and down the stream, frequently coming on the raft.

As the minutes passed, Colter felt more and more secure. He began congratulating himself on his escape when a sickening idea entered his mind. He thought, "The savages might set the raft on fire." In horrible suspense he remained until night. Then all was quiet, the Indians having returned to their wigwams.

Quietly Colter dived from under the raft and swam downstream a considerable distance. Then he climbed out of the river and traveled all night in order that as much distance as possible might be placed between him and the savages. Seven days later he arrived at Lisa's Fort on the Bighorn River, naked, sunburned, sore-footed, and almost exhausted through starvation.

CHRONOLOGY TO UNIT I

- 1540 Cárdenas discovered the Grand Canyon
1607 Spaniards settle Santa Fé, New Mexico
1770 Spaniards settle Monterey, California
1776 Father Escalante explores Utah
1799 Manuel Lisa makes St. Louis his home
1804-06 Louis and Clark conduct an expedition to the Pacific Ocean
1807 Lisa establishes Fort Manuel in Montana
1808 Lisa and others found the Missouri Fur Company
1811-12 Astorians trap in Utah
1812 Spaniards put Baird, McKnight and Chambers in prison
1813 Arze-Garcia's expedition travels from New Mexico to Utah Valley
1818-29 British fur companies trap in Utah
1821 Mexico wins her independence from Spain
1822-43 Santa Fé trade begins and flourishes
1822 Rocky Mountain Fur Company is founded by General William Henry Ashley and Major Andrew Henry
1824 Ashley's men discover South Pass
1824 Jim Bridger discovers Great Salt Lake
1825 Ashley brings first wheeled vehicle to Utah
1826 Trappers circumnavigate Great Salt Lake
1826 Jedediah S. Smith and others purchase Rocky Mountain Fur Company
1826-27 Jedediah S. Smith explores the Great Basin
1831 Jedediah S. Smith dies
1832 Antoine Robidoux builds fort in Uintah Basin
1832-36 Captain Bonneville traps and explores in the West
1833 J. R. Walker takes a trip to California
1836 Mountaineers erect Fort Davy Crockett
1843 Jim Bridger builds Fort Bridger
1844 Miles Goodyear builds a fort where Ogden City stands today
1843-45 John C. Fremont makes extensive explorations of Utah and the adjacent western country

UNIT II

THE COMING OF THE MORMONS

CHAPTER 7—THE HOME BUILDERS

CHAPTER 8—A NEW RELIGION ON THE AMERICAN
FRONTIER

CHAPTER 9—NAUVOO ABANDONED

CHAPTER 10—THE MORMON BATTALION

CHAPTER 11—SEEKING A NEW ZION

CHAPTER 12—"THIS IS THE PLACE"

SUPPLEMENTARY STORY TO UNIT II

Chapter 7

THE HOME BUILDERS

WESTWARD MIGRATION

“Go West, young man! Go West!”

These were the words spoken hundreds of times during the last century to young Americans who had recently married and were ready to establish homes. The echo was heard throughout all of Europe. The thousands and thousands of acres of unoccupied land which could be had for little or no cost were a potent force in pulling home-seekers toward the West.

Throughout the time of the settlement of America, all the lands of western Europe had for years been in private ownership. To be able to acquire property in large amounts was enough to turn the eyes of millions of Europeans toward the United States. And that the land was cheap seemed almost beyond belief.

The result was that during the last century America was looked upon as the land of opportunity. Thousands, yes, millions of people emigrated from Europe to find homes on the American frontier.

Added to that continuous stream of Europeans were Americans who had reached maturity and desired to own farms of their own. Often they had to do no more than move forty or fifty miles west and establish a new home on a choice piece of unoccupied land. Thus the American home builders continuously pushed westward, breaking up one piece of land after another.

The new country which was under the process of being settled was known as the American frontier. It was that geographical area bordering on the land of the Indians. In the western migration of the American colonists, the frontier was the outer edge of the wave—the meeting point between savagery and civilization. It was designated as frontier country when its area contained two to six white settlers per square mile. It was com-

prised of the new districts which were being taken from the Indians and settled by the whites. Consequently it was an ever-shifting geographical area.

The first American frontier was the Atlantic border region, called in our history books "the thirteen colonies." After the Revolutionary War, home builders migrated over the Appalachian Mountains into the Ohio, Kentucky, and Tennessee districts. Thus this western frontier became the home of white men. Settlers poured into the Mississippi Valley rapidly between 1820 and 1840. During those twenty years, the whole United States increased about 80 per cent. But the majority of the newcomers settled in the Mississippi Valley, making a total increase in that region of nearly 200 per cent. Historians have called this period of American land settlement the "Mississippi Valley Boom."

But the Great Plains immediately west of the Mississippi and Missouri rivers, excepting Texas, were not regarded at that time as a suitable home for white men. In 1825 that section of our country was set aside by federal law as the "permanent home" for the Indians. Between 1825 and 1841 a serious effort was made to move all the natives to their new home, and some pretense was made to keep the white settlers out. Indian agents were appointed and a row of garrisons established from Canada to Mexico, dividing the Indian and white men's lands. It was during this period that the fur trade was actively carried on in the Oregon and Rocky Mountain regions.

But while the sun of an historic era was setting in the fur industry in the West, a new day was dawning over the crest of the Rockies and later over the Wasatch Range. Silhouetted against the sunrise sky were the ox teams and covered wagons of westbound emigrant trains. In the wagons were men, women, and children—valiant and brave souls. These were the vanguard of an empire, following and continuing to follow the sun. They were the American home builders.

Headed toward the Far West, these emigrants passed directly through the Indian country of the Great Plains and over the Rocky Mountains. In ever increasing numbers, the business-like travelers plowed their way for-

ward through a land infested with treacherous Indians and wild beasts, and broken by vicious streams, rugged, frowning mountains and desert wastes. By day they had no other comforts than their jolty wagons; and at night they found no other sanctuary during their westward journey than that which they constructed for themselves in the form of temporary oval wagon corrals.

The earlier emigrants did not stop in Utah to build. To them it was a desert to be avoided. Their goal was the fertile lands of Oregon and California, bordering on the Pacific Coast.

The first American settlers to arrive in Oregon were Jason and Daniel Lee. They were sent there in 1834 by the Methodist Church to establish a mission among the Indians. They located in the Willamette Valley not far from Fort Vancouver. The mission became the nucleus for an American agricultural settlement.

The following year the Presbyterian Church sent the Rev. Samuel Parker and Dr. Marcus Whitman to the Oregon country. Dr. Whitman returned to the East for his bride. In 1836 he brought her to Oregon, accompanied by the Rev. and Mrs. H. H. Spalding, another recently married couple. The party traveled in crude wagons, which were the first wheeled vehicles to traverse the entire Oregon Trail. After 1836 companies of settlers headed West each year over the Oregon Trail, but none of the groups were of any size until after 1841.

The faithful Oregon missionaries, Hall J. Kelley, a Boston schoolmaster, and others were anxious that hundreds of American home builders migrate to the Pacific Coast region in order that the United States might lay claim to that district through colonization. Since 1827 the Oregon Territory (including Oregon, Washington, Idaho, and British Columbia) had been owned jointly with England. With voice and pen, Kelley poured forth arguments to his countrymen to awake before the English had taken Oregon from America forever. The efforts of these gallant Americans resulted in thousands of homeseekers migrating to the Far West.

In the fall of 1845, Dr. Whitman crossed the continent to make an appeal to the Federal Government for

more colonists. The following June he left Independence, Missouri, with the largest group of emigrants that had up to date gone to Oregon. It was made up of the best type of American families. They had 200 wagons and over 1,000 head of cattle.

It has been estimated that nearly 8,500 Americans had passed over the Oregon Trail to settle the Oregon Territory by the close of 1846, and the next year saw 5,000 more emigrants follow that same trail to the Northwest. Thus the adventurous American home builders were moving the confines of a nation to the shores of the Western Ocean. They called this western migration "Manifest Destiny."

While Oregon was being settled, immigrants began to trickle into California. The first American colonists to migrate there arrived in 1841. By 1846, out of a population of 9,000 whites in that region, it is estimated that 400 were Americans.

The most noted in history of the early American immigrants to California was the Donner Party. In 1846 its members passed Fort Bridger, traveling through Echo and Emigration canyons into the Salt Lake Valley. Directing their course south of the Great Salt Lake, they crossed Nevada. Winter closed in upon them while they were in the tops of the Sierra Nevada. Snow fell fifteen to twenty feet deep. Food ran out. Only forty-five souls, out of a total of eighty-two, reached Sacramento, California, alive. Their tragedy is a frontier epic.

THE OREGON TRAIL¹

The route traveled by these westward-bound homeseekers is known as the Oregon Trail. It began at Independence, Missouri, and stretched to the northwest for 2,020 miles, with its terminus at the mouth of the Columbia River at Astoria.

The trail led northwest from the bend in the Missouri River to the North Platte, and then followed its south bank to the Sweetwater, hence over South Pass, and on

¹ See map on page 86.

through Bear River Valley. Up near Soda Springs, Idaho, immigrants bound for Oregon and California found the parting of the ways. Those who chose to go to Oregon traveled northwest to Fort Hall, and then along the Snake and Columbia rivers to their destination. Those bound for California headed southwest. Traversing Utah north of the Great Salt Lake, they followed the course of the Humboldt River through Nevada. They crossed the mountains usually at Donner's Pass, to come out into the rich Sacramento Valley.

Nothing was more urgently needed on these trails when the westward-bound covered wagons appeared than supply stations. At these depots, Oregon-California-bound homeseekers could repair their broken wagons, replenish their food supplies, and trade their poor and jaded draft animals for fresh horses or cattle.

Jim Bridger, the celebrated trapper, recognized this need and the opportunity to make a fortune. In the summer of 1843, on Black's Fork of the Green River, he established a supply depot known as Fort Bridger. So accurately did he time the founding of his fort that historians consider this event to mark the limit of the two great periods of western annals—the end of the trapping era and the beginning of overland emigrant travel.

Bridger showed wisdom in selecting the site for his fort. He correctly surmised that the Pacific-bound hordes of immigrants would soon be divided, taking two different trails. Although Oregon was receiving most of the colonists at that time, the pleasing valleys of sunny, balmy California would, he believed, become stronger competitors as time passed. In the neighborhood of his fort, therefore, the westbound emigrants would divide. Those going to Oregon would branch to the right and those going to California, via Utah, to the left.

The other important stations along the Oregon Trail were Fort Kearney (Nebraska), Fort Laramie (Wyoming), Forts Hall and Boise (Idaho), and Forts Walla Walla and Vancouver (Washington). In 1846 Congress allowed the War Department to establish military posts at Forts Kearney and Laramie.

MORMONS—THE PIONEER SETTLERS OF UTAH

Suddenly there appeared a new and unexpected horde of home builders going westward past Fort Bridger. Were they bound for California to build a commonwealth? No. They were destined to establish their cities in the desert region of the Great Basin—in the region that other colonists had rejected as worthless! In the words of Dr. Herbert E. Bolton:

“Between Bridger’s Fort and the Pacific slope lay the Basin of Great Salt Lake, hard, dry, barren, forbidding. A settlement there was badly needed, but nobody had the nerve to try it, save Miles Goodyear at Ogden. To cross the Basin was the Waterloo of many an emigrant party. For lack of help in this endless waste, the trails were strewn with the bones of cattle and helpless emigrants bound for Oregon and California. What was more, nobody thought the Basin was a home. As the emigrants saw it, it was a country that God forgot. Oregon and California were the only goals of the travel-worn throng who braved the perils of the Basin. To change this situation would require a miracle, and a hardier, more determined, more desperate people than any who had so far appeared in the Far West.

“Suddenly a new actor stepped out upon the gigantic stage and for a quarter of a century occupied its center. It was Brigham Young, at the head of the Latter-day Saints. . . . For the main seat of the Saints, the forbidding desert of the Basin best fitted Young’s grim purpose. There, Brigham wrote Polk, ‘a good living will require hard labor and consequently [the land] will be coveted by no other people, while it is surrounded by so unpopulous but fertile country.’ In the Basin, of all places, the Mormons would be unmolested, and would have elbow room in which to expand.”

Who were these strange people who would travel more than a thousand miles to settle in the heart of a dry, barren desert when hundreds of thousands of acres of fertile land were yet unoccupied along the Pacific Coast? What was there unusual and distinctive about these Utah



UTAH PIONEER MOTHER AND CHILDREN, BY FAIRBANKS

pioneers which caused them to migrate in such vast groups that cities were built in a season?

The answers to these questions is *Religion*. The dynamic force which caused Mormon frontiersmen to follow this unique course in American history was the acceptance by them of the teachings of an American prophet named Joseph Smith. They believed that through this prophet they had received the true Gospel of Jesus Christ which had been restored to the earth again. They also had held a positive conviction that they had been called by the Lord to build "Zion" and prepare the world for the millennial reign of Jesus the Christ. These were the underlying factors which determined the course of Mormon history. Thus the State of Utah is our best example where the founding of a state grew out of the founding of a new religion.

If we are to understand the thoughts, the feelings, the ideals, and the motives of these sturdy pioneers of Utah—in fact, if we are to understand and appreciate the history of our State, it becomes necessary to present a brief history of the Mormons before they selected the Great Basin for their home.

SUPPLEMENTARY READINGS—CHAPTER 7

1. Young, *Founding of Utah*, pages 66-73, "On the Oregon Trail in the Thirties."
Ibid., pages 83-94, "Interest in the Far West."
2. Bancroft, *History of Utah*, pages 27-35, "Advent of Travelers."

PROBLEMS AND ACTIVITIES

1. What is meant by the American frontier?
2. What portion of the United States did the government give to the Indians in 1825?
3. In which territory did settlers first arrive, Utah, Oregon, or California?
4. Make a list of the main characters who were the leaders in colonizing Oregon.
5. What tragedy happened to the Donner Party?
6. What was the principal reason for the Mormon pioneers' settling in Utah?
7. Draw a map and place on it the Oregon Trail, Mormon Trail, Fort Kearney, Fort Laramie, Fort Bridger, Fort Hall, Fort Boise, Fort Walla Walla, Fort Vancouver, and Donner Pass.
8. Of what special importance to the emigrants was Fort Bridger and its location?
9. Give a statement identifying: James Lee, Daniel Lee, Rev. Samuel Parker, Dr. Whitman, H. H. Spalding, Hall J. Kelley, Miles Goodyear, Brigham Young, and James K. Polk.

Chapter 8

A NEW RELIGION ON THE AMERICAN FRONTIER

THE RISE OF MORMONISM

The early explorers of any region are important to the history of that region, but they are not so important as the colonizers. These are the people who build the homes and develop the resources of the country. Therefore, we now turn our attention to the founders of Utah—the Mormons, the home builders.

Joseph Smith, the founder of Mormonism, was born in a sparsely settled district of Vermont on December 23, 1805. During his boyhood he partook of the spirit of the frontier. The very air he breathed was charged with it. "It was a mighty force which was to transform the boy into a man and sweep him with it to the West a thousand miles, to immortal fame as a great American." Throughout all of Joseph's life, he lived on one frontier or another and played an important role in its history.

When he was but a boy, Joseph's parents moved from place to place in search of a better home and an increase in opportunities. After having had three successive crop failures in Vermont, they decided to move to western New York where wheat was raised in abundance. That district was filled with rich possibilities. Tales of the wonders of this western land had been coming into the eastern colonies since 1779 when General Sullivan and his soldiers crushed the Indian power and brought out stories of the great fertility and scenic beauty of the country.

When the Smiths arrived at Palmyra in 1815, western New York was still a frontier. Five years later they moved to a farm, located in the township of Manchester only five miles south of Palmyra.

At this time there was a general marked revival of religious interest in America. Zealous men took advantage of the opportunities offered by this increased interest

¹ William E. Berrett, *The Restored Church*, 19.

and devoted their efforts to win souls for God. Many strong preachers arose and founded new churches. Thirty new ones were established during the first half of the nineteenth century. It so happened, however, that when the leader died, often the new church died too, and its members scattered.

In the midst of the religious excitement of 1820, Joseph Smith reported that he had seen a vision. He claimed that two heavenly beings—the Eternal Father and his Only Begotten Son—had appeared to him and had informed him that the true church was not upon the earth. If he lived a righteous life, he would be permitted to establish that true church. Joseph was less than fifteen years of age when he made the foregoing announcement.

Three and one-half years later, in September, 1823, the boy-Prophet claimed that the Angel Moroni appeared to him and instructed him relative to a sacred record written on metal plates which was hidden in a hill near the Smith farm. Moroni announced himself to be the last record keeper of a great race of people called Nephites who had once inhabited the American continent. He informed Joseph that the Nephite record contained the history of an ancient American civilization, and also the Gospel of Christ as taught by and to them.

When Joseph grew to manhood, he published the Book of Mormon which he claimed to have translated from the plates given him by Moroni. And on April 6, 1830, he organized a church named the Church of Jesus Christ of Latter-day Saints.

The Mormon Prophet soon collected around himself a group of strong men. With high enthusiasm they preached the message of this new gospel. The Church began with only six members, but two months later it boasted of thirty. A year from that date its membership had reached the mark of 2,000. From then on the growth was even more rapid. In fact, before Joseph's death, thousands were included in its ranks.

THE CHURCH MOVES WEST

Joseph and his associates remained in New York less than a year after the founding of the Church. Then, as

part of the great westward migration, they moved to Ohio, where they established a temporary residence.

But while the smaller portion of the Saints stopped off in Ohio, the major portion were caught by the mighty force of the American frontier and pulled westward a thousand miles to Missouri. There on the extreme outskirts of civilization and bordering the land of the Indians, they endeavored to build "Zion," the new Jerusalem. It was in August of 1831 that Joseph Smith selected the town of Independence, Missouri, as the place to build a Holy City of Zion.

His people purchased much land for themselves and the Church. But the Missourians did not want the Mormons to settle there. They accused the Saints of blasphemy and of stirring up the slaves and Indians. They demanded that the Mormons move from the State. Frontier ruffians decided to drive them out. Fighting resulted, and men were killed on both sides. Mobs collected rapidly. Mormons were tarred and feathered, their homes destroyed and old men and children were murdered. The Saints did not yield easily but defended themselves as best they could.

On October 27, 1838, Governor Boggs of Missouri issued an ultimatum which stated that "the Mormons must be treated as enemies and must be exterminated or driven from the State if necessary for the public good." This gave license to deeds of terrorism.

Three days later at Haun's Mill, a little town about twenty miles below Far West, when the men were at work in their fields and shops, the women in their houses, and the children at play, suddenly 240 ruffians rode into town at full speed. Hundreds of rifle shots broke the stillness. After the massacre was completed, seventeen Mormons, some of them children, lay dead, and many others were severely wounded.

Shortly thereafter Joseph Smith and several other leaders were lodged in jail and confined for six months. There was nothing left for the Saints to do but to move out of Missouri. Brigham Young, who was president of the Twelve Apostles, led the destitute refugees to Quincy,

Illinois, where they were received with considerable sympathy and pity.

NAUVOO—THE CITY BEAUTIFUL

Joseph Smith joined his people at Quincy following his release from the Missouri jail in the latter part of April, 1839. That was the signal for immediate action and a decision on what steps to take for their future security. After some exploration and careful consideration, he decided on a spot for the Mormon's new Zion.

About fifty miles up the Mississippi River from Quincy was located a small town called Commerce. This was to be the new home of the Saints. Joseph optimistically named it Nauvoo, which means "The Beautiful." The site was located in a half circle of a gigantic horse-shoe-shaped curve of the Mississippi.

Taking up residence there on May 10, 1839, the Prophet and his devoted followers busied themselves in draining the swamps and building a city. Through cooperative effort, wise planning, thrift, and hard work, and under the leadership of Joseph, the Mormons transformed the little town of Commerce into not only the most pretentious city of the State, but one of the best of the entire West. Within five years after its establishment, it had a population numbering over 15,000—the largest city at that time in Illinois—a city thrice the size of Chicago.

At Nauvoo Joseph Smith put into effect many ideas which he had long before conceived. He built the city with the streets broad and straight and running at right angles to each other.

On the top of a small hill, overlooking the waters of the Mississippi River and about a mile from its east bank, he directed the building of a million-dollar temple upon whose massive doors was written "Holiness to the Lord." No better building could be found at that date in any of the frontier districts west of the Allegheny Mountains.

Joseph obtained a charter for the City of Nauvoo which is said to have been the most liberal ever granted to any American city. This charter provided complete inde-

pendence educationally, judicially, and militarily. Working under the charter and the Prophet, the people established the University of Nauvoo and the Nauvoo Legion. The soldiers were well equipped and thoroughly trained, and Joseph was their commanding general.

All of these unusual accomplishments were achieved within five years after Nauvoo was no more than an uninhabited swamp and, furthermore, they came into existence in a frontier district on the very edge of the wilderness.

For some time at Nauvoo, life at last seemed to be smiling with favor upon the Mormons. Missionaries in foreign lands told of the city of brotherly love established by the Saints in America. Thousands of converts hurried westward by boat, train, and wagon to partake of that society. It seemed that at last an ideal place to live had been established by man.

But suddenly another storm burst upon the Saints. Their beloved Prophet and his brother lay dead—murdered in cold blood. And shortly thereafter Nauvoo was deserted, the citizenry having fled into the wilderness far beyond the frozen Mississippi. How did this all come about?

THE MARTYRDOM OF JOSEPH AND HYRUM

In the spring of 1844, William Law and some other Mormon apostates became embittered against Joseph and determined to bring about his destruction. Secret meetings were held by the conspirators at which they formulated their villainous plans.

Law and his associates established a weekly newspaper in Nauvoo with the avowed purpose of discrediting the Mormon Prophet and eventually bringing about his death. The paper was called the "Nauvoo Expositor." Its first and only edition, published on June 7, was devoted entirely to a scurrilous attack on Joseph Smith. It so aroused the indignation of Mayor Smith and other leading citizens of Nauvoo that the City Council ordered the newspaper, office, and printing presses destroyed as a public nuisance.

William Law and his associates withdrew to a neighboring city, Carthage, where they gathered around them a group of apostates and Gentile enemies of the Mormons. The destruction of the Nauvoo Expositor supplied them with the opportunity they had been waiting for, a legal excuse to get Joseph Smith into their hands.

Throughout Hancock and other counties, newspapers took up the cry that the Mormon Prophet must be punished for violating the freedom of the press. Therefore, Governor Ford demanded that Joseph and his brother Hyrum appear at Carthage for trial, promising them protection.

At five o'clock in the afternoon on June 27, 1844, Joseph, Hyrum, John Taylor and Willard Richards saw from their window in Carthage jail a band of more than one hundred men with painted faces surround their prison. The mobocrats climbed the stairway leading to the upper story where the prisoners were confined, firing as they came. And after the mob had fired its last shot, the two brothers lay murdered.

This was, of course, a crushing blow to the Saints. How were they to carry on without their leaders? However, the manner of their death entrenched the religion deeper than ever in the hearts of the citizens of Nauvoo. In the words of Bancroft: "Joseph Smith, the martyr, was to become a greater power in the land than Joseph Smith, the prophet, had ever been."²

² Hubert Howe Bancroft, *History of Utah*, XXVI, 192.

SUPPLEMENTARY READINGS—CHAPTER 8

1. Creer, *Utah and the Nation*, pages 1-22, "The Birth and Growth of Mormonism, 1820-1846."
2. Nels Anderson, *Desert Saints*, pages 1-27, "God's Chosen People." *Ibid.*, pages 26-55, "God's People in Bitter Retreat."
3. Milton R. Hunter, *The Mormons and The American Frontier*, pages 1-90. Contains an account of Mormon History from the rise of the Church until the pioneers arrived in Utah.
4. Young, *Founding of Utah*, pages 95-109, "Who the Colonizers Were."
5. Milton R. Hunter, *Brigham Young the Colonizer*, 2nd ed., pages 1-7, "Rise of Mormonism."
6. Bancroft, *History of Utah*, pages 36-143, "The Story of Mormonism."
7. Andrew Love Neff, *History of Utah*, Edited and Annotated by Leland Hargrave Creer, pages 1-32, contains good account of Mormon history to the death of Joseph Smith.

See "PROBLEMS AND ACTIVITIES" at the end of Chapter 10, page 101.

Chapter 9

NAUVOO ABANDONED

A NEW LEADER

Brigham Young, the President of the Twelve Apostles, became the leader of the Saints following Joseph Smith's death. The story of the movement of the Mormons from Nauvoo to Utah and the building of a great commonwealth in the West is inseparably connected with the life and activities of this man. From the time of the death of Joseph in 1844 until Brigham's death in 1877, President Young stood head and shoulders above his people as their greatest character. So completely and so thoroughly did he dominate the economic, social, political and religious life of his Mormon followers that even today the institutions in the towns he established bear the stamp of their founder.

Many people feel that the Utah pioneer-leader was one of the greatest men that America has produced. He is best known for his work as a colonizer.¹ His activities during his thirty years' residence in Utah have convinced historians that Brigham Young as a colonizer has no peer in American history. Herbert E. Bolton states:

"Brigham Young was a devout believer, but more especially he was a lion-hearted man of iron will, an organizer, and the founder of a commonwealth. Few if any other examples in Anglo-American history can be found of a man who so thoroughly dominated a great colonization movement as Brigham Young dominated the founding of Utah."²

An intimate view of this Utahn was given by Richard F. Burton, a non-Mormon from England who spent a few weeks visiting in Salt Lake in 1860. The words of Burton picture the Utah pioneer-leader thus:

"I had expected to see a venerable-looking old man.

¹ Milton R. Hunter, *Brigham Young, the Colonizer*.

² Herbert E. Bolton, *The Mormons in the Opening of the Great West, The Genealogical and Historical Magazine*, XLIV (Salt Lake City, 1926), 64.

Scarcely a grey thread appears in his hair His manner is at once affable and impressive, simple and courteous He shows no signs of dogmatism, bigotry, or fanaticism He impresses a stranger with a certain sense of power; his followers are, of course, wholly fascinated by his superior strength of brain. It is commonly said that there is one chief in Great Salt Lake City, and that is 'Brigham.'

"His temper is even and placid . . . and when occasion requires he can use the weapon of ridicule to direful effect, and 'speak a bit of his mind' in a style which no one forgets. He often reproves his erring followers in purposely violent language, making the terrors of a scolding the punishment in lieu of hanging for a stolen horse or cow.

"His powers of observation are intuitively strong, and his friends declare him to be gifted with an excellent memory and a perfect judgment of character. If he dislikes a stranger at the first interview, he never sees him again He assumes no airs of sanctimoniousness, and had the plain, simple manner of honesty. His followers deem him an angel of light, his foes, a goblin damned; he is, I presume, neither one nor the other He has been called hypocrite, swindler, forger, murderer—no one looks it less

"Finally, there is a total absence of pretension in his manner, and he has been so long used to power that he cares nothing for its display. The arts by which he rules the heterogeneous mass of conflicting elements are indomitable will, profound secrecy, and uncommon astuteness.

"Such is His Excellency President Brigham Young, 'painter and glazier'—his earliest craft—prophet, revelator, translator, and seer; the man who is revered as king or kaiser, pope or pontiff never was; who, like the old man of the Mountain, by holding up his hand could cause the death of anyone within his reach; who, governing as well as reigning, long stood up to fight with the sword of the Lord, and with his few hundred guerillas, against the then mighty power of the United States; who has outwitted all diplomacy opposed to him; and, finally,

who made a treaty of peace with the President of the Great Republic as though he had wielded the combined power of France, Russia, and England.”³

MORMONS AND THEIR ENEMIES CONFLICT

The tragic death of Joseph and Hyrum did not end the bitter strife between the Saints and their enemies. Those who hated Mormonism had believed that if the Prophet were killed the Church would fall to pieces. But they soon learned that Brigham Young was just as formidable an opponent to them and their designs to destroy Mormonism as Joseph Smith had been.

Therefore, they succeeded in securing the repeal of the Nauvoo Charter in January, 1845. And later during the summer and autumn, hostile feelings ran to such heights that Mormons feared to travel in sections settled by Gentiles, and Gentiles feared to travel in sections settled by Mormons. Toward fall, anti-Mormons of Illinois mobbed the Saints in the outlying settlements, burned their homes, and threatened those living at Nauvoo.

Meanwhile mass meetings were held at Carthage and other towns, and resolutions were passed which demanded that the Mormons leave the State of Illinois and move West. It was generally known that before the Prophet's death he had contemplated such a move.

DECISION TO MOVE THE SAINTS TO THE FAR WEST

The Twelve Apostles and other Church leaders considered the matter and decided to seek freedom from all oppression in the Far West. On September 24, 1845, they informed the people of Illinois that they would leave the State the following spring as soon as grass grew in sufficient abundance to nurture their livestock. This decision was reached in order to avoid a repetition of the Missourian scenes.

All the Saints desired was safety, security, and protection from their enemies, and the right to worship

³ Richard Francis Burton, *The City of the Saints, and Across the Rocky Mountains to California*, (Liverpool, 1860).

God according to the beliefs of their own Church. They now knew that it would be useless to try to establish themselves in any of the then populated districts of the United States, as the Mormons had already had trouble with their neighbors in four different states.

Expressive of the feelings of his people, Brigham Young wrote to the Church members throughout the world as follows: "The Saints in this vicinity are bearing their privations in meekness and patience, and making all their exertions tend to their removal westward. Their hearts and all their labors are toward the setting sun, for they desire to be so far removed from those who have been their oppressors, that there shall be an everlasting barrier between them and future persecutions."

The Mormon leaders realized that if they provided their people with safety and security they would have to build a complete new commonwealth hundreds of miles beyond the last American frontier with such tools, farming implements, seeds, clothing, and food as they could carry with them. Knowing that they were departing from civilization to establish themselves in an unknown frontier country, Brigham Young was determined to make the Saints self-supporting in all respects. Thereupon he gave them instructions to gather all kinds of choice seeds, shrubbery, and vines, as well as the best in tools and machinery to take with them to their new home.

The task of supervising the preparations of a whole people for their exodus into a distant desert frontier was a gigantic undertaking which required foresight, ingenuity and inspiration. But Brigham Young, with his exceptional administrative faculties, proved to be equal to the job.

During the winter of 1845-1846, Nauvoo presented an exciting scene. Every available building was converted into a workshop where the sound of anvil and hammer could be heard at almost any hour of the day or night. Wagons were constructed, harnesses made, horses and oxen purchased, clothing prepared, and food supplies packed in preparation for the great westward trek. With

⁴ Brigham Young, *General Epistle . . . to the Saints*, *Latter-day Saints Journal History*, December 28, 1847, Ms.

implicit faith the people put their future entirely into the hands of God and their prophet-leader, Brigham Young.

THE TREK ACROSS IOWA, 1846

And so, early in 1846 over 15,000 Mormons began the long and difficult journey which was to lead eventually to a new birth of freedom in the mighty solitudes of Utah.

The evacuation of Nauvoo began on February 4, much earlier than the Saints had anticipated. Mob violence had become too severe for them to remain longer. If bloodshed was to be averted, they must leave, although the ground was covered with deep snow, the temperature twenty degrees below zero, and the people only partially prepared for the long journey which lay ahead of them.



EXODUS FROM NAUVOO, ILLINOIS, BY J. B. FAIRBANKS

The refugees traveled a little way in Iowa, and established temporary camp on Sugar Creek while they waited for others to join them. In this barren, wintry camp, nine babies were born the first night. Brigham Young and the other members of the Twelve crossed the Mississippi on February 13 and joined the exiles on Sugar Creek. On March 1, camp was broken and the trek across Iowa was begun.

Daily progress was pitifully slow. Heavy spring rains set in, turning little creeks into impassable rushing torrents, and delays were necessitated until swollen rivers became smaller. At night the wagon wheels would become

frozen in ruts, requiring much effort in the morning to loosen them.

Fodder was almost impossible to obtain for the horses and oxen; therefore, the animals were forced to browse among bushes and trees, eating the bark and limbs. The refugees spent days in rain-soaked camps without even a fire to warm them and dry their clothing.

In June the heavy rains ceased. But in their wake came swarms of mosquitoes and other insects, bringing plagues and fever to the harrassed pioneers, for they were passing through the low, marshy bottom-lands along the east bank of the Missouri River. Many of the Saints died and were buried by the wayside.

But in spite of all of these troubles, the Mormon exiles were happy. Each day took them farther and farther from their enemies. And they had as their leader a great man whom they regarded as a prophet of God. Had he not left Nauvoo with a year's supply of food, and when he saw others in need, had he not given most of it away in a short time? Day after day Brigham Young blessed and comforted his people.

This master friend even cared for the animals which were in distress. "No poor horse or ox ever had a tight collar or a bow too small but his eye would see it." And when he did see it he would do something to relieve the suffering animal.

To the surprise of the people of Iowa, these exiled Mormon refugees, oftentimes in the evening after camp was made, cleared away the snow in a sheltered place and held a dance. Perhaps it was to the tune of Captain Pitt's brass band, or perhaps one of the group played a fiddle; whatever the music was, both the old and the young cheered themselves by dancing on a spot lighted by the blazing logs of the camp fires.

MIDWAY STATIONS

Upon arriving at Council Bluffs on the Missouri River in the late summer, Brigham Young and his people decided to build midway stations and remain there until the next spring. The calling of 500 men to participate in

the war with Mexico, and other hampering events, had brought about this decision. Thousands of Mormons either built themselves shelters or pitched their tents and waited until the leaders told them to continue their westward journey.

Some of their exiles settled east of the river at Council Bluffs (Iowa). But the major portion of them established shelters west of the river, naming their camp Winter Quarters or Florence (Omaha, Nebraska). This was Indian territory. How would the Mormons be received by the natives?

In the typical mysterious way of native communication, news of the Mormons having been persecuted and driven from their homes by other white men spread from Indian tribe to tribe. Therefore, when the exiles arrived in the Indian country, they were welcomed by the Omaha and Potawatomie chiefs and their braves.

One old chief in eloquent language told the Saints how his people had been driven from the beautiful country east of the Mississippi River, which country, he said "had abundant game and timber and clear water everywhere. Now you are driven away in the same manner from your lodges and lands and the graves of your people. So we have both suffered. We must help one another and the Great Spirit will help us both."⁵

Farther east in Iowa at Mount Pisgah and Garden Grove, other Mormon supply stations were established. All four of these depots were maintained for several years during the most active period of immigration to Utah. Winter Quarters was the main outfitting post for the thousand mile journey to the Mormon haven in the West.

Each year in the springtime groups of emigrants paused for a few days and assisted the ones in charge at the stations in planting grain. In the fall, other Mormon emigrants helped harvest the crops. Thus through cooperative effort, the Mormons made of the midway stations the supply depots for many westward-bound emigrant parties.

Brigham Young and his people during the first fall and winter (1846-1847). at the midway stations again

⁵ Cited in Bancroft, *History of Utah*, 286.

made extensive preparations for their journey westward. Many of the able-bodied men sought work in the various frontier settlements of Iowa and Illinois. Their earnings were sent to the "Camps of Israel" on the Missouri in the form of food and other necessary articles which would be of use on their westward trek and in their new homes. Grain, bacon, livestock, and other supplies were purchased.

The people at the midway stations were also very busy. A grist-mill was built at Winter Quarters and a supply of flour was ground. Early each morning everyone was up and at work. Among the activities engaged in were knitting, spinning, and making clothing preparatory to their continued journey.

But there were some experiences at the midway stations which were lamentable. Weakened by the hard trip from Nauvoo and the lack of sufficient vegetables in their diet, the people became easy victims of scurvy, malaria, and other diseases. Over 600 deaths occurred in the camps on the Missouri during the winter of 1846-1847. But in spite of all that had happened, the exiled Saints retained an optimistic and hopeful attitude.

Today, with pride, the citizens of Omaha show tourists the beautiful monument at Winter Quarter's cemetery, placed there by the Church in 1936 to commemorate the sacrifice made by the founders of Utah while crossing the plains.

SUPPLEMENTARY READINGS—CHAPTER 9

1. "The Herd Boy of the Plains," pages 122, Supplementary Story to Unit II.
2. Bancroft, *History of Utah*, pages 193-213, "Brigham Young Succeeds Joseph."
Ibid., pages 214-235; "Expulsion from Nauvoo."
Ibid., pages 236-251, "At the Missouri."
3. Neff, *History of Utah*, pages 33-71, Contains good account from the time of the death of Joseph Smith until the Mormons make midway stations on the Missouri River.

See "PROBLEMS AND ACTIVITIES" at the end of Chapter 10, page 101.

Chapter 10

THE MORMON BATTALION

ENLISTING THE BATTALION

“The United States soldiers are coming!”

The cry traveled from camp to camp during the summer of 1846 while the Mormons were crossing Iowa. Alarm and consternation spread among the exiled people, because they feared that the soldiers meant some evil against them.

But when Captain Allen, overtaking them, explained to the Church leaders his mission, they learned that the soldiers were to be friendly. Allen had been sent by James K. Polk, President of the United States, to ask the Mormons to furnish 500 men to assist in the war with Mexico. Brigham Young assured the Captain that the Saints would be happy to comply with the government's request.

The call made by the Federal Government for Mormon volunteers came in response to a solicitation on the part of the Church leaders for government aid in their exodus to the West. However, it did not come in exactly the way that they had expected it.

Two national problems of great importance were vexing the American leaders at the time Polk became President of the United States in 1845. One was the Oregon problem, and the other was whether or not Texas should be permitted to join the Union.

The campaign slogan was “Fifty-four forty or fight.” That meant that the United States wanted the Oregon country as far north as the 54° 40" north latitude. The whole section along the Pacific Coast north of California was owned jointly at that time by the United States and Great Britain. As was pointed out before, enthusiastic Americans hoped to gain complete ownership of that district through rapid colonization.

It was generally understood that the emigrants were in urgent need of a line of forts along the Oregon Trail.

These could be used as supply stations, and also for military posts for protecting travelers against the hostile bands of natives who inhabited all of western America at that time.

Therefore, in January, 1846, when the Mormons were preparing to leave Nauvoo and migrate to the West, Brigham Young instructed Jesse C. Little, "Go immediately to Washington, D. C., visit President Polk, and offer the services of the Mormons in building forts along the Oregon Trail, in transporting military supplies, or in rendering any other service which the government might require."

The Saints planned that they could build the forts as they migrated through that country, and that the pay they received from the government would be of great assistance in transporting them to the Rocky Mountains.

Shortly after Little's arrival in Washington, England and the United States settled the Oregon problem by dividing the territory. The United States received all the land which lay south of the forty-ninth degree parallel, the present states of Washington, Oregon, and Idaho.

But the problem of Texas joining the Union was not settled so agreeably. That large region at one time had belonged to Mexico, who objected to her former child becoming a part of the United States. When she became a state in the Union, a war broke out between Mexico and our nation.

The attention of President Polk was now directed toward this war and diverted from the problem of building forts along the Oregon Trail. At any rate, forts were not needed now as a special inducement to encourage rapid emigration to the Northwest, since the Oregon problem had been amicably settled.

As the Mormons had offered their assistance to the Federal Government, and as the nation was in need of soldiers, President Polk proposed to Jesse C. Little that the army could use some of the Mormons. In this way the government would help defray the expenses of the soldiers and their families to the Far West. Thus it came about that the Mormons were asked to furnish men for the army.

Almost immediately 500 volunteers, the number asked for, was recruited. On July 19, the afternoon before their departure, a "ball" was given in honor of the soldiers. Colonel Thomas L. Kane wrote:

"A more merry dancing rout I have never seen, though the company went without refreshments and their ball room was of the most primitive kind. [Under a bowery where the ground had been trodden firm and hard by frequent use], to the canto of debonair violins, the cheer of horns, the jingle of sleigh bells, and the jovial snoring of the tambourine, they did dance! . . . French fours, Copenhagen jigs, Virginia reels, and the like forgotten figures [were] executed with the spirit of people too happy to be slow, or bashful, or constrained. Light hearted, lithe figures, and light feet, had it their own way from an early hour till after the sun had dipped behind the sharp sky line of the Omaha hills.

"Silence was then called and a well-cultivated mezzo-soprano voice sang—

*By the rivers of Babylon we sat down and wept
We wept when we remembered Zion.*

"There was danger of some expression of feeling when the song was over but an elder with his hard voice asked the blessing of heaven on all who with purity of heart and brotherhood of spirit had mingled in that society and then all dispersed."

ROUTE AND ACCOMPLISHMENTS OF THE BATTALION

The following day the Mormon volunteers left Winter Quarters for Fort Leavenworth, Kansas, where, in company with soldiers from other sections of the Country, they were to begin their westward march.

They left Leavenworth on August 12, 1846, and traveled over the Santa Fé Trail to Santa Fé, New Mexico. From that Mexican city, 143 sick battalion members and 80 Mormon women and children, who had been traveling with the soldiers, were sent northward to Pueblo, Colorado. There they wintered. The following spring they came on to Utah, entering the Salt Lake Valley only five days after Brigham Young's arrival.

¹ Cited in Brigham H. Roberts, *The Mormon Battalion*, 19-20.

The remaining members of the Mormon Battalion continued their journey toward the Pacific Coast. After leaving Santa Fé, they traveled southwestward to Tucson, and later along the Gila River to the Rio Colorado. Crossing the Colorado Desert, they reached the mountains east of San Diego. The last big obstacle was at last surmounted. After untold hardships, they arrived at the San Diego Mission on January 29, 1847, where they found the Stars and Stripes already floating above the city. The following day, St. George Cooke, in an order to the battalion, wrote:

"The Lieutenant-Colonel commanding, congratulates the battalion on their safe arrival on the shores of the Pacific Ocean, and the conclusion of their march of over two thousand miles.

"History may be searched in vain for an equal march of infantry. Half of it has been through a wilderness where nothing but savages and wild beasts are found, or deserts where, for want of water, there is no living creature. There, with almost hopeless labor, we have dug deep wells, which the future traveler will enjoy.

"With crowbar and pick and ax in hand, we have worked our way over mountains, which seemed to defy aught save the wild goat, and hewed a passage through a chasm of living rock more narrow than our wagons to bring these first wagons to the Pacific. We have preserved the strength of our mules by herding them over large tracts, which you have laboriously guarded without loss.

"The garrisons of four presidios of Sonora concentrated within the walls of Tucson gave us no pause. We drove them out, with their artillery, but our intercourse with the citizens was unmarked by a single act of injustice. Thus, marching half naked and half fed, and living upon wild animals, we have discovered and made a road of great value to our country."

BATTALION HOMEWARD BOUND AND DISCOVERY OF GOLD

The majority of the Battalion members began their march for Utah to join their own people in July, 1847, after they had completed a year in the services of their country. However, eighty-one officers and men re-enlisted



MORMON BATTALION MONUMENT, UTAH STATE CAPITOL GROUNDS

for six months, and performed garrison service at San Diego.

When 240 of the returning volunteers arrived at Captain Sutter's Fort on the junction of the American and Sacramento rivers at the present site of Sacramento, California, about half of them found employment at a good wage. The others continued their journey to Salt Lake City, arriving in October. They brought to Utah various kinds of garden and fruit seeds, as well as grain from California.

As already stated, a number of the Mormon Battalion members found employment at Sutter's Fort. In August Captain Sutter sent Mr. Marshall with a party of about a dozen white men, nine of whom were discharged members of the Mormon Battalion, and about as many Indians, up the American Fork River to construct a saw-mill. On January 24, 1848, Mr. Marshall, while walking along the creek bed near the mill, noticed some yellow particles mingled with the excavated earth. Sending an Indian to his cabin for a tin plate, Marshall washed out some of the soil and obtained a small quantity of yellow metal. That evening he told his companions that he had discovered gold.

Henry W. Bigler, one of the Battalion members wrote in his journal that day:

"Monday 24 [January 1848]: This day some kind of metal has been found in the tail race that looks like gold."

Thus it is from the journal of a member of the Mormon Battalion that the exact date of the event which startled the world was determined.

The discovery of gold is the historical event that turned the eyes of the civilized world to California. The next year after its discovery, a great wave of westward emigration passed through Utah toward the gold fields. Nearly 100,000 people settled in California during 1849. In seven years they added nearly \$500,000,000 to the world's store of gold.

Between the time of the discovery of gold in January and the first of June, 1848, the Battalion members at Sutter's Fort did much successful mining of the

precious metal. But when June arrived they heeded the instructions of the Mormon leaders, which were to come to Utah. Therefore, "they unhesitatingly laid down their wealth-winning implements, turned their backs on what all the world was just then making ready with hot haste and mustered strength to grab at and struggle for, and marched through new toils and dangers to meet their exiled friends in the desert."

The Battalion members who had re-enlisted for six months also arrived in Utah in the summer of 1848. However, they traveled over the southern route from Los Angeles to Salt Lake City. Each of these groups brought seeds and plants to Utah.

SUPPLEMENTARY READINGS—CHAPTER 10

1. Brigham H. Roberts, *The Mormon Battalion*, pages 1-96, "History and Achievements."
2. Daniel Tyler, *The Mormon Battalion*, pages 1-376, "History of."
3. Frank A. Golden, *The March of the Battalion*, pages 1-275, "History of."
4. Creer, *Utah and the Nation*, pages 31-55, "The Mormon Battalion."

PROBLEMS AND ACTIVITIES

1. The following names of places and people are found in chapters 8, 9, and 10:
 - a. Give a statement identifying: Joseph Smith, General Sullivan, Angel Moroni, William Law, Governor Ford, Hyrum Smith, John Taylor, Willard Richards, Richard F. Burton, Captain Pitt, Captain Allen, Jesse C. Little, Colonel Thomas L. Kane, St. George Cooke, Henry W. Bigler.
 - b. Define: Book of Mormon, Nauvoo Legion, "Fifty-four forty or fight."
 - c. Locate on a map the following places and tell something of importance that happened at each place: Palmyra, Haun's Mill, Quincy, Nauvoo, Carthage Jail, Sugar Creek, Mt. Pisgah, Garden Grove, Winter Quarters (Florence), Council Bluffs, Omaha, Gila River, Pueblo.
2. Tell the story of the "Rise of Mormonism."
3. Give an account of the Mormons in Missouri.
4. Describe Nauvoo and the activities there.
5. What brought about the death of Joseph Smith?
6. Discuss: "Brigham Young, a New Leader."
7. Why did the Mormons leave Nauvoo?
8. Discuss the problem of the Mormon trek from Illinois to Winter Quarters.
9. List the principal causes for the Federal Government's calling 500 Mormon Battalion men to fight Mexico.
10. Make a list of the advantages and disadvantages that such a call had for the Utah pioneers at that time.
11. Tell the story of the march of the Mormon Battalion.
12. Trace on a map the route the soldiers followed.
13. Make a list of the accomplishments of the Mormon Battalion.

Chapter 11

SEEKING A NEW ZION

FATHER DE SMET AND THE EXILED SAINTS

Let us now go back to the Mormon exiles who were camped on the banks of the Missouri River and scattered across the plains of Iowa. The time is the fall of 1846. While they built temporary homes, they gleaned all the information they could about the Great West. The leaders must select a new Zion to which they could take their 15,000 refugees.

Oregon, California, Sonora, Texas, Vancouver Island, and the Great Basin were all open for consideration as possible locations for the Mormons' new homes. After careful consideration, the last was finally chosen. It offered the Saints the most seclusion and protection from Gentiles. What they really wanted was a haven of rest in a country too uninviting to be coveted by other peoples. Utah proved to be the place.

It seems that Joseph Smith's influence had helped to determine the selection of this location. He had prophesied that the Mormons would continue to suffer persecutions and that they would migrate to the Rocky Mountains. There they would become a great and mighty people.

The Church periodicals were filled with information and comments upon the trans-Mississippi West. Fremont's reports and maps were carefully studied and parts of them read aloud to the "Camps of Israel."

In the fall of 1846, a man of great prophetic vision, Father Pierre Jean De Smet, a Jesuit Priest, visited the exiled people. They listened with attentive eagerness to the Catholic Father's account of his explorations of the Great West and to his impressions of that country. Concerning the incident, Father De Smet wrote to his nephew in March, 1851, as follows:

"In the fall of 1846, as I drew near to the frontier of the State of Missouri, I found the advance guard of the

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BRIGHAM YOUNG AND EMIGRATION COMPANY

Mormons, numbering about ten thousand, camped upon the territory of the Omahas not far from old Council Bluffs. They had just been driven out for a second time from a State of the Union. . . . They asked me a thousand questions about the regions I had explored, and the valley which I have just described to you pleased them greatly from the account I gave them of it.”

Father De Smet and Brigham Young entertained, without doubt, the same dreams about the western wilderness of Utah. Brigham, through his wise leadership and position as head of the Church of Jesus Christ of Latter-day Saints, made these dreams come true. Father De Smet wrote prophetically of the Great Basin as follows:

“In my visits to the Indian tribes I have several times traversed the immense plains of the West. Every time I have found myself amid a painful void. Europe’s thousands of poor, who cry for bread and water without shelter or hope, often occur to my thoughts.

“‘Unhappy poor!’ I often cry, ‘why are ye not here? Your industry and toil would end your sorrows. Here you might rear a smiling home and reap in plenty the fruit of your toil.’

“The sound of the axe and hammer will echo in this wilderness; broad farms with orchards and vineyards, alive with domestic animals and poultry, will cover these desert plains to provide for thick-coming cities, which will rise as if by enchantment with dome and tower, church and college, school and house, hospitals and asylums.”

The story will be told in later chapters how the Mormon missionaries, under the direction of President Brigham Young, gathered thousands of the poor from Europe as well as from other parts of the earth and established them in the midst of the Rocky Mountains. These emigrants from many lands did cover the desert valleys of Utah with cities, churches, colleges, hospitals and asylums.

THE PIONEER COMPANY

Throughout the winter of 1846-1847 the exiled

¹ Cited in Levi Edgar Young, *Founding of Utah*, 86.

² *Ibid.*, 83.

Saints exerted their efforts in making preparations for the westward migration to take place when spring arrived. Days grew warmer and gentle rains replaced the cold winter blizzards. Grass appeared on the open plains which had for months been blanketed with snow. Spring was here; the Mormon exiles must again be on the move in search of their new Zion.

On April 16, 1847, Brigham Young selected a party of 148, including three women, two children, and the hardiest men he could muster, and set out westward from Winter Quarters. Seventy-two prairie schooners, drawn by mules, horses, and oxen, stretched out far over hill and valley toward the land of promise. This was the vanguard company going into the Far West to find the place where the entire people could secure peace in a haven of rest. At last the day of their deliverance had come.

The emigrants consisted of well-tempered frontiersmen who had received their training by previously establishing colonies on several American frontiers.

Brigham divided the pioneer band into groups patterned after the organization used by Moses in ancient Israel. He himself was the Lieutenant General; Stephen Markham, Colonel; and John Pack, Major. There were also fourteen captains. This method of dividing companies into hundreds, fifties and tens, with captains over each, was followed by all the caravans of modern Israelites as they traveled toward their new Zion.

This pioneer company had hardly reached the open prairies when rumors spread that traders and Missourians were stirring up the Indians to plunder the emigrants. Night guards were instituted, and during the daytime all extra men were ordered to travel beside the teams with their guns in readiness for quick action.

When camp was made at night, the wagons were drawn in a circle with the livestock in the center. Everyone was in bed at nine o'clock, and the fires were extinguished. At seven o'clock they were again headed westward. Six days they traveled—but on Sundays they rested and worshipped the Lord.

As they moved forward they traveled for days over

country where the grass had been burned. This made it difficult to find fodder for their horses and cattle.

BUFFALO HUNT

On May 1 they came into the buffalo country. Orson Pratt wrote: "These were the first buffaloes seen on the journey; and as most of the pioneers had never seen these animals before, they excited considerable interest and pleasure." Throughout the next few weeks, vast herds were frequently encountered. Quoting Pratt again:

"Tuesday, May 6.—I think I may safely say that I have seen 10,000 buffaloes during the day. . . . Young buffalo calves frequently come in the way, and we have to carry them to a distance from the camp to prevent them from following us, and being in our way."

These vast herds of cattle of the plains proved to be very beneficial to the migrating pioneers. The hunters of the band killed fresh meat for the travelers. Wilford Woodruff recorded in his journal an interesting account of their first buffalo hunt:

"When the Utah pioneers had reached Grand Island on the Platte, they were greatly in need of fresh meat. One morning in May a herd of buffalo was seen on a little hill not far from the pioneer camp. This was an interesting day to the hunters of the camp.

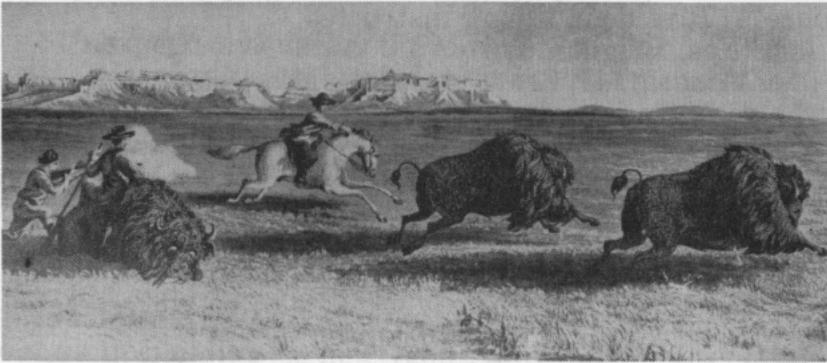
"The pioneers made an early start, and after traveling six miles, camped for breakfast on the prairie in sight of a herd of buffalo feeding on a bluff to the right of us. There were about two hundred. Three only of the hunters started out. They rode as near to them as possible and crawled along the grass, but the buffalo became frightened and ran away.

"We had not traveled more than two miles farther before we discovered another large herd five miles before us. The hunters assembled and held a council. We determined to get some of the buffalo meat if possible. We traveled until we were within a mile of the herd, when a halt was made and fifteen hunters started together. We all went along until we reached a bluff within a few rods of

¹ Orson Pratt, *Journal*, cited in Andrew Jenson, *The Historical Record*, IX, 17-20.

the herd. We all made a charge upon them from the bluffs into the plain, but when we reached the plain, we soon overtook them, and each man singled out his game. We made choice generally of cows, and then rushed to the side of them, and fired upon them with our pistols which we found much better to carry than our rifles, which were very cumbersome in running. I killed a cow and a calf.

"I then saw O. P. Rockwell with three bulls a-bay on the prairie. We ran to his assistance, and surrounded them and commenced firing. They bolted ahead. I put spurs to my horse, and ran in front and was within about



BUFFALO HUNT, BY J. T. HARWOOD

a rod of them, when they pitched at me and gave me a chase for a fight. It hurried me to get out of their way.

"We killed three cows, three bulls, and five calves, making eleven in all.

"In the morning, Solomon Hancock had gone out to hunt buffalo on foot. As he did not return in the evening, we felt greatly concerned about him; but in the morning he returned having killed a three year old cow, which he watched during the night to keep the wolves from eating her. He shot one wolf and the rest ran away.

"This was our first day's buffalo hunt, and we considered the results quite good inasmuch as we were all strangers to a buffalo hunt, very few of us having ever seen one before. We dressed our meat, and the wagons came from the camp to take it."

⁴ Wilford Woodruff, *Journal*, May 1, 1847, Ms.

THE PUEBLO DETACHMENT

When the emigrant company reached Fort Laramie, they found waiting for them there seventeen Saints from Mississippi who had spent the winter at Pueblo, Colorado. They had come to Pueblo with the sick detachments of the Mormon Battalion via Santa Fé. Six of the seventeen Mississippi Saints were women. Thus instead of only three women being in Brigham Young's company when they arrived at the journey's end, as is sometimes thought, there were nine.

"Heber, will you have Amasa M. Lyman see me at once?" President Young instructed.

"Yes, Brigham."

"Amasa, Mr. Crow, one of the Mississippi emigrants who recently joined us, has informed me that there are over 200 more Battalion members and Mississippi Saints who had the intention of meeting us at this point on our westward route. Since they have failed to arrive, I want you and three other men to go on horseback toward Pueblo. When you meet that group of Saints, conduct them along our trail to the Salt Lake Valley, or to whatever region we may select for our new home."

A few moments later Mr. Lyman and three companions started southward toward Pueblo. In a few days they met Captain James Brown and the Pueblo detachment. Together they hurried forward with the hope of overtaking Brigham Young's company, but failed to do so. However they arrived in the new Zion on July 29, five days after Brigham Young's arrival.

WESTWARD JOURNEY

By early summer the pioneer caravan had reached the foothills of the Rocky Mountains. Timber wolves and rattlesnakes were now encountered. Rolling prairies gave way to bluffs. Mountain passes took the place of open trails. The rumble of the wagon wheels and the lowing of cattle resounded from canyon to canyon, as the long caravan forged its way forward, often doubling teams to climb the steep grades.

The pioneer company while traveling westward

occasionally met groups of traders, trappers, and mountaineers from whom they secured information relative to the Great Basin. Near South Pass they met Major Harris who had spent most of twenty years in the country between the Rocky Mountains and the Pacific. Orson Pratt reported the conversation with Harris as follows:

“We obtained much information from him in relation to the great interior basin of the Salt Lake, the country of our destination. His report like that of Captain Fremont’s is rather unfavorable to the formation of a colony in this basin, principally on account of the scarcity of timber.”⁵

Unexpectedly one day the Mormons met a small company of mountaineers headed eastward. One of them, weather-beaten and grizzled, announced,

“I’m Jim Bridger.”

“I’m Brigham Young.”

“Oh, you’re the Mormons I’ve heard about! Where’re you going?” Bridger asked.

“We’re looking for a place where there is plenty of land, timber, and water. Thousands of my people are to join us in building a new Zion. How about the Utah Basin?”

“Nope, it ain’t no good. It’s only a desert, a dead sea, and a lot of salt flats,” Bridger replied. “It certainly lacks timber.”

“Does it contain any streams of water?” the Mormon leader anxiously asked.

“A few small ones; but it also contains horned toads, wolves, grasshoppers, and crickets. The Injuns eat bushels of the crickets,” replied Bridger.

“Can corn be grown around the Great Salt Lake?” Brigham inquired.

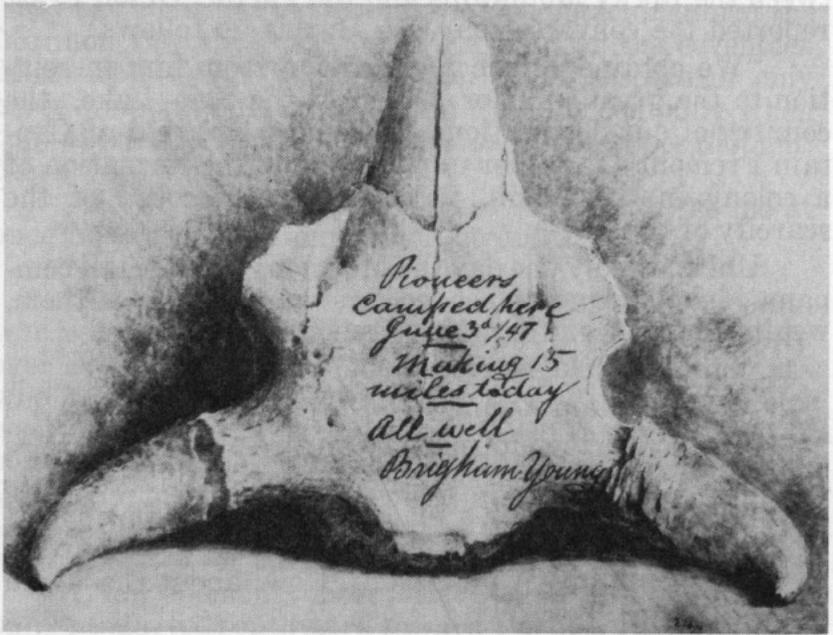
As Jim bit into a plug of tobacco, he replied, “Nope, it can’t be done. I will give \$1,000 for the first corn ripened in the open air there.”

The leader of the exiled Saints replied, “If there is water, we’ll raise not only corn but anything that will grow in this latitude. I’m looking for a desert country

⁵ Orson Pratt, *Journal*, June 27, 1847, Ms.

where the Saints will have to work hard in order to earn a living and where the Gentiles won't settle."

The conversation ceased and the pioneer company continued the journey.



BUFFALO HEAD

SAMUEL BRANNAN'S SUGGESTIONS

At 11:30 on June 30 the pioneer band arrived on the bank of the Green River, Wyoming. While they were building rafts to ferry themselves across the stream, Samuel Brannan arrived in camp. He had come from San Francisco Bay on the Pacific Coast to meet the Mormons and persuade them to settle in California.

Brannan had arrived at "Yerba Buena" (San Francisco) on July 29, 1846, with 238 Mormon colonists. The group had made an eventful voyage from New York City via Cape Horn in the ship *Brooklyn*. He gave Brigham Young and the other leaders a glowing report of the wonderful country around San Francisco Bay and urged that the Saints be brought to the Pacific Coast.

But the Mormon leader, fearing that such a move might result in the absorption of Church members in the mass of humanity that was immigrating to the coast, and probably in the loss of their religious faith, flatly refused Brannan. Brigham knew that if he took his people to California the seclusion for which he had been seeking would be lost, and the Saints would again be open to trouble with the Gentiles. History has proved the astuteness of his judgment.

ORSON PRATT'S VANGUARD COMPANY

A few days before reaching the Great Salt Lake Valley, Brigham Young and some of the members of the group were taken ill with mountain fever. On July 12, the Mormon leader called Orson Pratt to his bedside and said, "Brother Pratt, I want you to take a group of the strongest men and the best equipment and travel ahead of the main company. Make a road and locate the Salt Lake Valley. As soon as I am able to travel, the rest of us will follow you."

Before an hour passed, Pratt's vanguard group, consisting of forty-one men and twenty-five wagons, waved adieu to Brigham Young, Heber C. Kimball, and the others who remained with their leader.

As the sun was nearing the western horizon on July 19, 1847, Orson Pratt and John Brown climbed a mountain peak near East Canyon and looked down upon the expansive valley below. They were the first Mormons to get a sight of the valley of the Great Salt Lake.

Two days later as the heavy wagons were wending their way down a deep canyon, Pratt suddenly pulled on the reins and shouted, "Whoa! Whoa!" Instantly "Whoas!" came from a score of husky throats. A screaming and grinding noise echoed through the canyon as the breaks were set and the caravan stopped moving. Pratt stood up in his wagon and shouted, "Look! A horseman headed in this direction has just come over the ridge to the east."

"An Indian, perhaps," John Brown remarked.

"No, I think not. The manner of riding is that of a white man," Pratt replied.

Another of the pioneers remarked, "It may be a messenger from Brigham Young." And sure enough it was. They had to wait only a few moments until Erastus Snow came galloping up.

"Brother Pratt," he remarked, "when you enter the Salt Lake Valley, President Young wants you to lead the company slightly northward after leaving the canyon. Select a place where we can plow, plant seeds, and build a city." Addressing the whole group, he continued, "You may be happy to learn that Brother Brigham is feeling much better, although he hasn't entirely recovered."

That afternoon Pratt and Snow, with one horse between them, came to the mouth of Emigration Canyon. After experiencing much difficulty in traveling, they finally reached the summit of a little hill from whence they viewed a broad, open valley and the waters of the Great Salt Lake which glistened in the sunbeams.

Imagine the emotions that surged through these men as they gazed upon the land of their new Zion, a place where they hoped to live unmolested from any human foe. They had been driven from their homes, traveled over a thousand miles through seemingly endless prairie and mountain wastes, and now they had arrived at their journey's end. Following is Snow's report of his experience of viewing for the first time the Salt Lake Valley:

"The thicket down the narrows, at the mouth of the canyon, was so dense that one could not penetrate through it. I crawled for some distance on my hands and knees through the thickets, until I was compelled to return, admonished to by the rattle of a snake, which lay coiled up under my nose, having almost put my head on him; but as he gave me the friendly warning, I thanked him and retreated.

"We raised on to a high point south of the narrows, where we got a view of the Great Salt Lake and this valley, and each of us, without saying a word to the other, instinctively, as if by inspiration, raised our hats from our heads, and then, swinging our hats, shouted."

Pratt and Snow entered the valley and went south to Mill Creek to examine what had appeared from the distance to be fields of waving grain. But upon inspection,

they proved to be merely canes growing near the bank of a stream. Recalling their leader's instructions, they retraced their steps to the mouth of Emigration Canyon.

Then Pratt continued the journey alone to the present site of Salt Lake City while Snow went in search of his coat which had fallen from the saddle. After standing on the spot where the temple was later erected, Pratt joined Snow where they had parted earlier in the day. Together they returned to their companions in Emigration Canyon, arriving there late in the evening.



THE PIONEERS ENTERING THE SALT LAKE VALLEY, JULY 24, 1847
BY J. B. FAIRBANKS

Early in the morning of July 22, Orson Pratt, George A. Smith, and seven others entered the valley and encamped on the banks of Canyon Creek. From here they explored the valley to the north and to the west, going as far north as Hot Springs and west across the Jordan River. Pratt observed that the soil was excellent and the country suitable for colonization.

Friday morning, July 23, John Pack and Joseph Matthews were sent as messengers to Brigham Young with word that the vanguard company had arrived in the valley. Then the camp was moved northward to what was subsequently known as the Eighth Ward square in the section now occupied by the Salt Lake City and County Building. The site selected was on the bank of a stream of pure water which they named City Creek.

Orson Pratt, in the absence of Brigham Young, called the men together and offered up prayer and thanksgiving in behalf of the Mormon pioneers. He dedicated

the camp and the land to which they had come to the Lord, and implored His blessings upon the people in their new home.

Plans were made for the immediate planting of seeds. Committees were appointed and work begun. Only two hours after their arrival on the banks of City Creek, plowing was commenced a short distance northeast of camp. Three plows had been brought along for that purpose. Shadrach Roundy, William Carter, and George W. Brown ran the first furrows that were plowed by white men in the valley of the Great Salt Lake.

These pioneers experienced difficulty in their early attempt to plow the parched and flinty ground. After bending or breaking some of their plow points, they dammed off the near-by stream, thereby diverting its waters to the thirsty ground. In this way the Mormons began their experimentation in irrigation.

After soaking the ground, they found the plowing comparatively easy. The three plows continued to be used throughout the remainder of the day, plowing five acres. The following morning potatoes and some other seeds were planted. Then the pioneers turned the water from the creek upon the planted field and gave the ground another good soaking. These were the activities engaged in while they waited for the arrival of their prophet-leader, Brigham Young.

THE ROUTE—THE MORMON TRAIL¹

Before leaving the story of the Mormon pioneers crossing the plains to Utah, we should trace their route on our maps. From Winter Quarters to Fort Laramie, Wyoming, Brigham Young and his associates broke over 400 miles of new road, known as the Mormon Trail.

The route of the exiled Saints was along the north bank of the North Platte River through Nebraska and Wyoming until they reached Fort Laramie. Crossing the river at that point, they joined the Oregon Trail and traveled directly westward until they passed over the continental divide through South Pass. Then they turned slightly southward to Fort Bridger. West of Bridger they

¹ See map on page 36.

left the Oregon Trail and followed the wheel tracks of the Donner Party, who had come over that route the previous year. These tracks led the pioneers through Echo Canyon to Weber and East Canyons, on over Big Mountain and into Mountain Dell. From there they traveled over Little Mountain and down through Emigration Canyon to the Salt Lake Valley.

While traveling westward, the pioneer company set up markers along the trail at various points to guide the companies that followed later. They would write on the face of a cliff, or perhaps on rocks or on the skull of buffalo.

Rather close and paralleling the route followed by Brigham's party through Nebraska, but separated by the Platte River, was the Oregon Trail. The latter, as you know, was a well-defined road by 1847, even having some of the bridges provided. It had been used by travelers to the West for over twenty years.

For several reasons Brigham Young chose to make his own road through Nebraska. He was building a foundation for the thousands of Saints who would follow later. Orson Pratt's Journal said:

"A new road will thus be made, which shall stand as a permanent route for the Saints independent of the old route; and the river will separate the Mormon companies from other emigrants, so that they need not quarrel for wood, grass or water; and fresh grass will soon grow for our companies to follow us this season."

SUPPLEMENTARY READINGS—CHAPTER 11

1. Whitney, *Popular History of Utah*, pages 27-40, "The Pioneers."
2. Neff, *History of Utah*, pages 72-88, "The Mormon Migration to the Great Basin."
3. Young, *Founding of Utah*, pages 110-120, "The First Company of Pioneers."

See "PROBLEMS AND ACTIVITIES" at the end of Chapter 12, page 121.

Chapter 12

“THIS IS THE PLACE”

“THIS IS THE PLACE” ANNOUNCED

About noon on Saturday of July 24, 1847, President Brigham Young with the main portion of the pioneer company emerged upon the narrow plateau near the mouth of Emigration Canyon.

Coming out of the seemingly endless mountain ranges at last, the gallant pioneers beheld a vista which to their tired eyes must have seemed like a mirage in a desert. There beneath them was a vast undulating plain, sloping gently down to the blue, salty waters of a lake, while towering snow-capped mountains hemmed them in on all sides. Brilliant-lined canyons gleamed in the strong sunlight.

Brigham Young was riding in Wilford Woodruff's carriage. The apostle lifted the Mormon leader to a sitting posture. Together they beheld the extensive valley which was to become their new home. Of this event, Apostle Woodruff wrote in his journal:

“We came in full view of the valley of the Great Salt Lake; the land of promise, held in reserve by God, as a resting place for his Saints.

“We gazed in wonder and admiration upon the vast valley before us, with the waters of the Great Salt Lake glistening in the sun, mountains towering to the skies, and streams of pure water running through the beautiful valley. It was the grandest scene that we had ever beheld until this moment. Pleasant thoughts ran through our minds at the prospect that, not many years hence, the house of God would be established in the mountains and exalted above the hills; while the valleys would be converted into orchards, vineyards, and fruitful fields, cities erected to the name of the Lord, and the standard of Zion unfurled for the gathering of Israel.

“President Young expressed his entire satisfaction at the appearance of the valley as a resting place for the

Saints, and felt amply repaid for his journey. While lying upon his bed in my carriage, gazing upon the scene before us, many things of the future concerning the valley were shown to him in a vision."

Then the Mormon leader, Brigham Young, made the statement which has since become famous: "This is the Place! Drive on."



PIONEER MONUMENT,
EMIGRATION CANYON

After viewing the scene before them, the party members moved down into the valley to where Orson Pratt and company had plowed five acres of ground. Brigham Young immediately told Pratt that he had selected the right spot upon which to build their city. On July 28, only four days after his arrival in Utah, the Mormon leader wrote:

"Some of the brethren talked about exploring the country farther for a site for a settlement. I replied that I was willing that the country should be explored until all were satisfied, but every time a party went out and returned, I believed firmly, they would agree this is the spot for us to locate."

Such a forsaken place as this is to be built upon, and to be the place, his

SOME DISSATISFACTION

Although Brigham Young and the leaders were satisfied that they had selected the right place, the first view of the Great Salt Lake Valley did not appear invit-

¹ Wilford Woodruff, *Journal*, July 24, 1847, cited in Andrew Jenson, *The Historical Record*, IX, 77.

² *Latter-day Saint Journal History*, July 28, 1847, Ms.

ing to some of the exiled Saints. Their first impressions of Utah, Lorenzo Young, one of the pioneers, says, "were most disheartening. But for the two or three cottonwood trees, not a green thing was in sight . . . The ground was covered with millions of black crickets which the Indians were harvesting for their winter food."

Many of the pioneers saw only sunflowers and sage—sage, sage and sage. In fact, it stretched out in every direction until it became a grey haze beneath the distant hills. Had the Mormons arrived in Utah while the freshness of spring was in the air, those dissatisfied with their new home might have felt different. As it was however, the hot July sun had scorched the grass and baked the earth. The dry blistering heat smote on their canvas coverings which sheltered the women and children and offered a pitiless challenge to the new comers.

The hot rays of the sun in summer and the cold blasts of wind in winter had ruled in this vast inland basin for many, many centuries. Only the bronze-skinned Indians had made this region their home—and they had done no more than eke out an existence. For some twenty-five years before the arrival of the Mormons, a few valiant trappers had drained the country of its only apparent wealth—its furs. But the Great Basin was unconquered. It presented a challenge to the homebuilders to survive. When the founders of Utah accepted this challenge, many people predicted that the desert would be victor in the struggle.

It is probable that many a tear came to the eyes of the brave women who found only a barren desert at the end of their long journey in search of a new home. Mrs. Harriet Young exclaimed, "Weak and weary as I am I would rather go a thousand miles farther than remain in such a forsaken place as this."

Yet, when their leader said "This is the place," his followers adjusted themselves to their new surroundings and cooperated with him in carrying out his colonizing project and in building a city in the desert. After establishing this first company in the new home, Brigham—with a firm but kindly hand—directed the thousands who followed.

Pioneer conditions in Utah the first few years were extremely hard—almost impossible to surmount. The faith of the people in Brigham Young's choice for their new Zion was tried to the limit. Drought, frost, and crickets united to destroy the crops. And being a thousand miles from any other settlement, they found it necessary to raise abundant crops to avoid starving to death.

When the crops of 1848—first attacked by frost, then by crickets, then by drought, and finally by more frost—proved to be almost a total failure, a few of the Saints were not quite sure that their leader had selected the right place. Some of them said:

"Why the wheat we grew here last year was so short that we had to pull it; the heads were no more than two inches long. Frost falls here every month in the year—enough to cut down all tender vegetation."

Added to the discouragement of having a crop failure during the first harvest season in the Salt Lake Valley was the lure of the newly discovered gold fields in California. President Young heard early in 1849 that some of the discouraged Saints were remarking that he was "too smart a man to try to establish a civilized colony in such a dry, worthless locality, and would be going on to California, Oregon or Vancouver's Island."

"THIS IS THE PLACE" REASSERTED

The Mormon leader decided to kill this small wave of discontent by making a public announcement of the plans for the future. He said:

"We have been kicked out of the frying-pan into the fire, out of the fire into the middle of the floor, and here we are and here we will stay. God has shown me that this is the spot to locate his people, and here is where they will prosper

"As the Saints gather here and get strong enough to possess the land, God will temper the climate and we shall build a city and a temple to the Most High God in this place. We will extend our settlements to the east and west, to the north and to the south, and we will build towns and cities by the hundreds, and thousands of Saints will

* James Brown, *Autobiography*, (Salt Lake City, 1900), 121.

gather in from the nations of the earth. This will become the great highway of nations

“Take courage, brethren Plow your land and sow wheat, plant your potatoes.”

Almost one hundred per cent of the Saints responded to Brigham’s request by remaining in Utah. The hope of the people at that time was to secure the merest necessities of life.

Why did the Mormons stay in Utah when it was so hard to make a living and when so much good land could be secured for almost nothing by migrating to the Pacific Coast? Because the leader had said that God had told him that “This is the place” for them to establish their new Zion. In Brigham Young’s own words:

“I do not want people to understand that I had anything to do with our being moved here; that was the providence of the Almighty; it was the power of God that wrought out salvation for his people. I never could have devised such a plan.”

You see, in Brigham Young’s mind it was very definite that they had settled in the right place. Here, he told the people, they would make the desert blossom as the rose. Erastus Snow, another of the pioneer leaders, also maintained that Brigham Young’s conviction on this subject was held because of a “vision” he had in which he had beheld the Mormons settled in the Salt Lake Valley. Quoting Erastus Snow:

“President Young said . . . that this was the place he had seen long since in vision; it was here he had seen the tent settling down from heaven and resting, and a voice said unto him: ‘Here is the place where my people Israel shall pitch their tents.’ ”

As a result of their faith in their religion, the Mormons followed the advice of their leaders and established their homes in Utah. They exerted every effort and tried every avenue of productive life to perform a miracle in the desert. By following wise leadership, through industry, cooperative effort, brotherly love, and through living

* *Ibid.*, 119-123.

• Brigham Young, *Journal of Discourses*, VI, 41.

• Cited in B. H. Roberts, *A Comprehensive History of the Church*, III, 279.

the principles of their religion, a great Mormon Empire arose in the arid West. As we read the story of their achievements, we are thrilled with their accomplishments and proud that the founders of Utah were so great a people.

SUPPLEMENTARY READINGS—CHAPTER 12

1. Hunter, *Brigham Young the Colonizer*, pages 215-217, "Description of Salt Lake City Given in 1853 by a Gold Seeker."

PROBLEMS AND ACTIVITIES

1. Make a list of the ways in which the Utah Pioneers learned about the Great Basin before they arrived there.
2. Who was Father De Smet and what opinion did he express about the Far West?
3. Discuss "The Pioneer Company."
4. Describe a "Buffalo Hunt."
5. Tell the story of "Orson Pratt's Vanguard Company."
6. Give a statement identifying: Stephen Markham, John Pack, Orson Pratt, Wilford Woodruff, Orin P. Rockwell, Amasa M. Lyman, James Brown, Erastus Snow.
7. Were all of the pioneers satisfied at first with Utah as a place for their home?
8. Describe the meeting of Jim Bridger and Brigham Young.
9. Observe carefully on your maps the route followed by the Utah pioneers from Nauvoo to Salt Lake City—(The Mormon Trail).
10. Of what importance are: July 24, 1847, Emigration Canyon, City Creek?

SUPPLEMENTARY STORY TO UNIT II

THE HERD BOY OF THE PLAINS

By President Joseph F. Smith

One bright morning in company with my companions, namely, Alden Burdick, almost a young man grown, and a very sober, steady boy, Thomas Burdick, about my own age, but a little older, and Isaac Blocksome, a little younger than myself, I started out with my cattle, comprising the cows, the young stock, and several yoke of oxen which were unemployed that day, to go to the herd grounds about one and a half or two miles from the town (Winter Quarters). We had two horses, both belonging to the Burdicks, and a young pet jack belonging to me.

Alden proposed to take it afoot through the hazel and some small woods by a side road, and gather some hazel nuts for the crowd, while we took out the cattle and we could meet at the spring on the herd ground. This arrangement just suited us, for we felt when Alden was away we were free from all restraint; his presence, he being the oldest, restrained us, for he was very sedate and operated as an extinguisher upon our exuberance of youthful feelings. I was riding Alden's bay mare; Thomas, his father's black pony, and Isaac, my jack. On the way we had some sport with "Ike" and the jack which plagued "Ike" so badly that he left us with disgust, turning the jack loose with the bridle on, and went home.

When Thomas and I arrived at the spring we set down our dinner pails, mounted our horses and amused ourselves by running short races, and jumping the horses across ditches, Alden not having arrived as yet. While we were thus amusing ourselves, our cattle were feeding along down the little spring creek towards a rolling point about half a mile distant. The leaders of the herd had stretched out about half way to this point, when all of a sudden a gang of Indians, stripped to the breach-clout, painted and daubed and on horse-back, came charging at full speed from behind this point, toward us.

Thomas Burdick immediately started for home, crying "Indians! Indians!" Before he reached the top of the hill, however, for some cause he abandoned his pony, turning it loose with bridle and rope, or lariat attached. My first impression or impulse was to save the cattle from being driven off, for in a most incredibly short time, I thought of going to the valley; of our dependence upon our cattle, and the horror of being compelled to remain at Winter Quarters.

I suited the action to the thought, and at full speed dashed out to head the cattle and if possible turn them towards home. I reached the van of the herd just as the greater number of Indians did. Two Indians had passed me, in pursuit of Thomas. I wheeled my horse in almost one bound and shouted at the cattle which, mingled with the whoops frightened the cattle and started them on the keen run towards the head of the spring, in the direction of home.

As I wheeled I saw the first Indian I met, whom I shall never forget. He was a tall, thin man, riding a light roan horse, very fleet; he had his hair daubed up with stiff white clay. He leaped from his horse and caught Thomas Burdick's, then he jumped on his horse again and started back in the direction he had come.

While this was going on the whole band surrounded me, trying to head me off, but they did not succeed until I reached the head of the spring, with the whole herd under full stampede ahead of me, taking the lower road to town, the road that Alden had taken in the morning. Here my horse was turned around at the head of the spring and down the stream I went full speed till I reached a point opposite the hill, where other Indians had concentrated and I was met at this point by this number of Indians who had crossed the stream to head me off. This turned my horse, and once more I got the lead in the direction of home.

I could outrun them, but my horse was getting tired or out of wind and the Indians kept doubling on me, coming in ahead of me and checking my speed, till finally, reaching the head of the spring again, I met, or overtook,

a platoon which kept their horses so close together and veering to right and left as I endeavored to dodge them, that I could not force my horse through. I was thus compelled to slacken speed and the Indians behind overtook me; one Indian rode upon the left side and one on the right side of me, and each took me by an arm and leg and lifted me from my horse; they then slackened their speed until my horse ran from under me, then they chucked me down with great violence to the ground. Several horses from behind jumped over me, but did not hurt me. My horse was secured by the Indians and without slackening speed they rode on in the direction from whence they had come.

About this moment a number of men appeared on the hill with pitchforks in hand, whom Thomas had alarmed with the cry of "Indians!" These men were on their way to the hay field, and at this juncture, as the men appeared on the hill, an Indian who had been trying to catch the jack with corn, made a desperate lunge to catch the animal and was kicked over, spilling his corn, which in his great haste to get away before the men could catch him, he left on the ground. The jack coolly turned and ate the corn, to the amusement of the men on the hill as well as my own.

At this point I thought I had better start after Thomas, and as I reached the top of the hill I saw him just going down into the town. The Indians having departed, the men returned with the pitchforks to their wagons and I continued on to the town. When I arrived a large assembly was counseling in the bowery, Thomas having told them of our trouble. My folks were glad to see me, you may be sure. A company was formed and on horses started in pursuit of the Indians, and a second company on foot with Thomas and myself to pilot them, went in pursuit of the cattle. We took the road we had traveled in the morning and went to the spring.

In the meantime Alden had arrived at the spring, found nobody there, dinner pails standing as we had left them, became alarmed, took the herd by the lower road and drove them home. We, who did not know this, hunted most of the day and not finding our cattle we returned home

disheartened, and I was filled with fears that we would not be able to journey to the valley [Utah].

When we returned home we learned that Alden had found the cattle and they were all home, safely cared for, and so this trouble was soon forgotten. Thomas' horse was recovered, but the one I was riding was not found. It cost the Indians too much for them ever to part with it. I was at this time about nine years of age.

CHRONOLOGY TO UNIT II

- 1805 Joseph Smith is born
- 1820-40 Rapid settlement of Mississippi Valley is known as "Mississippi Valley Boom."
- 1825 Great Plains are made an Indian Territory
- 1830 Church of Jesus Christ of Latter-day Saints is founded
- 1834 Daniel and Jason Lee, first American settlers of Oregon, arrive there
- 1838-39 Mormons are driven from Missouri
- 1839 Nauvoo, Illinois, is founded
- 1841 First American settlers migrate to California
- 1843 Fort Bridger is erected
- 1844 Joseph and Hyrum Smith are murdered by a mob at Carthage, Illinois. Quorum of Twelve Apostles, headed by Brigham Young, are accepted as presiding authorities of Mormon Church
- 1846 Mormons leave Nauvoo and begin their migration westward
- 1846 Mormon Battalion is enlisted and travels to California
- 1847 Advance companies of Mormon pioneers arrive in Utah
- 1848 Henry W. Bigler, a member of the Mormon Battalion, is present when gold is discovered at Sutter's Mill near Sacramento, California. Bigler's journal fixes date of discovery of gold as January 24, 1848
- 1849 A hundred thousand immigrants go to California—the "Gold Rush").

UNIT III

THE EXPLORING OF UTAH

CHAPTER 13—EARLY EXPLORATIONS OF UTAH

CHAPTER 14—EXPLORING THE ROUTES TO THE SEA

CHAPTER 15—THE SOUTHERN EXPLORING COMPANY

CHAPTER 16—GOVERNMENT EXPLORERS AGAIN IN
UTAH

CHAPTER 17—EXPLORING THE COLORADO RIVER

CHRONOLOGY

Chapter 13

EARLY EXPLORATIONS IN UTAH

PREVIEW

Utah and the adjacent country, which was comparatively well known to the trappers, traders, and scouts before 1847, was an entirely new country to the Mormon pioneers. Therefore, after arriving in Utah, their most important immediate task was to make a careful and complete exploration of this land in which they were to build their homes. Their leader, Brigham Young, stated that "he intended to have every hole and corner from the Bay of San Francisco known" to his people. He and his associates immediately began to put this plan into operation.

Exploring parties were sent into the mountains to determine the amount of timber, the water supply, grazing possibilities and altitude of the mountain peaks. This process was repeated in every valley of the Great Basin as the pioneers pushed the line of exploration and colonization farther from Salt Lake City. Some of the instruments used in their computations they brought with them; others, they devised.

The accounts of such exploring expeditions are too numerous for all of them to be accounted in this book, but one should bear in mind that a systematic and thorough exploration of each valley, mountain, and canyon took place as the years passed.

EXPLORING SALT LAKE AND TOOELE VALLEYS

Let us now go with these pioneers on some of their early exploring expeditions. It is Monday morning of July 26, 1847. Less than two days have passed since the Mormon leader said "This is the Place!" He and his associates are now ready to begin learning what kind of place it really is. While the majority of the pioneers are busily engaged in providing temporary living quarters at their new camp, ten of the leading brethren are

organized in an exploring party for the purpose of visiting various points in Salt Lake and Tooele valleys.

"President Young, you are still very weak from your recent illness. You had better ride in my carriage."

"Thanks, Brother Woodruff! I think I shall. You own the best carriage in the Rocky Mountain region—since it is the only one."

After traveling about five miles northward from camp, the explorers left their vehicles and climbed to the top of a mountain. When they reached the summit of a high peak, they viewed the expansive valley below them and concluded that the spot they were on was a good place to raise an ensign. Thus they named it "Ensign Peak." Then they descended the mountain and visited the hot sulphur springs north of Salt Lake City.

"How hot do you think the water is in these springs, Brother Snow?" Heber asked.

"Not having an instrument to determine the degree of temperature, it would be folly for me to guess. But I think it would be safe to say that it is about right for scalding hogs. Here are the greatest facilities for a steam doctor I have ever seen. That stone in the center of the stream seems to say, 'This is the seat for the patient.'" Erastus replied.

"Erastus, why don't you pretend that you are the patient?" remarked Woodruff. And Erastus did. But he had little desire to remain long on the patient's seat.

As evening drew near, the pioneer explorers arrived in camp, weary, but satisfied with their day's experiences. Matthews and Brown reported to the Mormon leader that during the day they had crossed the Salt Lake Valley to the west mountains and found them to be fifteen miles distant.

The following morning eight apostles and six other pioneers continued the exploring activities. From their camp they went westward across the valley to the mountain range which divides Salt Lake and Tooele valleys. After eating their lunch, they swam in the Great Salt Lake at a place that they named Black Rock. This was a new and interesting experience to the founders of Utah. Orson Pratt remarked:

“We cannot sink in this water. We roll and float on its surface like a dry log. I think the Salt Lake is one of the wonders of the world.”

Thus these Utah pioneers started an activity that day which later became famous—i. e., bathing in the salty waters of Utah’s inland sea.

The party then journeyed west and then southward into Tooele Valley. They observed that the land in that valley was level and the texture of the soil good. But there was very little water, and water was the most important item to the explorers in their efforts to locate sites for prospective communities.

As night was drawing near, they went but a few miles into Tooele Valley and then retraced their path to Black Rock. The next day they returned to the pioneer camp at Salt Lake.

EXPLORING CACHE VALLEY

Brigham Young and his people had learned from James Bridger that Cache Valley was not so dry and barren as was most of the Great Basin region. That part of the country was thought by some of the mountaineers to be the most desirable section in which to build homes. Therefore, the Mormon leader was anxious to get a definite report on Cache Valley from members of his own group. On August 9, 1847, he sent a small exploring party under the direction of Jesse C. Little to northern Utah.

Little and his companions traveled northward as far as Bear River in company with Samuel Brannan, Captain James Brown and others who were on their way to San Francisco. Leaving the California-bound company somewhere in the vicinity of Garland, Utah, the explorers traveled eastward into Cache Valley. Veering southward, they left the valley in the vicinity of Sardine Canyon. Upon reaching Box Elder Creek, they passed out of the mountain range through Brigham City Canyon. From there they returned to Salt Lake City and reported to Brigham Young that Cache Valley was beautiful. While going to and returning from Cache Valley, they

visited Miles Goodyear's fort, located on the Weber River where Ogden City now stands. Little's report stated:

"At Weber River we found a fort of Mr. Goodyear which consists of some log buildings and corrals stockaded in with pickets. This man had a herd of cattle, horses and goats. He had a small garden of vegetables, also a few stalks of corn, and although it had been neglected, it looks well, which proved to us that with proper cultivation it would do well."

EXPLORING UTAH VALLEY

The mountaineers had told the founders of Utah not only about Cache Valley to the north, but they had also described Timpanogos or Utah Valley, lying south of the Salt Lake Valley, to Brigham and his people. Naturally these frontiersmen were anxious to see that region also.

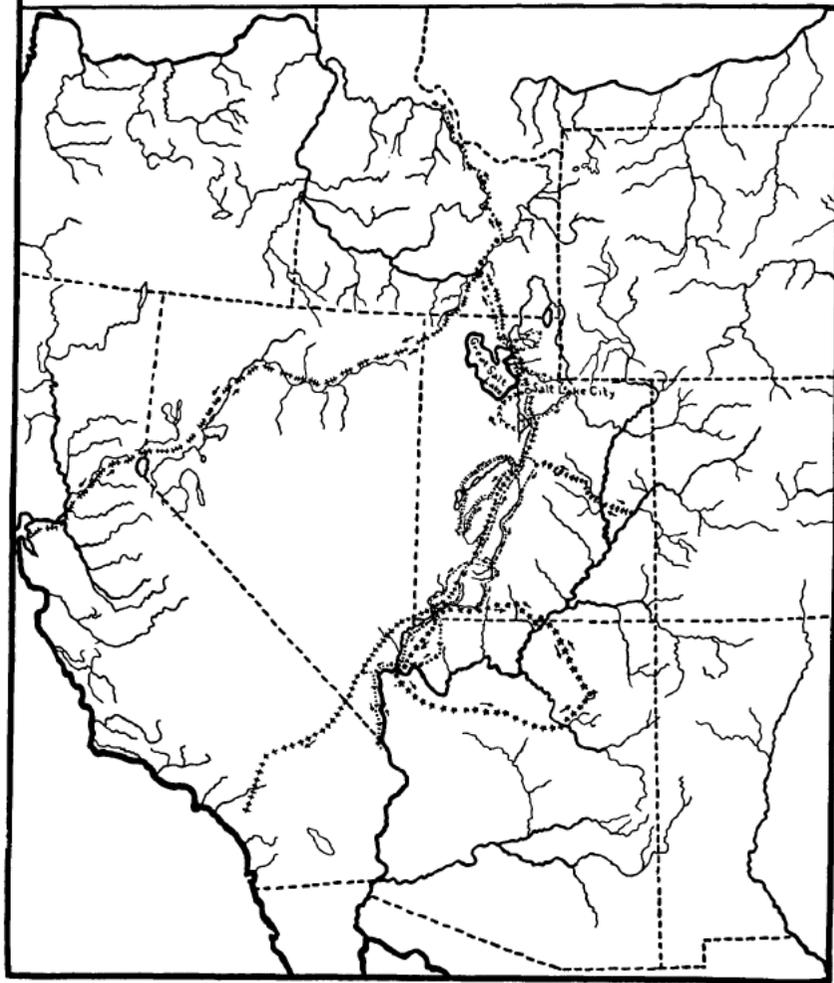
The fall crops had scarcely been planted when one of the pioneer leaders, Parley P. Pratt, made a rather complete and thorough exploring tour through Utah Valley.

It was during the month of December when Pratt, Higbee, and others went on an exploring and fishing trip to Utah Valley. Some members of the party rode horseback while the others brought along a boat, a fishing-net, and camping equipment in a wagon drawn by oxen. After traveling thirty miles southward, the explorers reached the foot of Utah lake. Pratt described it as a "beautiful sheet of fresh water, some thirty-six miles long by fifteen broad." They launched their boat and sailed up and down the lake for two days, exploring and fishing. A few mountain trout and other kinds of fish were caught.

After thoroughly exploring the lake, all the company but Pratt and a Mr. Summers returned to Salt Lake by the same route which had brought them to Utah Valley. But Pratt and Summers, on horseback, struck westward from the lake on an exploring tour, visiting Cedar and Tooele valleys on their return trip to Salt Lake.

MORMON EXPLORATIONS

- | | |
|---------------------------------------|---------------------------------------|
| Jesse C. Little, August, 1847..... | John C. L. Smith, June, 1852----- |
| Parley P. Pratt, December, 1847>>>>>> | William Gardner, September, 1853..... |
| James Brown, fall of 1847... .. | Salmon River Mission, 1855..... |
| Jefferson Hunt, 1847-1848..... | Elk Mountain Mission, 1855..... |
| Parley P. Pratt, 1849-1850----- | Jacob Hamblin, 1858-1862..... |
| Albert Carrington, 1852..... | Anson Call, 1864..... |



EXPLORING FOR COLONY SITES

As the founders of Utah left the Mormon Mecca to establish new homes in various parts of the Great Basin, they were always eager to find other sites suitable for colonization. Perhaps *en route* to their new settlement they would observe desirable sites and report their findings to Governor Young; or perhaps after establishing a town far distant from the parent colony further explorations were made at even greater distances.

Even the governor of Utah did his share during the colonial period in seeking for colony sites. Every year, accompanied by some of the other leading citizens, Brigham Young made a tour of the settlements. Throughout the course of these trips—which extended from the southern to the northern end of the Great Basin—he always carefully observed the country through which he was passing with the view of establishing other communities.

As time passed, organized companies of explorers, scouts, traders, and missionaries to the Indians penetrated the districts unknown to the Utahns. Finally every mountain stream and fertile valley which afforded suitable locations for towns became known. This information was used to the best advantage by the settlers of Utah in their colonizing activities.

² For an account of other exploring expeditions in early Utah history see Hunter, *Brigham Young, the Colonizer*, 2nd edition, pages 30 to 67.

SUPPLEMENTARY READINGS—CHAPTER 13

1. Hunter, *Brigham Young the Colonizer*, pages 30-40, 52-58, contains an account of early explorations in Utah.
2. Young, *Founding of Utah*, pages 167-175, "Exploring Utah." The material is supplementary to Chapters 13 to 16.

PROBLEMS AND ACTIVITIES

1. Make a list of the ways in which the Utah pioneers learned about the geography, topography, and natural resources of the West?
2. Describe the explorations made by the pioneers during the first few days in Utah.
3. Tell the stories of the exploring of Cache Valley and Utah Valley.
4. List one thing of importance discussed in the chapter about each of the following men: Brigham Young, Wilford Woodruff, Erastus Snow, Matthews, Jesse C. Little, Parley P. Pratt.
5. Locate on a map of Utah the following places: Salt Lake Valley, Tooele Valley, Ensign Peak, Great Salt Lake, Cache Valley, Weber River, Utah Valley.

Chapter 14

EXPLORING THE ROUTES TO THE SEA

INTRODUCTION

Brigham Young desired that the people of Utah become thoroughly acquainted with all the region between the Rocky Mountains and the Pacific Ocean. He had been in Utah less than two years when he made known publicly that he intended to build an extensive Mormon empire which would cover the major portion of that vast region. Therefore, most of the events told in this chapter happened in territory once claimed by the people of Utah.

EXPLORING THE NORTHERN ROUTE TO THE SEA

Samuel Brannan was the first Mormon to pass over the northern emigrants' route from San Francisco to Salt Lake City. As previously mentioned, he made a trip from the Pacific Coast to Green River, Wyoming, in the summer of 1847. There he met the Mormon pioneers and tried to persuade them to settle in California. He informed Brigham Young of the general conditions of the country between Utah and the Pacific Ocean.

Two weeks after the Saints settled in Utah, Brannan, disgusted with their decision, left the Mormon camp for California. Captain James Brown went with him to get the pay for the Battalion members who, because of illness, had left the main group at Santa Fé and had come on to Utah by way of Colorado.

Captain Brown returned from California that same fall with additional geographical data. Also, that autumn, many of the Mormon Battalion members who had been mustered out of service at Los Angeles came to Salt Lake City. By them the pioneers in Utah were rather well-informed on the characteristics of the country along the northern emigrants' route to the coast.



AN EXPLORATION PARTY: JUNIUS F. WELLS IN CHARGE, WITH AN ENGLISH LORD, BUFFALO BILL, DEE WOOLLEY, AND OTHER PROMINENT UTAHNS AT KANE SPRINGS, HOUSE ROCK VALLEY

EXPLORING THE SOUTHERN ROUTE, 1847-1848

Having received first hand information on the northern route to the sea, the little pioneer band in the Salt Lake Valley had to wait only a few months before a member of the Battalion group, Captain Jefferson Hunt, and eighteen companions made their way to southern California by the Old Spanish Trail. They were the first of the Utah settlers to explore the southern route to the sea.

This route led from Salt Lake through Utah, Juab, Pahvant, Beaver, Little Salt Lake, and Dixie valleys, and then across the desert to the Pacific Coast. It was the same trail as highway No. 91 follows today.

On November 13, 1847, only four months after the first pioneer band arrived in Utah, Hunt and his companions left Salt Lake City for the purpose of purchasing seed grains and cattle from the Rancho del Chino near Los Angeles, and incidentally, to explore the region between the Mormon Mecca and the Pacific Ocean.

They followed for a portion of the way what is known as the Old Spanish Trail. The trail, however, was so indistinct and so difficult that the travelers made slow progress. Forty-five days passed before they reached

their destination, while their food supply had been planned only for thirty days. Therefore, their provisions were all gone before they reached the vicinity of Las Vegas.

As they traveled through the desert of southern Nevada, their hunger became intense. Hunt declared, "If we don't secure some food before long we'll all starve, and the buzzards will pick the flesh from our bones."

Orin Porter Rockwell suggested, "Let's kill one of our horses and eat it."

"Eat horse meat! That's something our people have never done," replied Elijah K. Fuller.

"I've heard that Fremont and other American explorers ate horse meat and we're in as critical a condition as they. I'm in favor of killing the old mare that my son John is riding," Hunt suggested. So the old mare was killed, and the famished explorers feasted. In fact, three horses were consumed by these Utah pioneers before they arrived at their journey's end.

When the party had reached a point where Barstow station on the Salt Lake route is now located, they were forced to camp because of their weakened condition due to hunger. Two of their strongest men—Shaw and Cornogg—rode ahead to Williams' Rancho del Chino (located thirty-five miles east of the center of Los Angeles) to get provisions. Mexicans immediately brought beef and fresh horses to the destitute explorers, who then continued their journey to the ranch.

Colonel Williams, who had made the acquaintance of Jefferson Hunt before Hunt's release from the Mormon Battalion, was very generous to this exhausted group of Utahns. Plenty of food, including wild cows to be milked, was furnished them. The cows, however, had first to be caught, thrown and strapped down before the men could extract the rich fluid.

After spending five or six weeks in resting, in exploring southern California and in preparing for the return trip, Hunt's party left the Rancho del Chino on February 15, 1848, for Salt Lake with their supply of grains, seeds of various kinds and livestock. Forty bulls, two hundred cows, a few pack animals and mares composed the animals that these trail-builders left California with. Three

months of weary travel through the desert were required before they arrived at Salt Lake. All of the bulls and half of the cows died from thirst *en route*.

However, the trip was not a failure. Flattering reports of the agricultural possibilities of the San Bernardino country were brought back to the church officials, which resulted in establishing a colony three years later in southern California. Several of the streams Hunt camped on and reported to the Mormon leaders became the sites for thriving Utah communities within the next ten years.

A WAGON BROUGHT OVER THE SOUTHERN ROUTE, 1848

Following the trail made distinct by the livestock that Hunt's party brought from California, a company of twenty-five Battalion members who had been mustered out of service at Los Angeles arrived in Salt Lake on June 5, 1848. They brought with them one wagon and 135 mules. The wagon of this battalion company was the first to make the journey over that route.

JEFFERSON HUNT, GOLD SEEKERS, AND MORMON MISSIONARIES

Early in October, 1849, Jefferson Hunt left Salt Lake on a second trip to southern California. Two years earlier he had demonstrated that the southern route to the sea could be used successfully as a trail for pack train parties. This trip gave him opportunity to demonstrate its feasibility for a wagon road.

On this occasion Hunt was hired to guide a company of fortune seekers bound for the gold mines. The company consisted of 500 men from eastern sections of the United States. Having arrived in Utah late in the season, they were determined to travel on to the gold fields of California that fall. They agreed to pay Captain Hunt \$1,000 to guide them and their one hundred heavily loaded wagons to the Pacific Coast.

Twenty-five Mormon missionaries bound for the Society Islands to preach the gospel took advantage of the opportunity to travel to southern California with the

fortune seekers. They were under the direction of Charles C. Rich.

When Hunt and his associates arrived where Minersville, Utah, stands today, twenty additional gold seekers, under the leadership of a man named O. K. Smith, overtook them. Members of this party were traveling on horseback, with pack animals. The total membership of the combined companies now was 545 persons.

Very shortly after Smith joined the main company at Minersville, he told the forty-niners: "I have information on a short route to California, known as 'Walker's Cut-off.' Follow me directly west from this point. We will miss the desert and be saved 500 miles of travel between here and the gold fields of California. Captain Hunt's trail is taking us too far south."

The Captain replied, "It is very unsafe to travel directly west on the supposed 'Cut-off.' Neither Smith nor any other member of the group has ever been to California that way. Furthermore, I know nothing of that route personally. I insist on guiding you to California over a trail that I am familiar with and have been hired by you to follow."

Nevertheless, the dispute became so severe that Captain Hunt consented to go ahead westward to investigate Smith's proposed route while the members of the company rested their animals for a day or so and shod them. He was gone thirty-six hours. When he returned, Hunt was "so near choked from the lack of water that his tongue was swollen till it protruded from his mouth; his eyes were so sunken in his head that he could scarcely be recognized. His horse too, for need of water, was blind, and staggered as he was urged on. Their stay had been on sands, without water."

Crazed by the desire for gold, the fortune seekers were extremely anxious to reach California as soon as possible. Therefore, even after Captain Hunt's pitiable experience and completely disregarding his forcible suggestions, all but seven wagons, eleven men, two women, and three children, decided to follow Smith on the cut-off. Twenty of the Utah missionaries under the leadership of

* John Henry Evans, *Charles C. Rich*, 184.

Charles C. Rich decided to follow Smith on the new route also. Rich claimed that he was apprehensive of the danger but felt impressed to go with his companions in order to help prevent them from perishing.

Extreme hardships and finally disaster overtook most of the group that took the cut-off. For the first few days on their journey they were blessed with rain storms. This prevented them from choking to death but made traveling very difficult. Then they came into a region where there was no water. They nearly perished of thirst. For thirty-six hours men and beasts were without a drop of water to drink. Some of the men actually lost their minds. Their condition was pitiable, almost hopeless when, at the end of that period of excessive thirst, there was a shower. Many in the group felt that the rain had come to save their lives. Even Captain Smith deemed it providential.

A few days later, November 11, the company members realized that they were lost in the mountains, having traveled all day but progressed only three miles in the correct direction. Provisions were running low. At this point the members of Smith's party threatened to use their rifles on the Mormons when their food gave out. The following morning Charles C. Rich announced to the group his decision. He said:

"I am not going to be led around like this. If we go on as we have been going, we shall perish in these mountains. Well, I am not going to die here. I am determined now to have my way. As soon as I can get ready, I shall start for the Trail, and any one who wants to go with me may do so, and any one who does not want to go with me may go his own way!"

All of the Utahns in the party welcomed his decision and determined to follow him. However, Captain Smith and all of the gold seekers but two refused to follow Rich. Smith stated that he would continue if he perished in the attempt. "And if," said he, "you do not hear from me, you may know that I died with my face westward, and not before I had eaten some mule meat." Thus the two companies parted.

¹ *Ibid.*, 190.

Rich and his party overtook Captain Hunt and his small group at the junction of the Muddy River and the Trail. After shoeing their animals, they traveled on to California with Hunt along the southern route. Not one of the Utahns lost his life, nor did any of the gold seekers who had remained with Hunt. The company arrived at Williams' rancho on December 22, 1849, having lost but one oxen.

But the forty-niners who continued to follow Smith met a disastrous fate. Two or three days after the two companies parted, Smith's party ran out of water. They killed one of the animals and drank its blood. Presently a division arose among his followers. Nine of the men decided to retrace their steps to where they had separated from the group of Mormon missionaries and then to follow their trail. Seven of the nine died in the attempt.

But Captain Smith and his group continued westward and were never heard of again. A horrible fate overtook them. Out of the 520 gold seekers in the party when they left Utah, only fifteen survived. After their food supplies became exhausted, the forty-niners lived on the flesh of their animals, which was almost devoid of water content. In diminishing numbers, they traveled until they reached the section of country since known as Death Valley. There the remainder of the group perished from hunger and thirst. From the horrible experience of this company of emigrants, that valley derived its name.

At the time of this drastic frontier experience, Death Valley and the country westward to the Pacific Coast, including Los Angeles, were included within the boundaries of the State of Deseret, therefore, this region was claimed by the Utahns.

ADDISON PRATT'S JOURNAL

Addison Pratt, a member of Hunt's party, kept a journal on this trip to California. In it he described carefully his observations of the mountain streams, the fertility of the land, and the general resources available which could be used for building settlements. His journal

was of great value to the Utah leaders in helping them decide where to send colonists.

Thus the trail breakers had opened up a trail, developed it into a road, and now chartered and mapped it in detail for the use of the people of Utah and for any other travelers who found occasion to go over the southern route to California. The work of these Utah explorers was effective.

TO THE TEACHERS

SUPPLEMENTARY SUGGESTIONS

ROUTES FROM UTAH TO THE SEA

In Utah pioneer days there were at least five main routes leading from Salt Lake City to the sea. One led northward to Fort Hall, Idaho, and from there along the Oregon Trail to the Pacific Coast. This road was not used as much by Utahns as were the other routes to the sea.

A second route to the Pacific led via the Humboldt River and on over the Sierras to Sacramento and San Francisco. There was much travel in that direction during the summer months. An alternate route across Nevada lay a little south of the Humboldt road. This trail, as has been pointed out, was explored by Captain J. H. Simpson. And the fourth route to the Pacific Coast, which has been discussed in the preceding chapters, is called the "Southern Route" to the sea, today known as Highway No. 91.

There was one main route that led from Utah to the East. It was the Mormon and Oregon trails to the Missouri River at Winter Quarters, Nebraska. From that point the sea was reached either by going down the Missouri and Mississippi rivers to New Orleans, or by going overland to New York City. Over this route came most of the immigrants and merchandise to Salt Lake City.

ASSIGNMENT

In the author's book *Brigham Young the Colonizer* there is a chapter entitled "The Mormon Corridor." It

discusses rather thoroughly the efforts made by the Utah pioneers to develop the southern route to the sea over which goods and merchandise could be shipped more cheaply to Utah. It also gives the picture of Brigham Young's vision and plans as an empire builder.

It is suggested that in connection with chapters 14, 15, 16, and 17 the students make a much more detailed study from "The Mormon Corridor" chapter. By so doing the picture of the whole project should become more clear and Utah history should be much better understood. Such a study should help to give a background for the chapters in units IV and VI.

PROBLEMS AND ACTIVITIES

1. Draw a map and place on it both the Northern and Southern routes to the Pacific Ocean. (See page 133)
2. Which of their own people brought the Utah colonizers information regarding the Northern route to the Sea?
3. Tell the story of exploring the Southern route in 1847-1848.
4. Who brought the first wagon from Los Angeles to Salt Lake City?
5. Give an account of the hardships and disaster that befell the company of "gold seekers" headed for California in 1849.
6. What would you have done if you had been a member of O. K. Smith's company?
7. Tell something of importance discussed in this chapter regarding each of the following men: Samuel Brannan, Jefferson Hunt, Orin Porter Rockwell, Colonel Williams, Shaw, O. K. Smith, Charles C. Rich, Addison Pratt.
8. Study a map with your teacher and learn where the following places are located: Utah, Juab, Pahvant, Beaver, Little Salt Lake, and Dixie valleys, Green River, Wyoming, Las Vegas, Rancho del Chino, San Bernardino, Muddy River, Death Valley.
9. What historical event gave Death Valley its name?

Chapter 15

THE SOUTHERN EXPLORING COMPANY

SOUTHERN EXPLORING COMPANY

The largest and the most important exploring expedition engaged in by the founders of Utah was the one led by Parley P. Pratt in the winter of 1849-1850. The company was composed of fifty men, and it received the name of "The Southern Exploring Company." The supplies were loaded in twelve large wagons, drawn by twenty-four yoke of cattle. Thirty-eight horses and mules were ridden by members of the party. An odometer to measure distances, a brass field piece, and small arms were taken along.

The purpose of this exploring expedition was to observe the natural resources of the country and to choose sites where other settlements could be established.

A little more than two years had now passed since the first Mormon pioneer company arrived in Utah. Colonies had spread to various points in the Salt Lake Valley. Ogden had been established on the Weber River thirty-eight miles to the north. Fort Utah (Provo), forty-four miles south of the parent colony, was now six months old. And Isaac Morley with a group of 224 colonists was arriving at that very time in Sanpete Valley, 135 miles south of Salt Lake, for the purpose of founding a settlement. Brigham Young's dream of an empire was beginning to be a reality. But in order to more systematically colonize the Great Basin, as more scientific and thorough exploration than had heretofore been made was necessary.

Therefore, on November 23, 1849, Governor Young directed the organizing of the Southern Exploring Company. Two days later the explorers headed southward. Their assignment was to explore Sanpete, Sevier, and Panguitch valleys, and the country lying farther to the south.

FROM SALT LAKE TO THE UPPER SEVIER RIVER REGION

On November 25 the fifty explorers passed the summit from which they had obtained a fine view of Salt Lake and Utah valleys, and their beautiful lakes. They paused at Fort Utah only long enough to exchange greetings with John S. Higbee and the thirty pioneer families residing there.

Arriving at Salt Creek, where Nephi now stands, they left the main road and journey eastward up Salt Creek Canyon and over a range of the Wasatch Mountains into Sanpete Valley. They arrived there on December 4, only twelve days after Father Isaac Morley and his home builders had located their camp at the base of the hill upon which Manti temple was later erected.

The following day they left the Sanpete settlement and traveled toward the Sevier Valley. From Manti until they reached the future site of Parowan in the Little Salt Lake Valley, the explorer had to make a new trail most of the way.

They reached the Sevier River on December 6 and followed its course upstream. Five Utes came into camp and reported that Chief Walker was up the river hunting. The following day Pratt read a letter from Governor Young to the Indian chief, and Dimick B. Huntington interpreted it. The letter told of the sack of flour that the "big Mormon chief" had sent to the Ute chief.

At first Walker refused to make an answer to Parley Pratt until he had seen his brother Arapeen. But when the white men gave Walker's Sanpitch Indians some presents and medical advice and prayed for those who were ill, the chief was highly pleased. Thereupon, the sack of flour was divided between himself and his brother. Walker advised the explorers not to pass over the mountains southeast, as there was no good country over there. He also remarked that he would have gone with the whites had his people not been sick. However, he sent his brother Ammornah to act as guide in his stead.

The exploring company continued up the Sevier River. By December 10 the weather had become extremely cold, the river having frozen hard and the thermometer

ranging around twenty degrees below zero. The following day their Indian guide deserted them. They continued their journey, however, noting each place suitable for a colony.

Finally, upon reaching a point 232 miles from Salt Lake City, the explorers found that the Sevier Valley ended in an impassable canyon, with "an abrupt chain of mountains sweeping before and on each hand, and the river rushing like a torrent between perpendicular rocks." Thus they were forced to turn back and camp while scouts were sent out to find a pass.

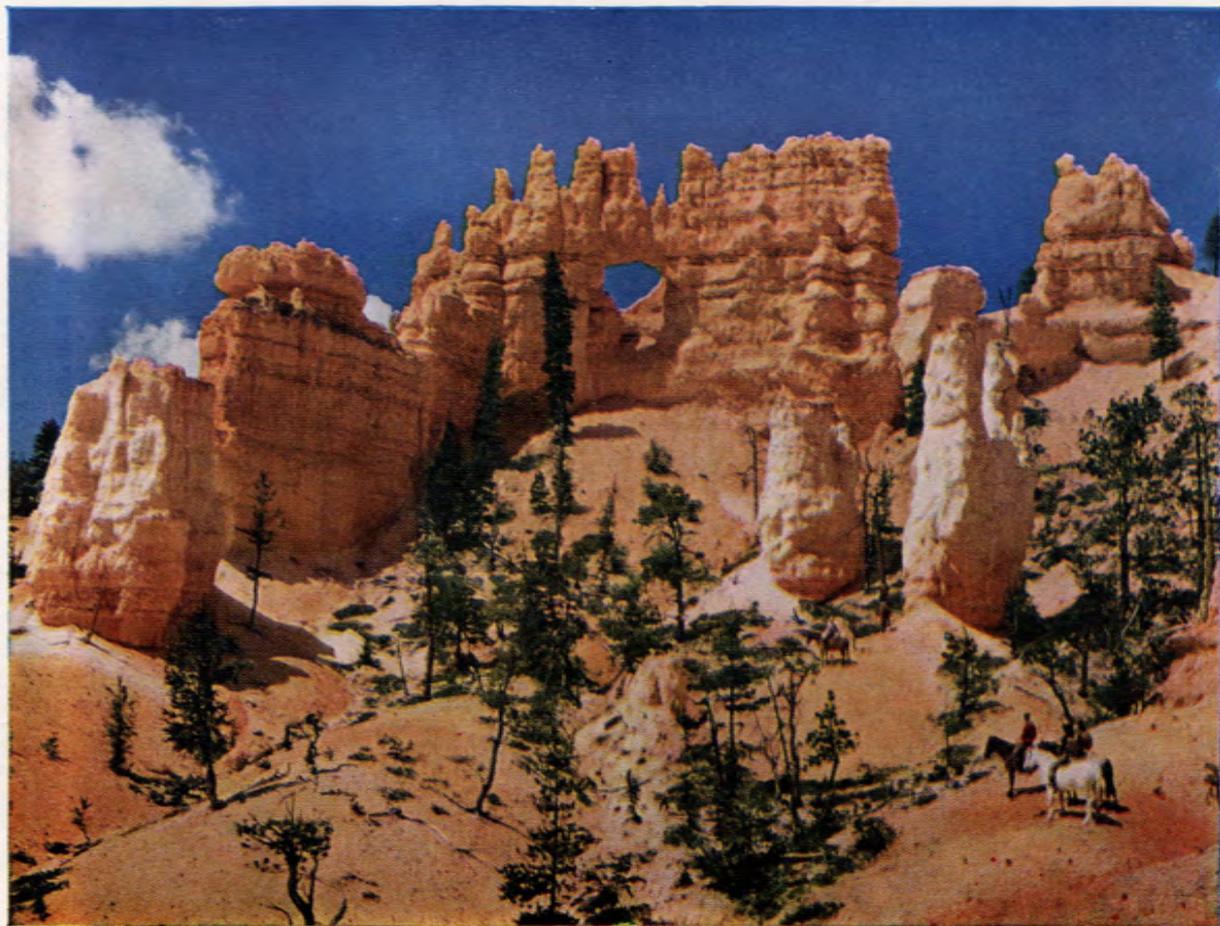
DIFFICULT TRIP OVER THE MOUNTAINS

William W. Phelps and others reported that the road ahead was impassable. Pratt and Driggs rode about eight miles in search of a pass to the left about which Walker had informed them. But they found the country too rough, "marred by huge piles of stones washed down from the mountains, and filled with gulleys, or the dry beds of torrents from the mountains." The snow lay two feet deep, and the hills were too abrupt for a passage with wagons.

Captain Brown and other scouts from the exploring company spent most of the following day (December 16) searching for a pass to the right, which, if found, would lead them over the Wasatch Mountains and on into the Little Salt Lake Valley. Toward evening they returned to camp and reported: "We have located a route which is difficult but not impassable. It winds over a succession of canyons with steep ascents and descents, nearly perpendicular in places, with rocks and cobblestones all the way."

The almost impossible task of taking their wagons over that mountain range in the dead of winter is one of the noble feats in Utah pioneer history. These explorers were brave frontiersmen—possessing ingenuity, fortitude, and determination in sufficient quantity that even mountains and zero weather could not check their progress nor detour them from their purpose.

Heading westward from the Sevier River, they ascended a rocky canyon for two and one-half miles. Suddenly they came to a perpendicular descent. The hind wheels of the wagons were rough locked, ropes were



attached to the wagons, and the men held back on the ropes while the vehicles made the descent, each in turn. And then another ascent was reached, requiring the explorers to double teams on their wagons. Again they descended another hill by the assistance of ropes. This process was repeated time and time again while they were crossing the mountain range.

Snow lay two feet deep on the level and to a much greater depth in the drifts. This had to be shoveled away to make a clearing for the wagons to travel through. As if trying to travel over a snow-covered road—almost perpendicular in places and containing hundreds of slippery rocks on the sloping hillsides—were not enough to test the strength and endurance of these pioneers, nature added to their inconvenience by having a fierce wind blow so strongly from the south on the ridges as to nearly tear off the wagon covers.

Finally the last mountain ridge was encountered. Toward evening on December 20, Pratt and Brown, who had ridden several miles ahead to explore the road, came and reported that a pass had been discovered. The following evening the explorers camped on the northern end of Little Salt Lake Valley, with joy in their hearts for having been able to succeed in passing over the mountain range.

TEMPORARY CAMP AT RED CREEK

Continuing their journey southward until they reached Red Creek on December 23, the explorers decided to make camp. The cattle had become so reduced by pulling the wagons over the rough country and through lack of sufficient feed that it was considered absolutely necessary for them to rest. Accordingly the decision was reached for a portion of the explorers to continue the expedition to the Rio Virgin by pack animals, while the rest of the company remained encamped with the cattle and wagons. David Fullmer was appointed head over the camp which remained, with Isaac C. Haight captain and clerk. The reading on their odometer indicated that they had traveled 278 miles from Salt Lake before making camp at Red Creek.

EXPLORING UTAH DIXIE ON HORSEBACK

Under the personal direction of Parley P. Pratt, twenty men on horseback with pack animals left the camp on Red Creek on December 26. Not many miles to the south they passed Big Creek (Center Creek, the present site of Parowan). They were highly pleased with the natural resources of this particular part of the valley.

Two or three miles beyond that point, they came to the south outlet of Little Salt Lake Valley and entered into a more extensive one, running to the southwest. That night they camped on Muddy Creek (present site of Cedar City) and from that camp ground they explored the valley during the next two days. They expressed themselves as being very well pleased with the possibilities of this spot as a suitable place for a settlement, believing it to be better than any place they had seen since leaving Salt Lake City. In addition to the inexhaustible supply of cedar trees, the acres and acres of good soil and adequate streams for irrigation purposes, they discovered a mountain of rich iron ore. This mountain is supplying Utah's iron factories today with tons of ore.

Continuing their journey southward, the explorers crossed a summit and then descended into a country where the climate was distinctly changed. They had crossed the rim of the Great Basin. Within a distance of less than fifty miles, from the rim of the Basin to the junction of the Santa Clara and Rio Virgin (St. George), the elevation dropped over 3,000 feet. There was no snow, for the climate was warm and springlike. They were in what was later named "Utah's Dixie."

The country exhibited an extremely barren appearance, but where there was vegetation, the grass was green and six inches high. "Prickly pears, mastqual, cactus, and tamimump, a wood used by the Indians as a substitute for tobacco," intermingled with greasewood and sage, were typical of the vegetation. The scouts were not very highly pleased with the appearance of this Dixie country.

The company traveled down the Virgin River to where it joins the Santa Clara near the present city of Saint George, arriving there on the first day of 1850. Two

days earlier three Indians had joined them and were at this time serving as guides. On the Virgin the explorers passed a small Indian farm where some stalks of corn, squashes, and grape-vines were growing, but the Indians had deserted the place. When they reached the Indian village on the Santa Clara, they found good irrigated crops of corn, pumpkins and squash. The village was composed almost entirely of men, the women and children having been sold to the Spaniards.

Upon learning from the natives the unpromising character of the country beyond, the explorers decided to travel northward up the Santa Clara and return to the camp in the Little Salt Lake Valley. They ascended the rim of the Basin and a few days later arrived at Fullmer's camp which had moved from Red Creek to Center Creek (Parowan).

A celebration next day welcomed the pack train. At the dinner, Pratt offered the following toast: "May this, the 8th of January be kept as the anniversary of the founding of a city of the Little Salt Lake Valley which will hereafter be built."

RETURN VIA PAHVANT VALLEY—WINTER CAMP AT CHALK CREEK

However, the following day the entire company began the difficult journey toward home, this time traveling along the "southern route" through the valleys parallel to those by which they had come.

By the time they had reached Chalk Creek (the present site of Fillmore), snow was two feet deep on the level. It was impossible to continue farther with the wagons; the company was forced to go into winter camp on Chalk Creek. However, the decision was reached for the married men to take the strongest horses and mules and to attempt to reach Provo.

Pratt with a company of about twenty men and animals left the main camp on Chalk Creek and started northward. Much of the time they pushed forward through snow three to four feet deep on the level. It was necessary for men to go ahead on foot and break the trail,

while the entire company followed in one track. On the morning of January 26, while encamped four miles south of the Sevier, Parley P. Pratt wrote in his journal:

“In the morning we found ourselves so completely buried in snow that no one could distinguish the place where we lay. Someone rising, began shoveling the others out. This being found too tedious a business, I raised my voice like a trumpet, and commanded them to arise; when all at once there was a shaking among the snow piles, the graves were opened, and all came forth! We called this Resurrection Camp.”

Continuing Pratt's report, we read: “January 27. Our provisions being nearly exhausted, Chauncy West and myself volunteered to take some of the strongest animals and try to penetrate to Provo, which was still some fifty miles distant, in order to send back provisions to the remainder, who were to follow slowly.

“We started at daylight, breaking the way on foot, leading the mules in our track, and sometimes riding them. Traveled all day, averaging about knee-deep in snow. Camped at eleven at night on Summit Creek, extremely hungry and feet badly frozen. We built a small fire, it being the coldest night we had ever experienced, and after trying in vain to thaw out our frozen shoes, stockings and the bottoms of our pants, we rolled ourselves in our blankets and lay trembling with cold a few hours.

“January 28. Arose long before day; bit a few mouthfuls off the last frozen biscuit remaining. Saddled up our animals, and after another laborious day, living on a piece of biscuit not so large as our fist, we entered Provo at dark; raised a posse of men and animals, with provisions, and set back the same night.”

The posse sent out with Pratt found one of the exploring party, a man named Taylor, who had wandered off ahead of the rest, about eight miles south of Provo. He was lying in the snow in a helpless condition with his horse standing by him. He lived, but lost the use of his limbs. The remainder of the company left behind were

¹ Parley P. Pratt, *Report of the Southern Exploring Company, Latter-day-Saint Journal History*, November, 1849, to March, 1850, Ms.

found in the southern end of Utah Valley about twenty miles south of Provo. They were entirely without food.

The exploring party arrived at Fort Utah on January 31, and at Salt Lake City, February 2, 1850, without the loss of any life. They had traveled 700 miles and all of the trip had been during severe winter weather. The members of the company who were left at Chalk Creek with the wagons and oxen wintered themselves and cattle very well. They arrived at Salt Lake safely the following March.

RESULTS OF SOUTHERN EXPLORING COMPANY

The reports of the Southern Exploring Company under the direction of Parley P. Pratt were of the most vital significance in helping to determine where colonies should be established. Only six months had passed after the return of Pratt's company before Brigham Young and his assistants had made definite arrangements to establish a colony in Little Salt Lake Valley on Center Creek (Parowan). A year later the place where Pratt's wagon group wintered on Chalk Creek in Pahvant Valley was selected as the site upon which to build Fillmore, the first capital city of the Territory of Utah. Settlers were building their homes on several of the best sites within the next two or three years. And before ten years had passed Governor Young had sent out colonists to practically every site recommended by the report of the expedition.

SUPPLEMENTARY READINGS—CHAPTER 15

1. Hunter, *Brigham Young the Colonizer*, pages 41-51, "The Southern Exploring Company."

PROBLEMS AND ACTIVITIES

1. Draw a map of Utah and place on it the route of the Southern Exploring Company, Fort Utah, Salt Creek, Manti, Sevier River, Big Creek, Muddy Creek, Santa Clara, St. George, Chalk Creek, Fillmore, and the following valleys: Utah, Sanpete, Sevier, Panguitch, Little Salt Lake, Cedar, Dixie, Beaver, Pahvant. Save your map for use with the next two chapters.
2. Give a statement identifying: Parley P. Pratt, Isaac Morley, John S. Higbee, Chief Walker, Dimick B. Huntington, Sanpitch Indians, William W. Phelps, David Fullmer, Isaac C. Haight, Chauncy West.

Chapter 16

GOVERNMENT EXPLORERS AGAIN IN UTAH

CAPTAIN HOWARD STANSBURY

Congress and the President of the United States were also interested in learning about the kind of country that the Mormons had selected for their new home. Therefore, they sent Captain Howard Stansbury and company to the Salt Lake Valley where they arrived in August, 1849.

Stansbury was a member of the United States Topographical engineers. He came to Utah to make a survey of the lakes and explore the Great Basin.

During the winter of 1849-1850 he explored Utah Lake and the Great Salt Lake. Upon returning to Washington, D. C., he published a report of his observations. His book is one of the most valuable and interesting accounts of the early period of Utah history. It tells of the animals, trees, and flowers of the Salt Lake Valley. But possibly more interesting is his description of the social life of the Utah pioneers, with a graphic picture of how those frontiersmen were working out their problems in their new desert home. For example, in reference to Salt Lake City and its inhabitants, Captain Stansbury wrote:

“Nothing can exceed the appearance of prosperity, peaceful harmony, and cheerful contentment that pervaded the whole community This happy external state of universally diffused prosperity, is . . . I think . . . most clearly accounted for in the admirable discipline and ready obedience of a large body of industrious and intelligent men, and in the wise councils of prudent and sagacious leaders, producing a oneness and concentration of action, under one leading and controlling mind. It is most prominently apparent in the erection of public buildings, openings of roads, and the construction of bridges.

...

“In their dealings with the crowds of emigrants that

passed through their city, the Mormons were ever fair and upright, taking no advantage of the necessitous condition of many, if not most of them. They sold them such provisions as they could spare, at moderate prices, and such as they themselves paid in their dealings with each other. . . .

"In short, these people presented the appearance of a quiet, orderly, industrious, and well-organized society, as much so as one would meet with in any city of the Union."

LIEUTENANT JOHN W. GUNNISON

Lieutenant John W. Gunnison, a member of Stansbury's party, like the Captain, was a brilliant student with an admirable character. He was loved by the people of Utah. In 1849 he wrote a book in which he made a careful study of the industrial, social, and political life of the people of this region. It is one of the excellent accounts of the life of the Utah pioneers.

Gunnison made a second trip to Utah in 1853. At this time he was in charge of a government expedition, detailed to make a survey of one of the proposed routes for a transcontinental railroad to the Pacific.

While engaged in the task that he had been assigned by the government, tragedy overtook him and his party of twenty-two men. This event occurred during the Walker War at a time when many of the Indians of the Territory were hostile. Furthermore, the natives of this particular band were seeking revenge on white men for the killing of an Indian and the wounding of two others by a company of emigrants who had committed this vile deed while passing through Utah on their way to California. Although Gunnison and his men were innocent, they had to suffer for the evil committed by others.

Early in the morning of October 25, they were camped on the banks of the Sevier River near the lake of that name in Millard County. The gallant young soldier and his companions were peacefully eating their breakfast when suddenly they were attacked by a band of Utes.

¹ Captain Howard Stansbury, *Exploration and Survey of the Valley of the Great Salt Lake of Utah*, (Philadelphia, 1852), 133-134.

The first volley of rifle shots and flight of arrows startled the camp and killed one of Gunnison's men.

The Lieutenant immediately ran out of his tent, raised his hands, and shouted to the Indians: "Cease shooting! Cease shooting! We're your friends!" But his pleadings fell upon deaf ears. The deadly fire continued. Gunnison fell, pierced by fifteen arrows, while the others of his party ran for their lives. However, seven of them were killed and their bodies dismembered and horribly mutilated, even beyond savage custom.

Ten days later Bishop Anson Call of Fillmore, Utah, visited the scene of the tragedy and buried five of the deceased near the spot of their death. But he took the remains of Gunnison to Fillmore for burial. The guide, Mr. Potter, was taken to his home in Manti.

The news of the tragedy cast a gloom over the people of the Territory. They especially regretted the death of Gunnison. He had endeared himself to them while in Salt Lake with Stansbury's company of explorers. The following is a portion of a tribute which appeared in the *Deseret News* at the time of his death:

"We take this occasion to bear tribute to the memory of Captain Gunnison, as a gentleman of high and fine-toned feeling, as particularly urbane in his deportment to all, and as an officer having few equals in the service, in the strict, accurate, energetic, speedy, intelligent, persevering performance of duty under any and all circumstances."

CAPTAIN J. H. SIMPSON EXPLORES WESTWARD THROUGH CENTRAL UTAH

From 1850 until 1861 the Utah Territory included all the country from the tops of the Rocky Mountains in Colorado westward to the western boundary of Nevada.² Therefore, the exploration of Utah during this period included also the exploration of most of the region that is today Nevada.

During the early period of Utah history, one of the main routes of travel to the Pacific Coast led northward

² See map in Chapter 42.

from Salt Lake City around the lake, and then westward along the Humboldt River to Genoa, Utah (today Nevada). From there the road led over the Sierra Nevada into California. The other route, termed the "Southern Route," ran from Salt Lake to Los Angeles. Today it is highway No. 91.

Since this northern route was so crooked, many people in Utah believed that by going directly westward from Salt Lake City approximately 200 miles' distance could be saved by travelers. In fact, two Mormons from Utah were engaged by Colonel Steptoe, another government explorer, to investigate the country lying between the south end of the Great Salt Lake and Carson Valley. The purpose was to learn of its feasibility for an emigrant route and a railroad. The party left the lake in September, 1854, and returned in November. They reported that they had discovered a route through which a wagon road could be built and over which emigrants could travel with ease, saving 150 to 200 miles. Not trusting their report, Colonel Steptoe and his company of explorers traveled to California by the Humboldt route.

But in 1859 the Federal Government again decided to attempt to open a direct route from Salt Lake City to Carson Valley. Captain J. H. Simpson received appointment from General Albert Sidney Johnston at Camp Floyd, Utah, and from Secretary of War, the Hon. John B. Floyd, to lead an expedition westward through Utah (Nevada) from Camp Floyd to Genoa for the purpose of opening a wagon road.

Captain Simpson was successful in his exploration of the new route. The distance from Salt Lake to Genoa by the old Humboldt road was 774 miles and the distance over the new route was 571 miles. Thus Simpson's explorations opened up a road 203 miles shorter than the northern emigrant trail.

Soon thereafter droves of cattle and trains of emigrants were traveling southwestward from Salt Lake City to Camp Floyd and then westward to Genoa. In 1860-61, the pony express carried the mail over Simpson's route; and at the same time wires were being extended

from St. Joseph, Missouri, to San Francisco along that route.

In conclusion we should note that by 1860, through explorations made by Utahns and by the federal government, the main routes of travel from Salt Lake City to the Pacific Coast had been explored and wagons were traveling over them. The principal highways to California today approximate in their courses those pioneer trails. However, the course of the northern two routes has been somewhat altered as time passed.

SUPPLEMENTARY READINGS—CHAPTER 16

1. Young, *Founding of Utah*, pages 167-175, "Exploring Utah."

PROBLEMS AND ACTIVITIES

1. Describe Captain Howard Stanbury's explorations and opinion of Utah.
2. Tell the story of the death of Lieutenant John W. Gunnison.
3. Place on the map you made in connection with the last chapter Captain J. H. Simpson's route from Salt Lake to California, Carson Valley, Genoa.
4. Give a statement identifying: Anson Call, Mr. Potter, J. H. Simpson, Colonel Steptoe, General Albert Sidney Johnston, Hon. John B. Floyd.
5. What routes had been explored by Utahns and by the Federal Government by 1860?

Chapter 17

EXPLORING THE COLORADO RIVER

THE RIO COLORADO

The Colorado River and its tributaries run the full length of eastern Utah and drain more than one-third of its geographical area. Extending its course onward toward the Pacific, the muddy waters of the Colorado run through the greatest chasm upon the face of the earth—the Grand Canyon of the Colorado—and then meander across the desert to the Gulf of California. Six states—beginning with Wyoming and Colorado to the northeast—may lay claim to its waters, since the majestic stream flows through their regions.

Today one of the greatest dams that has ever been constructed by man heads off the ocean-bound stream and backs up its waters into a man-made lake, known as Lake Mead. The Boulder Dam is a massive pile of concrete 726 feet high. Through four large intake towers, the water from Lake Mead is used in generating electricity which supplies power for the great city of Los Angeles.

For many ages before white men came to Utah, the Colorado River emptied its sediments into the Gulf of California while its waters mixed with the salty waves of the Gulf and then with those of the Pacific. The mighty river, with its dangerous rapids, gigantic canyon, and miles and miles of mountainous, plateau, and desert regions lying along its course, remained unexplored, and completely uncontrolled by man. The Indians regarded the stream, especially at the Grand Canyon, with awe. From the time that Cárdenas and his Spanish *conquistadores* first looked down into the great chasm of the Grand Canyon in 1540 and saw the river, ribbon-like in appearance, lying over a mile below them, until the present day, white men have marveled at the natural wonders of this majestic stream. But few indeed were the men who ventured upon its turbulent waters. However, as years passed, venturous explorers came to the mighty river of

the West and navigated its dangerous waters. As pointed out in an earlier chapter, General Ashley and his trappers sailed part way down the rushing course of the Green River in 1825. But it remained for the one-armed hero, Major Powell, to be the first white man known to navigate the stream through the Grand Canyon of the Colorado.

In the meantime, following Ashley and preceding Powell, came the Mormons—the founders of Utah. They became interested in this Rio Colorado as a possible route over which goods and immigrants could be brought into Utah more cheaply than to freight them by ox teams over the Great Plains and Rocky Mountains. With the hope in mind of developing a cheap transportation route to the very edge of their desert home, the Utah pioneers contributed a generous share to the history of the exploration of the Colorado River.

RUFUS ALLEN'S EXPEDITION

Salt Lake City was located a thousand miles from the last American frontier settlement to the East and hundreds of miles from the Pacific Coast. During early Utah history the route generally followed by immigrants and freighters was via Omaha, North Platte River, South Pass, Fort Bridger, and on into the Salt Lake Valley. Transportation across the plains from Omaha by ox teams was very expensive and difficult. Days and weeks were required to make one trip. Furthermore, the winter snows on the Rocky Mountains effectually shut the settlers off from commerce with the people of the East for nearly half of the year.

The first colonists had recognized an acute need for a cheaper and surer means of transporting both immigrants and goods to their inland settlements. Through exploration they had already learned that the route from Salt Lake to southern California, because of the mildness of the climate, was always open, and the Pacific settlements were much closer to the Mormon Mecca than was the American frontier to the East. Therefore, Governor Young and his associates decided to make use of the advantages of that route.

With the steady growth of settlements southward from Salt Lake toward the Pacific Coast, the Governor conceived the idea of using the Colorado River as a possible solution to the expensive transportation problem. In 1855 he began investigating this route with the purpose in mind of developing a cheaper mode of bringing both immigrants and merchandise into the Utah Territory.

Little was known at that time of the navigability of the Rio Colorado. In order to learn if boats could travel up and down this stream, Brigham Young sent Rufus Allen with four companions to explore it. They traveled as far as Las Vegas Spring with William Bringhamurst and a group of missionary-colonists who had been sent by the Governor of Utah to establish a Mormon settlement. Las Vegas was located in the region which at that time was part of the Territory of New Mexico.

On June 18, 1855, Allen and his companions started off for the Colorado River. After traveling twenty-eight miles they reached the mighty stream and followed its course. They remained on the trip only five days, and then returned to Vegas. They reported that on account of the extreme heat and desert country it was impracticable to proceed farther at that season of the year. Although they had traveled down the river for two days, they had found nothing but barren deserts, high mountains, and deep canyons. It was not possible for them to decide with certainty on the possibility of navigating the Colorado to its mouth.

LIEUTENANT JOSEPH C. IVES EXPLORES THE COLORADO

In the fall of 1857 the United States Department of War sent Lieutenant Joseph C. Ives "to explore the Colorado River for the purpose . . . of learning whether it could be used to advantage in the transportation of soldiers and munitions of war on the way to the valley of Salt Lake."

Lieutenant Ives brought to the Pacific Coast a small steamer having powerful machinery adapted for steaming currents. It had been tried on the Delaware River, found to meet expectations, and taken to pieces and transported seventy-five miles up the Colorado River, where

its parts were landed and reassembled. Then the ship, christened the *Explorer*, was launched, and Ives sailed up the river from Fort Yuma, where the Gila River flows into the Colorado.

After experiencing much difficulty, Ives reached Black Canyon, located 325 miles above Fort Yuma and near Las Vegas, Nevada. Then the Lieutenant reported to the United States Government as follows:

"It appeared, therefore, that the foot of Black Canyon should be considered the practical head of navigation, and I concluded to have reconnaissance made to connect that point with the Mormon road [southern route] and to let this finish the exploration of the navigable portion of the Colorado."

GEORGE A. SMITH VISITS THE COLORADO RIVER

When the report reached Salt Lake City that examination of the Colorado River for navigation was being conducted by the United States Government with some success, the hope of using the river as an outlet to the sea was revived in Governor Young's mind. He waited hardly long enough for Lieutenant Ives' expedition to sail down stream before he sent George A. Smith with a company of twenty men to explore the Rio Colorado and the country adjacent to it for suitable locations for settlements of his people.

Smith and his companions left Cedar City on March 31, 1858, and made their way to the Colorado by following the course of the Santa Clara and the Virgin rivers. After traveling down the Colorado as far as Beal's Crossing and searching in vain for desirable sites for settlements, they returned to Cedar City. Smith's report probably caused the postponement of plans for developing shipping on the Colorado.

ACTIVITIES OF ANSON CALL ON THE RIO COLORADO

During the next few years, however, the Utah leaders devoted their attention to strengthening the colonies south of the rim of the Basin and to planting new towns



“BRIGHAM YOUNG AND PARTY ON A TRIP IN 1864 TO INVESTIGATE THE
PRACTICABILITY OF NAVIGATING THE COLORADO RIVER”

on the Southern Route to the sea at important points on the Virgin, Santa Clara, and Muddy rivers. At the October conference of 1861 held in Salt Lake City, President Young called 309 families to establish a city at the junction of the Santa Clara and Rio Virgin. A total of 748 persons responded to the call, and Brigham Young named the new city "St. George" in honor of George A. Smith.

At the same time a company of thirty families of Swiss converts settled at Santa Clara, five miles to the northwest. In the fall of 1864 a number of missionaries were sent to form colonies on the Muddy River, a tributary of the Virgin. The towns they founded are located in what is today southern Nevada.

Brigham Young was now ready to test the practicability of directing immigration traffic and the transportation of goods from Europe and New York to the Caribbean Sea, overland across the Isthmus of Panama, and thence, via the Gulf of California, up the Colorado to the head of navigation. St. George was to serve as an inland supply station for the other communities in the Dixie country and as an outpost to furnish supplies to immigrants bound for Salt Lake City.

Therefore, on November 1, 1864, Brigham appointed Bishop Anson Call to establish a colony directly on the Colorado. Call received the following instructions: "Take a suitable company, locate a road to the Colorado, explore the river, find a suitable place for a warehouse, build it, and form a settlement at or near the landing."

In that same month the leading merchants of Salt Lake City formed "The Deseret Mercantile Association." Call was appointed the official agent for the association and immigration agent for the Mormon Church. It was the purpose of the association to ship merchandise from New York and other eastern cities by water to Panama and on nearly to the southern border of Utah by a water route.

Call and his companions left Salt Lake on November 15, 1864. At Santa Clara, Jacob Hamblin, the famous Mormon explorer and Indian missionary, joined the party to act as guide and interpreter.

After exploring a portion of the Rio Colorado, Call and his companions selected a black rocky point on which to build the warehouse. The location chosen was on the north bank of the stream about fifteen miles upstream from the site of the present Boulder Dam. The place was given the name of Call's Landing, known also as Call's Fort and Old Callville.

After selecting the site for the warehouse, the explorers continued down the Colorado 150 miles to Hardy's Landing, near the extreme southern tip of Nevada, and thence to Fort Mojave. They then returned to the site previously chosen with a conviction that the best place had been selected. Laborers, mechanics, supplies, tools, and every necessary thing to facilitate the erection of the warehouse were secured at St. George. In February, 1865, the building was completed.

At that time the people of Utah were very optimistic as to the advantages they expected that steam navigation and the establishing of Call's Landing would bring to the inhabitants of the Great Basin. However, very little shipping was actually done either to or from Old Callville. Only two or three trips were made up the river with goods. The warehouse had barely been completed when the pioneer leaders dropped the Colorado River project and turned their attention to the transcontinental railway then under construction. They realized that the railroad would supply cheaper and safer transportation; therefore, they gave this newer agent their full support.

But the old warehouse at Call's Landing was left standing on the bank of the Colorado. As the years passed, it witnessed to the new generation the dreams and activities of the founders of Utah. Portions of it were still standing when Boulder Dam was constructed. At the present time the remains of Old Callville are submerged in the waters of Lake Mead.

JACOB HAMBLIN'S NUMEROUS EXPLORATIONS

No other person in Utah history crossed the Colorado River more times nor at as many different places as did Jacob Hamblin. It has just been pointed out that Anson

Call took Hamblin with him on his exploring trip in 1864. As early as 1854 Hamblin was living in southern Utah doing missionary work among the Indians. Acting in his capacity as an "Apostle to the Lamanites," he was continuously crossing the Colorado River both below and above the Grand Canyon. He was more of a trail-blazer than a preacher, a great scout of the American frontier.

In the spring of 1858, he was at the river when Lieutenant J. C. Ives sailed upstream. The following fall he and a group of missionaries visited the Moqui (Hopi) Indians in northern Arizona. They forded the river at the Crossing of the Fathers (Ute Crossing). This was the first of a series of visits conducted by Jacob Hamblin to the red men southeast of the Colorado.¹ On one of these trips he traveled completely around the Grand Canyon, the first journey of its kind recorded in history.

Hamblin, on a raft, made the first successful crossing of the Colorado at the mouth of the Paria in 1864. Seven years later ferry service was established at that point. John D. Lee moved there in 1872. From that time the place has been called "Lee's Ferry." The Mormons who migrated into Arizona used this ferry extensively.

MAJOR POWELL AND THE MYSTERIES OF THE GRAND CANYON

Before Major John Wesley Powell and his companions descended the Rio Colorado in boats through the "Great Abyss" (Grand Canyon), the turbulent stream was looked upon as the "river of mysteries." It was thought impossible to navigate that part of the river which flowed through the Grand Canyon.

Indians for generations preceding the coming of white men regarded the Colorado as the "Mystic River." Many of the canyons and mountains bordering the stream had been named by the natives, and many were the traditions concerning its origin, its rapids, and its whirlpools. The natives never made an effort to penetrate into the depths of the Grand Canyon. "To them it was the abode of evil spirits, awaiting opportunity to seize the unfor-

¹ See Chapter 81.

tunate who might venture within the shadows of its massive walls, and drawing them into the whirlpools of the great river, bear them away to the home of the departed spirits, from which none returned.”

But it was the one-armed man, Major Powell, sent by the United States Government, who solved the mysteries of the river and Grand Canyon in 1869-1870. With a party of nine other men, the Major launched three boats on the Colorado near Green River, Wyoming, and began the descent of the unknown stream. One of the most thrilling journeys of history was experienced by this party of explorers.

Only men of supreme courage would have undertaken such a hazardous enterprise. Whether it was possible to pass through the canyon under any circumstances was uncertain, for up to that time no man had done so.

But this party of fearless men plunged into the unknown recesses of the greatest chasm that mars the face of mother earth. The dangers and difficulties encountered and overcome, as the explorers felt their way slowly down the canyon, were well nigh insurmountable. Yet they passed all of them in safety until they reached a point almost due south of St. George, Utah, where the Shevuits Plateau pushed out, forcing the Colorado off to the south, in what is locally known as the Horse Shoe Bend. At this point a rapid was encountered which appeared to some members of the party to be impassable.

Mr. O. G. Howland declared, “I shall go no farther down this turbulent river. I feel that it’s impossible to navigate our boats in safety over the rapid that lies ahead of us. We shall all be drowned if we make the attempt. It’s a wonder that we haven’t been swallowed by these rushing waters before now.”

Major Powell replied, “We’ll take our boats to shore and hold a council. I’m interested in learning the opinion of the other members of the party.”

At the council Howland suggested, “It is my opinion that the expedition should be abandoned. We can make an attempt to reach the settlements to the north by scaling the canyon walls and traveling overland. I think that when the government officials receive our report, they

will realize that it is impossible to navigate this wicked stream."

Another member of the party remarked, "Some of us agree with Howland. It would be suicidal to attempt to go farther."

The one-armed leader replied, "We're very near the end of the hazardous undertaking that the government has assigned us. I for one would be ashamed to return to Washington and announce that we had failed. We've crossed other rapids as large as this one. I honestly feel that what we have done before can be done again, since we can profit by our previous experiences. Men, we must have courage!"

Some of them still desired to abandon the undertaking, and others, while doubtful of the results, were willing to follow the Major wherever he would lead.

After pacing up and down the sandy bank of the river throughout the entire night, Major Powell announced to his companions: "I have come to the conclusion that the expedition is going to proceed down stream, in harmony with the assignment given us by the federal government. Each of you is to decide for himself whether or not he continues with the expedition."

Silence fell over the small group of explorers. Finally O. G. Howland said, "Major Powell, I for one refuse to accompany you any farther."

"I shall go with my brother," Seneca Howland remarked.

"Major, you can count me in with the Howland brothers," said William H. Dunn.

The three of them took their rifles and a shotgun, believing that they could supply themselves with game sufficient for food until they reached the settlements in southern Utah.

The Howland brothers and Dunn stood on a ledge of rock far above the water and waved adieu to their comrades as Powell's company drifted slowly down toward the dangerous rapid. These three men were never seen again by white men. After ascending the cliffs to the rim of the canyon, and thence traveling overland to

an Indian village, they were ambushed and killed by some of the same natives who had entertained them.

However, Major Powell and his party of explorers completed their trip through the Grand Canyon in safety. Arriving at the mouth of the Rio Virgin on August 30, 1869, they left the Colorado River and traveled overland more than 300 miles to Salt Lake City. They then returned to Washington to report to the government the results of their wonderful exploit.

PROBLEMS AND ACTIVITIES

1. Describe the Grand Canyon of the Rio Colorado.
2. Tell the story of Rufus Allen's expedition along the Colorado River.
3. Why did the government send Lieutenant Joseph C. Ives to explore the Colorado River?
4. How far up the river did Ives travel in the "Explorer"?
5. What was the main result of George A. Smith's report on his exploring expedition in the Colorado River region?
6. Give an account of Anson Call's activities on the Rio Colorado.
7. What brought about Jacob Hamblin's numerous explorations of the Rio Colorado?
8. Tell the story of Major John Wesley Powell's trip down the Colorado River.
9. Give a statement identifying: William Bringham, John D. Lee, O. G. Howland, William H. Dunn.
10. Define: Boulder Dam, Lake Mead, Mormon Mecca, "Explorer," Lee's Ferry, "Deseret Mercantile Association."
11. Place on your map of Utah: Colorado River, Las Vegas, Fort Yuma, Beal's Crossing, Cedar City, Virgin River, Fort Mojave, Boulder Dam, Black Canyon. (See map on page 415)

CHRONOLOGY TO UNIT III

- 1847 Salt Lake, Cache, Weber, and Tooele valleys are explored by Utah pioneers
- 1847 Samuel Brannan is the first Mormon to travel from San Francisco to Salt Lake City over the "Northern Route."
- 1847-48 Jefferson Hunt and others are the first Utahns to go over the "Southern Route" from Salt Lake City to California
- 1848 Mormon Battalion members bring first wagon to Salt Lake City over "Southern Route."
- 1849 Large party of gold seekers meet disaster in Death Valley
- 1849 Parley P. Pratt leads the expedition of Southern Exploring Company
- 1849-50 Captain Howard H. Stansbury explores northern Utah
- 1853 Lieutenant John W. Gunnison and companions are massacred by Indians
- 1855 Rufus Allen explores Rio Colorado
- 1857 Lieutenant Joseph C. Ives explores the Colorado River by boat as far as Black Canyon
- 1858 George A. Smith visits Colorado River region
- 1864-65 Anson Call explores the Rio Colorado and builds a warehouse at Call's Landing
- 1869 Major John Wesley Powell sails down the Rio Colorado through the Grand Canyon

UNIT IV

UTAH PIONEER LIFE

CHAPTER 18—THE FIRST YEAR IN UTAH

CHAPTER 19—SEA GULLS AND CRICKETS

CHAPTER 20—PIONEER LIFE IN UTAH

CHAPTER 21—EDUCATION IN PIONEER DAYS

CHAPTER 22—UTAH PIONEER SOCIAL LIFE

CHAPTER 23—THE PIONEERS BUILD A TEMPLE

CHAPTER 24—FREIGHTING IN PIONEER DAYS

CHAPTER 25—STAGECOACH DAYS, 1861 TO 1869

CHAPTER 26—COMMUNICATION IN PIONEER DAYS

CHAPTER 27—COMING OF THE IRON HORSE

CHRONOLOGY

Chapter 18

THE FIRST YEAR IN UTAH

THE FIRST MONTH

The July sun poured down its blistering rays upon the pioneer camp at City Creek in the Salt Lake Valley. Nature had not supplied shade for the newcomers. In fact, only two or three lone cottonwood trees dotted the barren landscape. The canvas coverings stretched across the bows of their wagon boxes gave them some shade. But since their vehicles were no longer in motion, the heat of the sun increased the temperature under the canvas coverings, nearly stifling the women and children.

In every direction from camp stretched acres and acres of gray sage, casting upward a dreary haze on the horizon. To the westward the bottomlands were beds of alkali. Among the sage brush were prickly pears, cheat grass, and thistles. They too, withered through lack of moisture and the burning rays of the sun, helped to give the landscape a more desolate appearance.

Mice and rats soon made their appearance at camp by the hundreds. And crickets, millions of big ugly fat ones, swarmed on the scant vegetation. Wherever the pioneers went, they stepped upon those "black Philistines."

"Brigham, we can't live in this valley. We'll all starve to death. Mice and rats crawled over me in my tent last night like lice. It seemed as if there were a thousand of them."

"The crickets will eat all our gardens up."

"Nonsense, brethern! We'll make this desert blossom like a rose."

Although he was pale and weak from his sickness, the leader walked through camp, giving his people a picture of what this land would be like in a few years. Those who labored he praised; those who were discouraged he rebuked.

"Do you really think this land will grow anything?"

"Yes," Brigham replied, "it will grow everything that will grow upon the earth's surface at this latitude. We shall make this basin a garden spot of the earth."

Few were able to resist their leader's enthusiasm. Life was engendered in the men as he strode among them. Shovels and picks were siezed, teams harnessed and plows set to the earth. The camp was transformed into a group of busy men, singing as they labored, like boys in a strange and new playground.

Day after day the little pioneer group resembled honeybees busily at work. Some members of the camp were sent into the canyons in search of timber. Reports were brought back that timber was scarce. Others took wagons to the Great Salt Lake and brought back hundreds of pounds of salt to the pioneer camp. And each of the others worked at jobs which were essential to the establishing of homes.

Around the camp fires in the evenings, the men caught Brigham's faith as he planned and dreamed and laid before them the outline of their immediate and future activities. Here was a great leader, organizing his group to build an empire in a frontier desert.

"We shall lay a city out on this spot in blocks of ten acres each with streets running at right angles, and the streets shall be eight rods wide," Brigham stated. "The name of our settlement shall be the City of the Great Salt Lake."

On August 2, 1847, Orson Pratt, the engineer, and Henry A. Sherwood, beginning at the southeast corner of the Temple Block, began the survey of the city. At that base line they calculated latitude, longitude, and altitude with an exactness which has caused modern surveyers to marvel. In fact, when government officials were surveying the entire mountain area, they adopted Pratt's base line as the base meridian line for their surveys.

While one group of men were clearing the sagebrush from the land and plowing, another body of men built a road into the canyon, another cut timber, and a fourth erected a tentative building for church services. This structure was a great arbor or bowery, composed of poles, covered with grass and brush. In this open air structure

sermons were preached, dramas presented, and dances held, until the pioneers had time to construct a more desirable and permanent building.

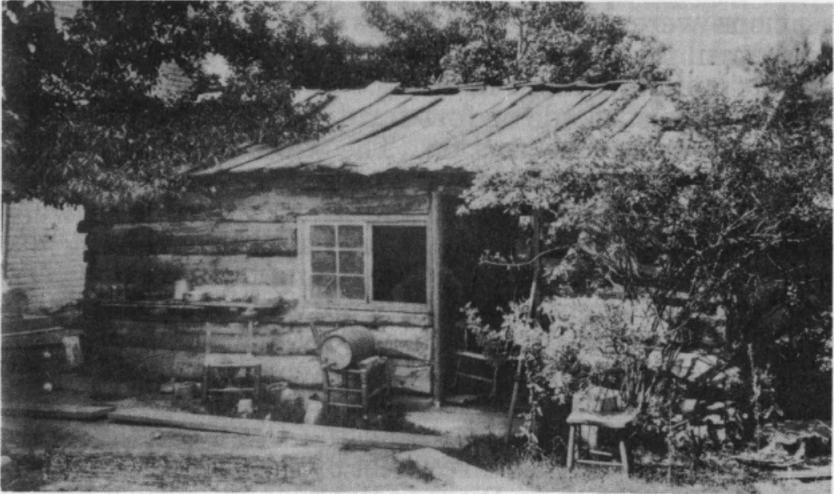
A huge stockade or fort for defense against Indians was also under construction. The walls of the enclosure were made of sun-dried bricks (adobes) while cabins, attached to the inner side of the ten acre inclosure, were composed of logs. Each house had a loophole facing the outside and a door and window facing the interior. The roofs slanted slightly inward, and were made of brush covered with earth. Before the end of the first month in the valley, twenty-seven log houses were completed and others were under construction.

This stockade is known as the Old Fort. It stood three blocks south and three west of the Temple Block on a plot known today as Pioneer Park.

Later in the fall two additional ten acre blocks were stockaded in a manner similar to the Old Fort. They joined the original structure, one on the north and the other on the south. The pioneers named one the North Fort and the other the South Fort. On the east and west sides of each of them hung heavy gates, which were locked at night.

While many built, others plowed and planted, or dug canals to water the crops. Orin Porter Rockwell hunted wild game to supply the group with food. All day long blacksmiths hammered, shoeing oxen, repairing axles and setting wagon tires. Lime kilns were smoking, masons and carpenters working, and piles of timber waiting to be used. A teeming village existed in the sagebrush where three or four weeks before only Indians, rattlesnakes and wild animals could be found.

In fact, these hardy frontiersmen had already plowed eighty-four acres of land, and planted it to corn, beans, potatoes, turnips, buckwheat, and several different kinds of vegetables. The crop they harvested, however, was rather small owing to the lateness of the season when the planting was done. Yet their experiment in planting was successful, as it demonstrated to them that crops could be grown in a country which was generally believed to be worthless.



THE OLDEST MORMON HOUSE IN UTAH

GROUPS RETURN TO WINTER QUARTERS

The pioneer company had now laid the foundation for the new Zion where other Saints could join them in their mountain retreat. Over 1,500 Mormon emigrants were on the plains now wending their way toward Utah. President Young felt great anxiety for those emigrants. They must be directed to the selected spot. Also, the small group that had already arrived must work hard to make preparations for themselves and those who would come later to live through the winter which would soon be upon them.

“Ezra T. Benson,” Brigham directed, “I want you to take three companions and go on horseback eastward to meet the oncoming immigrants. Tell Brothers Pratt and Taylor, who are in charge of them, that the gathering place for the Saints has been found. Obtain the names of all the members of the migrating ‘Camps of Israel,’ and also a list of the number of wagons, horses, oxen and other animals and equipment. Ascertain the condition of the health and needs of the emigrants. Return to us as soon as possible, so that assistance might be rendered if necessary.”

"We shall be on our way today, Brother Brigham," replied Benson. And by noon of that day (August 2, 1847) four horsemen waved adieu to their friends in the pioneer camp as they rode swiftly eastward. A column of dust marked their trail as they galloped into the deep, shady gorge of Emigration Canyon from whence the pioneer band had emerged only a week before.

Brigham's intention was to take half of the men of the pioneer band and most of the wagons and teams back to Winter Quarters before winter set in. These would be needed for the removal of other Saints to Utah the following spring. The remainder of the men were to stay in Utah and continue the construction of the fort preparatory for the immigrants who should arrive that fall.

Uncle John Smith, the Prophet Joseph's uncle, was left in charge of the colony in Utah. He, a high council, and two apostles—Parley P. Pratt and John Taylor—governed the Saints until the return of Brigham Young the following year. They were strong men, capable of directing the affairs of the pioneers in their new home.

The first company selected to return to Winter Quarters, consisting of 70 men, left the Mormon Mecca on August 17. Nine days later, and only one month after arriving in Utah, Brigham Young and the apostles started on their return journey to the "Camps of Israel" on the Missouri River. Brigham's company consisted of 108 men.

To those who remained in the valley, the Mormon chief spoke from his wagon just before the departure. He warned them—as a father would warn his children—to be on guard against Indians and disease, to be industrious, to love one another, and to remember God.

Strong and brave men stood listening to their leader. Tears were in their eyes. Brigham, a little overcome with emotion himself, paused and then said: "Men, we have to build a kingdom here. This is no time to be afraid. I must go back; and you must stay here and plant and reap next summer so that we'll have food the next winter."

Farewells were said. With many letters and messages for the wives, children, and sweethearts of those left behind, the caravan moved eastward, wending its way

into Emigration Canyon and out of sight of the group who remained in Utah.

The pioneers eastward bound for Winter Quarters met at the Big Sandy River on September 4 the first of the ten other Mormon companies that were crossing the plains that season. Parley P. Pratt was in charge. Two days later, John Taylor's and Joseph Horne's companies were encountered on the Sweetwater.

Here, while the men cut down brush and constructed a bowery, the women unpacked their dishes and table linen and secretly prepared a feast for the Twelve Apostles and the eastbound pioneer band. The diet of these men for days had been composed primarily of dried fish which they had brought with them from Utah. Therefore, when they gazed upon rows of tables, laid with snowy white linens, and burdened with fruits, jellies, white bread, cakes and wild meats, the hungry men thought perhaps a mirage of the kind they had seen while crossing the desert had appeared before them. But the food was real and delicious. Never had men eaten more and had food tasted better.

After the feast was concluded, strains of music sounded sweetly on the night air. A full moon and the camp fires flooded the cove where the Saints had gathered. The men sought partners from among the loveliest women, and a merry time was enjoyed by the pioneers in dancing. At the end of two or three hours of wholesome amusement, a long-bearded elder in a deep voice prayed and the emigrants retired to their beds.

The next morning at seven o'clock camp was broken. Brigham Young's group went eastward toward Winter Quarters, and hundreds of men, women and children resumed their journey westward toward their promised land.

MIGRATION OF 1847

The companies which Brigham Young met arrived in Utah in September and October. Also, in October, some Battalion members who had received their discharge in July at Los Angeles, arrived in Salt Lake. They came to

Utah by the way of the Sacramento Valley and the Humboldt River route.

With the arrival of the Battalion group, the total number of immigrants to reach Utah in 1847 was 2,095. But only 1,671 of them remained throughout the winter. The other 324 returned to Winter Quarters to join their families and make preparations to bring them to the valley of the Great Salt Lake.

FIRST WINTER IN SALT LAKE CITY

By the fall of 1847, nearly 1,700 people had gathered in the Salt Lake Valley with the intention of remaining there throughout the winter. The food which they had brought with them from Winter Quarters was going fast, and there was no way to replenish it. Would these brave frontiersmen starve to death before a harvest season arrived?

A public meeting was called to see what could be done. While carefully considering the problems of how to avert starvation, one of the group suggested, "As long as there is a pound of flour left in the community, I move that we do not let anyone starve. A committee can be appointed to gather the food supplies that each of us have in our own homes; and then the food can be rationed to the people." The group agreed to the foregoing suggestion, and Bishop Edward Hunter was placed in charge of the rationing committee.

But even with the most careful saving and rationing, hardly any food was left in the Salt Lake Valley by the time spring arrived. The hunger of many was really intense. Fortunately, however, the Indians told the settlers about the roots of the beautiful sego lily which adorned the Utah hills. These were used for food. Men, women, and children spent hours on the hillsides digging sego roots.

In appreciation of the great value received from this plant in the time of dire need, the sego lily was made the Utah State Flower by legislative enactment in 1911.

Watercress and roots of weeds were also used for food. John R. Young, a Utah pioneer of 1847, described these pioneer conditions as follows:

“By the time the grass began to grow the famine had waxed sore. For several months we had no bread. Beef, milk, pig-weeds, segoes, and thistles formed our diet. I was the herd boy, and while out watching the stock, I used to eat thistle stalks until my stomach would be as full as a cow’s.

“At last the hunger was so sharp that father took down the old bird-pecked ox-hide from the limb; and it was converted into most delicious soup, and enjoyed by the family as a rich treat.”

Scarcity of food was not the only discomfort that the pioneers experienced. As the winter snows melted and the spring rains came, fine streams of water leaked through the dirt roofs of their log cabins. Umbrellas were held over the women while they cooked and over the babies as they slept. What little foodstuffs remained were gathered into the center of the rooms and protected by throwing buffalo skins over them.

But more annoying than the rains were the numerous mice and rats. These rodents swarmed into the fort by the hundreds. Frequently fifty or sixty mice had to be caught and killed before the family could sleep.

But the Saints were not discouraged. Religious services were held regularly. The preachers talked of the gathering of Israel and the redemption of Zion, and held out a hope of eternal life in the Celestial glory to those who loved the Lord and kept his commandments. Joy and gladness were in their midst. The laughter of children was heard. Grown folk danced and enjoyed each other’s friendship. And all this was because they felt that God’s approval had been given to what they were doing—building His kingdom in Zion. Privations, scarcity of food and clothing, and the hardships of pioneer life, could not break down the spirits of the founders of Utah and make them hopeless.

BRIGHAM YOUNG RETURNS TO UTAH

During the summer of 1848, President Brigham Young directed a large migration from Winter Quarters to Utah. The emigrants came in three main companies;

the first under Brigham Young, the second under Heber C. Kimball, and the third under Willard Richards. The first party contained 1,229 members, the second, 772, and Richard's group numbered 526. They arrived in Salt Lake City early in the fall.

SUPPLEMENTARY READINGS—CHAPTER 18

1. Whitney, *Popular History of Utah*, pages 37-47, "Shores of the Inland Sea."
2. Neff, *History of Utah*, pages 89-106, "The Dawn of Civilization in the Great Basin."
3. Bancroft, *History of Utah*, pages 265-287, "In the Salt Lake Valley, 1847-1848."
4. John Henry Evans, *The Story of Utah*, pages 52-72, "Hunger and the Gaunt Wolf."

References are also supplementary to Chapter 19.

PROBLEMS AND ACTIVITIES

1. Describe the adverse living conditions of the pioneers during the first year in Utah.
2. Make a list of the various tasks that the colonists undertook soon after arriving in the Salt Lake Valley.
3. List one important thing mentioned in the chapter about each of the following men: Orson Pratt, Henry A. Sherwood, Brigham Young, Orin Porter Rockwell, Ezra T. Benson, Uncle John Smith, John Taylor, Edward Hunter, John R. Young, Heber C. Kimball, Willard Richards.
4. Define: Old Fort, Pioneer Park, Temple Block, adobes.
5. Tell the story of the return trip of Brigham Young and company to Winter Quarters.
6. How many people came to Utah in 1847, and how many remained here that winter?
7. Write a short description about the pioneers' first winter in the Salt Lake Valley.

Chapter 19

SEA GULLS AND CRICKETS

THE CRICKETS

When spring arrived in 1848—the first spring the Mormons were in Utah—the people rejoiced as they looked at the green grain shoots coming through the ground. Nearly 1,000 acres of land had been planted to fall grain. The winter had been a mild one; therefore, the pioneers had continued their plowing throughout its long months. Over 4,000 acres more were planted to spring grain, making a total of 5,133 acres of land that had been planted by the middle of March.

The Utah frontiersmen dammed the creek and with its sparkling waters irrigated their gardens and fields. It was good mountain water. It transferred the richness out of the soil into the seeds, and from them the grain shoots were husky and strong. Everything indicated a bounteous harvest.

The people rejoiced that the land was so fertile and thanked God for his goodness and blessings. Although they had nearly starved during the winter, now that spring was here they had forgotten their hunger. Day after day the pioneers watched the green shoots come through the soil and grow and grow.

Meanwhile March and April passed and May came on. The fields were now putting on their brightest green. The grain was stooled well. Barring frosts, the harvest would be an abundant one—enough to supply the 1,700 colonists in the Valley and the thousands more that should arrive during the coming summer.

But one morning in May the farmers noticed a black cloud settled down upon the fields next to the hills.

“Come on, let’s go see what makes our fields appear so dark,” one of the pioneers suggested.

“Look! they’re swarms of crickets, literally millions and millions of them. They appear to me to be a cross between the spider and the buffalo. They surely are

dumpy, wingless, black, swollen-headed insects with bulging eyes that look like goggles. Their fat bodies, as large as a man's thumb, seem to be mounted upon legs of steel wire and clock springs."

"Never mind describing them so carefully," interrupted an anxious farmer, "but notice how they are devouring all vegetation as they come upon it. Fastening themselves on the green shoots in our fields, there they cling for a moment, eating, cutting, and grinding. Then clumsily hopping forward, they climb upon the next green shoot and cling there. Their appetites seem never to be satisfied."

"Look!" another farmer cried, "their numbers seem to have no end! As these countless hordes are moving upon our fields past us, millions more are coming from the mountains to take their places."

The one who had seen them first exclaimed, "Something has to be done quickly or every blade of grain in the valley will be eaten and we will all starve!"

"Let's run to the settlement and notify all the people," came the suggestion.

As they ran they called, "Help! Come and help fight the 'Black Philistines!' Myriads of them have come upon our fields and are devouring our crops. Wherever they have gone, they have mowed all the vegetation to the ground, leaving it as if touched by acid or burnt by fire."

All the members of the new community came to the rescue. Many of them fought the crickets with spades, others used brooms, and still others used sticks. Holes were dug and for the radius of rods the pests were driven into them and buried. Bushels and bushels of them were destroyed in this way. Meanwhile the men plowed ditches around the wheat field and filled them with water. Hundreds of thousands of the "Black Philistines" were drowned and carried by the running stream from the fields. Fire was tried, but to no better purpose. Day after day passed and the cricket plague seemed to increase. The frontiersmen's ingenuity was baffled.

"What is the use?" they moaned. "The methods we're using seem not to affect the numbers of the pests. As many as ever seem to remain, and millions more are

swarming from the mountains each day. Insignificant separately, these insects are terrible when they come in millions."

One man, in despair, cried, "What are we to do? Since the days of Egypt's curse of locusts there has probably been nothing like this plague of crickets. The failure to destroy them means famine. Here we are settled in the Salt Lake Valley more than a thousand miles from our nearest neighbors to the east and eight hundred miles to the west. It seems to me that we're alone and helpless in this wilderness. If something miraculous doesn't happen, we'll die like rats in the desert."

The hearts of the colonists failed them. They looked at each other in helpless astonishment and said, "We are beaten, beaten." That is something awful for strong men to admit, especially when beaten by units so insignificant. "Only the Lord can save us from this plague," they wailed. And every man, woman, and child bowed to the earth and prayed. They asked the God of Israel—the God of Abraham, Isaac and Jacob—to come to their rescue.

Meanwhile the ceaseless gnawing of the ruthless invaders went on; and one field after another became brown patches where wheat no longer grew. "Soon all will be bare, and our hope for food and life will disappear," they moaned.

THE SEA GULLS

Then the miracle happened. There was heard the shrill, half scream, eager yelping, and plaintive cry of myriads of sea gulls as they flew over the heads of the astonished people and settled down upon their fields. Again the people wailed, "If the crickets don't take all, the gulls will devour the remainder of the crops."

But with a flash of new hope, one of the pioneers cried, "The gulls are not eating grain—they're eating crickets!" And then the multitude of people stood looking, awe-stricken, as other gulls came—thousands of them—so many that their coming was like a great cloud. When they passed between the people and the sun, a shadow covered the field.



SEA GULL MONUMENT. SALT LAKE TABERNACLE IN BACKGROUND

With satisfaction in his heart and a smile on his face, one of the group finally remarked, "Vast armies of these bright-eyed birds, heretofore strangers to our valley, have crossed the lake from some unknown quarter. Notice how they gorge themselves on the well-fatted enemy. When they have feasted on the crickets until full, they go to the stream, drink, disgorge, and feast again. Maybe they will continue to eat crickets until our enemy is exterminated. I consider it a miracle. God has heard and answered our prayers."

When nighttime arrived a myriad of flapping wings returned to the islands of the Great Salt Lake, and the Saints went to their homes. In the solitude of their private chambers, nearly two thousand prayers ascended to the throne of God in thanksgiving for saving a portion of the crops. As the sun arose in the east, marking the beginning of another day, these "white-winged angels of deliverance" returned to the fields and feasted upon the crickets. Day after day they came until none of the pests were left. Then the gulls went back to their home in the inland sea.

One is not at all surprised to learn that the sea gulls were held sacred by the early Utah settlers. No one would molest them. The children called them their pigeons. These beautiful white birds, with clear dark eyes and little feet and long wings that arch in flight are protected by Utah legislative enactment of 1897.

Standing on the Temple Square in Salt Lake City is a beautiful monument to the sea gulls. The story of the gulls and crickets is told in picture on three sides of the base. From the base rises a round column of granite fifteen feet high, surmounted by a granite globe. On this granite ball stands two sea gulls of bronze. The weight of the birds is about 500 pounds, and they measure from tip to tip of wings about eight feet.

It is maintained that this is the only monument in the world erected to the memory of a bird.

PROBLEMS AND ACTIVITIES

1. Write a short drama, using a typical pioneer family as characters, in which you tell the story of the sea gulls and the crickets.

Chapter 20

PIONEER LIFE IN UTAH

HOMES OF THE UTAH PIONEERS

“Brethren, one of our first tasks in our new Zion is to build homes for our wives and children,” the Mormon leader suggested. “Winter will soon be here and we must provide shelter for the 2,000 colonists whom we expect to arrive before snow falls. The explorers that we sent into the mountains have reported that some timber was found, but it is not as plentiful as we hoped for. Due to its scarcity, therefore, the church intends to regulate the amount and the kinds that can be cut. It seems advisable to use only dry timber as far as possible, especially for fuel.”

“Brother Brigham,” interrupted Erastus Snow, “although timber is scarce in Utah, I have heard that there is an abundance of rock very suitable for building purposes. It may be that we won’t have time to erect rock houses this fall. But as time passes, our people will be able to build themselves substantial homes.”

Captain James Brown of the Mormon Battalion remarked, “While passing through New Mexico, I observed that the majority of the Spanish and Indian homes were made of adobes. These they make from wet clay which they prepare by tramping with their bare feet. Then they put the clay in molds and place it on a smooth surface in the sunshine to be dried. Even better, we might bake the molded clay and make a harder brick.”

“It is quite possible that all of these materials will be put to good use in the construction of our homes,” Brigham replied. “I think it best, however, that we make our fort this fall and our cabins of a combination of logs and sun-dried brick, or, as Captain Brown terms it, of adobes.”

The pioneers went to work preparing the materials with which they would build their homes. One group of men took their broadaxes and, going in the nearby can-

yons, cut timber for logs. These were hauled by oxen to the camp where they were shaped with axe and adze. Meanwhile another party of men were busy making adobes. On August 10, 1847, work started on the erection of the stockade and the cabins. The east side was built of logs and the other three sides of adobe walls. The cracks between the logs of the walls were chinked with wedges of wood and daubed with clay. The roofs were composed of brush covered with dirt. When the families moved into their new homes there were no floors other than hard-packed earth.

Light was received in the daytime through one or two small windows in each cabin. In the evenings the glow from the fireplaces assisted the burning rags in dishes of oil to illuminate the pioneers' homes.

Year after year a stream of colonists flowed into the valleys of the Rocky Mountains. Each new group was confronted with the problem of building homes. The story just told of the pioneers at Salt Lake City could be retold regarding each village that came into existence in Utah.

There came a time when these hardy frontiersmen in all the pioneer settlements, probably after the crops had been harvested, put floors in their cabins. These were made from logs, flattened on one side with the adze. In due time, these floors were covered with homemade carpets.

As time passed and the founders of Utah became more prosperous, the log cabins were replaced by more durable and beautiful buildings. In many of the Utah communities, rock houses were erected. Some of them were composed of cobble rock, or loose stones, worn smooth, that had been washed down from the mountains and had been left in the beds of the old streams. Others were made of rocks hewn into the desired shapes by stone masons. Possibly the most beautiful old homes of early days were those made of rock. Many of them can be seen still standing in various parts of the State, especially along the main highway between Salt Lake City and Brigham City. A Welsh emigrant named Shadrach Jones and his father planned and constructed many of them. They were made

to be very durable, their walls being two feet or more thick.

Some of the better-class pioneer homes were of good architectural designs, colonial in style, and composed of very high grade materials. It was not uncommon to find the better homes roofed with tiles or shingles. Nels Jensen migrated from Denmark in 1853 and began making tiles for roofing. They were nine by fifteen inches in size. As they lapped one over the other, they formed a rainproof roof.

Many of the homes were beautifully paneled with native pine. All of them had fireplaces and some were equipped with beautiful mantles. From the fireplaces the cheerful heat warmed the rooms on cold winter evenings. Also, during the earliest period, much of the cooking was done over the open fire.

Between 1847 and 1869 the Utah homes gradually grew more spacious and more comfortable, but their basic design remained the same. They retained the pioneer simplicities. Many of them had been so well built that their owners received high rentals for their use. For example, at the completion of the transcontinental railroad, Mr. Marshall, representative of the Union Pacific, paid Israel Ivins the fabulous sum of \$125 a month for the rental of his home.

The coming of the railroad to the State greatly altered Utah architecture. Cheap transportation made possible the bringing into the West pressed brick and other materials from the East. Gradually the houses made of adobes became relics of the past. The people of the Great Basin imitated the East, which, in its turn, was imitating the gaudy extravagances of the Second French Empire. Cornices, porches, floriated machine-cut brackets, turrets, towers, and bay windows broke the old rectangularity of the Utah pioneer homes.

BRIGHAM YOUNG'S HOMES

Two of Brigham Young's homes—the Lion House and the Beehive House—still standing, are good examples of the better class of residences erected by the Utah pioneers. In 1853 the Mormon leader began the construction

of these homes. They were designed by William Ward and Truman O. Angell, the first practicing architects in Utah.

These houses were made of adobes, laid in walls three feet thick over foundations of hewn stone. The interiors of the walls were whitewashed and the exteriors plastered.

Standing side by side, the Lion House, the President's office, and the Beehive House strike a quiet Old World note among the office and apartment buildings that surround them. One is impressed with the dignity that prevails inside their thick soundproof walls. The staircases ascend ornately into the dim upper floors exactly as they did in the old days when the first governor of Utah entertained his friends. The doorways and the walls are handsomely paneled with native pine. And, although the fireplaces have been converted into gas, the mantelpieces remain as they were when they were built nearly a hundred years ago.

The Beehive House, Brigham Young's official residence, was somewhat more elaborate than the Lion House. It was patterned after the New England Colonial homes, with its wide square-columned porch all the way across the front.

In shape, the Lion House is rectangular. It contains twenty gables and a small square portico. Governor



LION HOUSE, BRIGHAM YOUNG'S OFFICE, BEEHIVE HOUSE, SHOWING THE ROCK WALL AND HITCHING POSTS IN FRONT OF THE BUILDINGS

Young got the plan of the house from a building he saw in New England. In making the reproduction, he even included the carved stone lion which lies over the doorway.

Twelve of Brigham's wives with their children lived in the Lion House. Life went on there as in one large family. In the southwest end of the basement, which was almost entirely above ground, was located the dining room. Then came the pantry, next the kitchen, and in the rear, the laundry. There was also a small room at the end, beyond the laundry, which was used as a nursery school for the younger children. Here one of the twelve wives served as teacher.

On the east side of the basement were the cellars for milk, vegetables, and meat. Then there was the weaving room for the women, and beyond that a recreational room for the older children. Here Brigham Young supplied the young folk with opportunities not only for pleasure, but for development in music and dramatics.

On the second or main floor there was a beautiful prayer room, and also the private rooms of each of the twelve wives. Upstairs, back of the twenty dormer windows which peered out from the gables, were located the bedrooms for the older children.

There was always a hum of activity in the Lion House.

FURNITURE OF THE UTAH PIONEERS

As a rule, the Utah pioneers manufactured their own furniture. The rocking-chairs were usually made of quaking aspen, often beautifully carved by hand. Kitchen tables, chairs, cupboards, and bureaus were usually home manufactured. Chairs, made by weaving willows together for the seats and securely fastening them with buckskin, graced the rooms; and well-made rag carpets were usually found covering the floors in homes of the Utah pioneers.

But in addition to the home-made products, a number of the emigrants hauled beautiful pieces of furniture across the plains to Utah. Much of it was skillfully carved and handsomely upholstered in tapestry, wool, mohair, or silk. It was of the "Empire" style, a type of colonial

furniture that originated about the time of the Revolutionary War. Much of it was manufactured in New York City.

Most of the pioneers brought across the plains andirons and tongs, kettles and bake ovens, flour bins, brass pails, copper teapots, candlesticks, and spinning wheels. It is not uncommon today to find in many a cupboard some rare old piece of dish-ware, brought to Utah by the early emigrants. In fact, Harriet Decker Young, in the first company, brought glass lamps.

But after emigrants arrived in their new Zion and were in need of additional equipment, many of them were forced to improvise their own utensils. There were times when it was impossible to secure metal because of high freight rates from the States, and before metals were mined in Utah many of the pioneers used wooden utensils. Churns, buckets, meat barrels, tubs, and washboards were made of red cedar. Even spoons, butter paddles, butter bowls, molds, and wash basins were made from wood.

In most of the homes the bed ticks, or mattresses, were filled with straw. Each year the old straw was exchanged for new. Some of the pioneers stated that excellent beds could be made with cat-tail ticks. Mrs. Sarah Simmons Berry, a pioneer of Lehi, wrote:

"Fill your ticks as full [of cat-tail heads] as you would want your feather bed to be . . . You will be delighted with it. All lumps will have fluffed out and you will be able to sink deep into warmth and comfort such as real feathers do not have."

FOOD OF THE UTAH PIONEERS

What did the Utah pioneers eat? Did the mother say to her son as a mother does today, "Come, John, I want you to go to the store and purchase for me a dozen oranges, some bananas, and two pounds of fish?" Or did she go into her basement and bring back cans of meat, vegetables and fruit and with them prepare a meal?

Life was not so simple for her. The stores in the frontier settlements had no canned goods nor fruits and meats produced in other parts of the world. Neither did

the women have refrigerators and many of the other things that housewives today find essential in their daily preparation of food for their families.

During the colonial period of Utah history, whatever food was eaten by a family was raised in the home garden. During harvest season the women picked the corn and gathered the vegetables, dried apples and other fruits, and made jam and berry preserves. In the outlying districts where supplies were irregular, families lived primarily on smoked and salted meat, potatoes, bread, butter, and milk.

But in the more prosperous homes beef, mutton, pork, bacon, and dried fish were eaten, as well as all kinds of vegetables that could be grown in the gardens. During the fifties most of the common fruit trees were planted in Utah. Ten years later large quantities of watermelons, cantaloupes, and grapes were grown in the Dixie region.

Since bread is one of the most essential items in man's diet, the Utah pioneers erected their own gristmills and produced bran, shorts, graham, and white flour. The millstones for the earlier mills were hauled across the plains by ox teams, and the first flour was ground the following spring after the Saints arrived in the Basin.

Even after the flour was produced, the women had the problem of obtaining leaven for the raising of the dough. They could not have the grocer bring them yeast cakes, as our mothers do.

But the problem of leaven was solved by gathering saleratus from the surface of the ground. Sometimes the pioneers dried the saleratus and used it in the powdered form as we use soda. Others boiled it in water. When cooled the thick scum which had gathered on the top of the liquid was removed and what remained was used as the leavening. In the *Deseret News* of 1868, A. C. Pyper announced that he had manufactured for the Utah market refined mountain saleratus. Those who had been gathering their own saleratus were now advised to buy the product from Mr. Pyper's refinery.

Some of the pioneers made what they termed "salt rising bread." To a quart of water was added a little salt and flour. This mixture was kept at an even tem-

perature until it was foamy. At this stage, the mother usually sent her son to notify the neighbors to come and get a start of her sponge, for it was rather difficult to get the sponge started.

It was in 1853 that the first yeast was used in Utah for raising the dough for bread. Mrs. Georgien Dorcas Christensen, a Danish emigrant, taught her neighbors to brew yeast by combining a salt-rising sponge and a malt for beer as made by the Danish people.

MAKING SOAP IN PIONEER DAYS

If we learn to appreciate pioneer life, we should become acquainted with how the people secured soap and other articles that we purchase at the store. The Utah women were obliged to make their own soap and many other articles necessary to their daily life.

For months the housekeeper saved every scrap of fat not consumed by the family. All rinds from the pork, trimmings from the meat, and even the fat scraps from the table were stored away to await soap-making time.

It was also necessary to have a good supply of lye. This was obtained from ashes from cottonwood, cedar wood, or corncob fires. These ashes, probably several day's savings, were stored in a barrel and water added. After repeated stirrings and skimmings, the waste ashes settled down to the bottom. Then the clear lye water was ready.

Out in the back yard the lye water was heated in a big kettle. The grease was slowly added. For several hours the cooking continued until a rich honey-like syrup formed. Then with saucer and spoon, the skillful woman tested with plain water, then with lye water, until her experienced eye found that the soap was just right. She was happy, indeed, when the spoonful she was testing became firm and white.

Carefully the soap was set in tubs to stand over night and cool. That which was to be used for hand soap was perfumed, for this had to be just as nice as she could possibly make it. The next morning the soap was cut into bars. Now it was ready to be used in the pioneers' homes.

MAKING CLOTHES IN PIONEER DAYS

As one could imagine, the pioneers had not been in Utah long when the need came for new clothes. But they were a thousand miles from the nearest store and so must make their own.

Nearly every family owned a few sheep. Many of the pioneer girls sheared the family herd, carded and spun the wool, wove the cloth, and made their own dresses.

But much work had to be done upon the wool before it finally appeared in the form of cloth. After completing the shearing, the fleece was scoured and cleaned of all grease. Then it was carded. The women placed small bits of wool between the cards and pushed and rolled it until every knot was removed. Then the thread was made on the old spinning wheel and was ready to be woven into cloth. Usually the loom that was used for weaving was homemade.

If a plaid or striped cloth was desired, it was necessary to dye the thread into the proper colors. If grey cloth was wanted, black and white wool were mixed together at the time of making the thread. Dyes were not to be found wrapped up in neat packages and purchased at the stores. They must be found in plants that grew in Utah. The colonists soon discovered that sagebrush with alum made green dye; creosote was used for green colors also; walnuts supplied brown, as did onion skins from a certain kind of onion. They used peach leaves for brown-green; madder berries and roots for purple and red; and to make yellow they steeped rabbit brush. The founders of Utah asserted that these were fast dyes and colors.

Necessity caused women to learn the art of pattern making. There were a few cases where women brought patterns with them to Utah. We can be sure that very good use was made of them. The story is told of an emigrant from England, a seamstress by trade, who brought to Utah a pattern for men's pants. It is claimed that nearly every pioneer man wore pants cut from that pattern. If the men were small, the pattern was folded smaller; but for large men, a few inches were added on all sides.

SUPPLEMENTARY READINGS—CHAPTER 20

1. "An Indian Scare," pages 251-261, Supplementary Stories to Unit IV.
2. Bancroft, *History of Utah*, pages 288-304, "In the Valley, 1849."
3. Young, *Founding of Utah*, pages 238-244, "The Homes of Our Grandparents."
Ibid., pages 245-255, "Trails and Difficulties of the Pioneers."
4. Evans, *Story of Utah*, pages 172-182, "How Our Great-Grandparents Lived."
5. Anderson, *Desert Saints*, pages 361-389, "Economy of Faith and Plenty."
Ibid., pages 420-447, "The Mormon Way of Life."

PROBLEMS AND ACTIVITIES

1. Visit the older people of your town and have them tell you about living conditions in Utah when they were children.
2. Make a list of the ways in which pioneers' homes differed from our homes.
3. Describe Brigham Young's homes.
4. Report to the class the kinds of pioneer furniture and utensils that you have seen.
5. Compare the food of the pioneers with that of today as to kinds and methods of preparation.
6. If you have ever seen soap made at home, tell your classmates how it was done.
7. Pretend that you are a pioneer girl or boy and tell the other students how you obtained a new dress or a new suit of clothes.
8. Read the story, "An Indian Scare."

Chapter 21

EDUCATION IN PIONEER DAYS

THE FIRST SCHOOL IN UTAH

In the pioneer days every new settlement opened a school as soon as the crops had been planted. These first schools were held in the open air, in tents, in log houses, or in adobe buildings. Even before the pioneers had completed the construction of their private homes, each group of colonists—through cooperative effort—built a public hall which was used as a meetinghouse, a schoolhouse, and a place in which dramas and dances were held. At the same time the colonists were building houses, developing farms, and establishing for themselves a government, they made it a pattern to provide ample opportunity for developing the finer side of life. Art, music, drama and secular learning were fostered. Although the people were struggling desperately to wring from a parched soil enough food to sustain life, yet, during this period of frontier isolation and hardship they did not forget the education of their children. This they considered almost equally essential to their physical existence.

Their ideal of gaining knowledge was as old as their church. Joseph Smith, their prophet, claimed to have received a revelation in which the Lord commanded the Saints to "seek knowledge out of the best books of the land." And had not Brigham Young said to his exiled followers: "Parents, I want you to teach your children not only to read but to love to read"?

Therefore, the Mormons, while living at Nauvoo, established a university. And it is not surprising to learn that even on the plains while migrating to Utah, the parents made an effort to teach the children to read and write. After arriving in the new Zion, they immediately established schools.

The first school was opened in October, 1847, in an old military tent shaped like an Indian wigwam. The tent stood near the center of the square within the Old

Fort. On the first day when school began, meager, indeed, was the classroom equipment. The students' seats were rough logs and the teacher's desk was an old campstool. Nevertheless, Mary Jane Dilworth, the first teacher in Utah, conducted the school with the same love for the students she would have had if her class had been held in a modern, well-equipped, steam-heated school house.

Maria Nebeker, who arrived with the second group of immigrants tells us how the school was conducted:

"I attended the first school in Utah, taught by my sister Mary Jane. The school was opened just three weeks after our arrival in the valley. I remember Mary Jane saying to us: 'Come, children, come. We will begin now.' We entered the tent, sat down on the logs in a circle, and one of the brethren offered prayer. There were nine of us that first day. We learned one of the psalms of the Bible, and sang songs."

THE FIRST LOG SCHOOLHOUSE

Eventually the old army tent in which Mary Jane Dilworth held school was replaced by a log schoolhouse, 30x50 feet in size. It stood in the northwest corner of the Old Fort in Salt Lake City. The walls were made of split logs laid close together with the cracks filled with clay to keep out the wind. The roof was covered with dirt as protection from the sun and the storms. No boards were on the floor, just hardened clay. One of the pioneer's wagons had been taken to pieces and laid on trestles to be used by the teacher for a table. Seats or benches were homemade from logs. The room was heated by the fire in the fireplace. But often they had no fires.

OTHER EARLY SCHOOLS

The second school in Utah was taught by Julian Moses. The same fall, a little after Miss Dilworth had begun her school, Mr. Moses established a school for older boys and girls. It was held in one of the rooms of the Old Fort throughout the entire winter. The main courses

¹ Cited in Levi Edgar Young, *The Founding of Utah*, 299-300.

taught were history and Latin. Mr. Moses was very interested in the education of the young people of Utah, and it seems that his students were interested in him, as the boys made a willow chair for the teacher.

Hannah Holbrook, in the spring of 1848, opened a school near the site of Bountiful. During the next two years, other schools appeared in almost all of the Utah settlements. There were 226 of them in Utah Territory by 1854, about 13,000 scholars, and more than 300 teachers. The superintendent of schools reported that the children "attended school a greater portion of the time than is sometimes reported in the new states and in some of the older ones, where they have all the advantages granted by the general government. This speaks well for the pioneers of Utah."

With this rapid growth of schools in pioneer days, one of the greatest needs was for books. School supplies were freighted from the East across the plains with ox teams. But it was almost impossible to supply the need in Utah.

In 1850, the *Deseret News* announced with considerable pride that Elder Woodruff had arrived with two tons of school books. This ameliorated the textbook problem somewhat, but settlers were arriving so fast that these books were soon absorbed and more were needed.

PIONEER SCHOOL LIFE

Before taking our attention from the first schools in Utah, let us go back in our fancy to one of them and see what was done there. We shall choose as our example the school taught by Maria Nebeker (1855) in Salt Lake City. Most of the schools in Utah, it is probable, were similar to this one.

The setting is a log cabin, with mud plastered over the chinking between the logs. In the center of the room stands a little stove and beside the stove a box filled with sagebrush. The temperature of the room varies rapidly—now too hot, now too cold—as the students feed the fire with the rapid-burning sagebrush. There are no blackboards, no maps, no textbooks, as we have them today.

But there is a teacher—a cheerful girl—and a room well-filled with happy and healthy boys and girls.

At nine o'clock school begins. "Students," remarks Miss Nebeker, "we shall sing 'America' this morning." From the throats of thirty or more children sweetly resound the words:

My country, 'tis of thee, Sweet land of liberty,
Of thee I sing; . . .

Long may our land be bright with freedom's holy light;
Protect us by Thy might, Great God, our King.

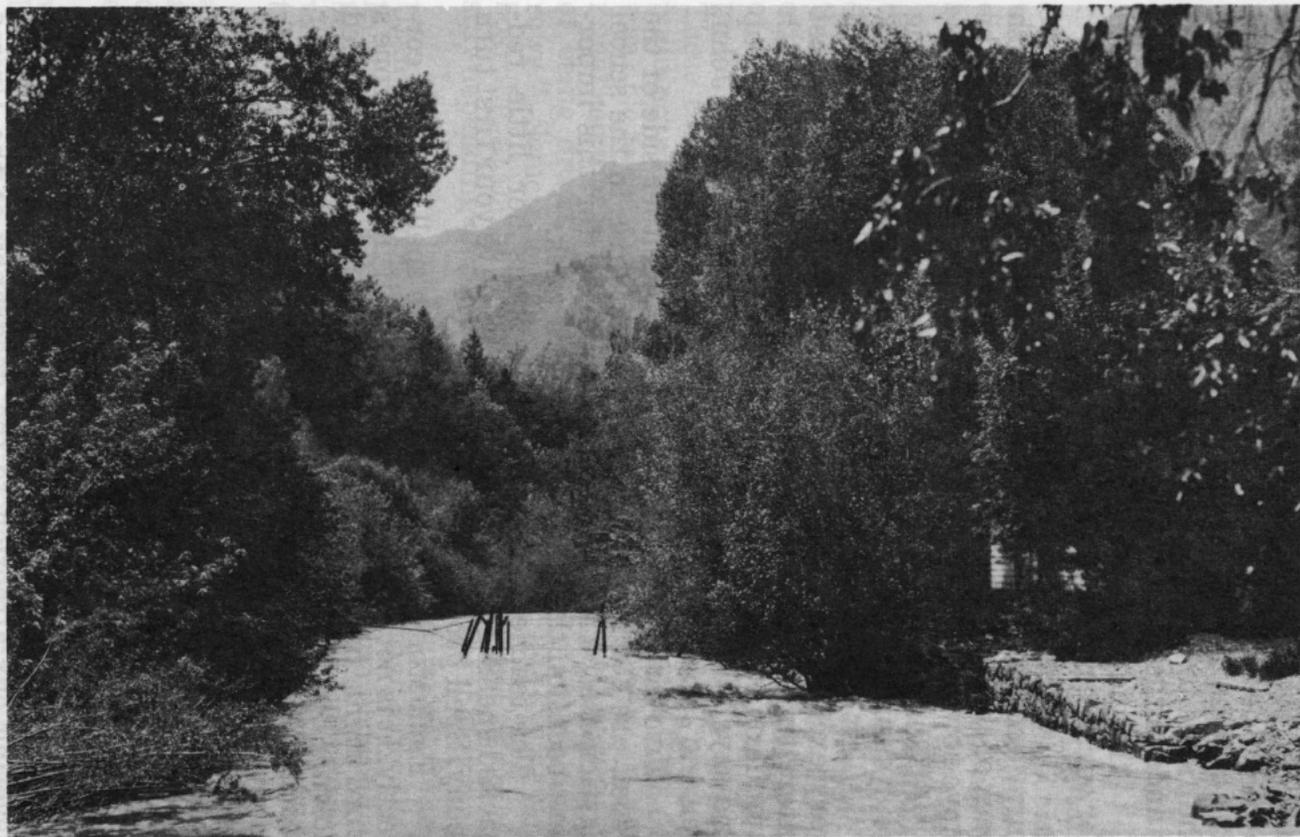
Then the students bow their heads in reverence while the teacher prays to the Lord for His protecting care over her school and the students.

Classwork now begins. At one end of the room sits the teacher and watches the boys and girls in their activities. The pupils bring to school whatever books are in their homes. Everybody owned Bibles in these days, and it is the duty of the children of the Saints to learn to read them at a very early age. It is the main text. If a child's parents cannot furnish him with a book to take to school, he borrows from his neighbors.

With so few books from which to read, much of the time is spent in memory work. Among other things that are studied is a long list of spelling words from Noah Webster's *Spelling-Book*. Geography and mental arithmetic drills are frequent, the text for the latter being *A New and Complete Arithmetic Composed for Citizens of the United States*. This book is said to have received the approval of George Washington, the Father of our country!

Some of the students have slates and pencils, others pens and paper, and still others have charcoal. With this they write on the smooth surface of a log, or perhaps on the bark of the native white mountain birch. The smaller children mold forms of dogs, cats, or even Indians from colored clay. But probably the children have most fun of all when the teacher permits them to play Indian. They even make bows and arrows and mimic some of the customs of the red men.

Today the girls are devoting part of their time to



OGDEN CANYON

sewing, because pioneer girls must learn to make their own clothes. And every day the boys have their special duties to perform. Organized in groups, they are sent to the fields to gather sagebrush for the little stove that stands in the center of the room.

"David, it is your group's turn to supply the wood for our fire next week," the teacher announced.

"Yes, Miss Nebeker, we remembered that it was our turn, and have already placed a large pile of sagebrush back of the school building. I'll put some more wood in the stove now."

"Thanks, boys! I congratulate you for remembering your assignment and having it so nearly done so early."

This is Friday afternoon and the students are all very excited. In fact, Friday afternoons are the most interesting periods during the entire school term. With a smile on her face, Miss Nebeker stands before the group and says, "It's time now for our spelling match. John, you and Jane choose sides."

Two long lines of students, one on either side of the room, are formed. All the boys and girls in the school participate. They have been preparing for this important occasion throughout the entire week.

The teacher remarks, as she opens her little red-backed spelling book, "John, you may have your first turn today. Spell *geography*."

Each student tries desperately to spell his word correctly. It is not only an honor and gratifying to spell one's word right, but extremely embarrassing to be spelled down. But as the spelling match proceeds, student after student misses his word and returns to his seat in harmony with the rules of the game. Now only John and Jane are left in the lines. And John misses the last word, a very difficult one.

The teacher announces, "Jane's side wins." After three cheers are given, she continues, "Students you did well in your spelling match today. I appreciate your accomplishments in school throughout the entire week. Next Friday afternoon we shall have a geography match, devoting our attention to the geography of the United

States. Please prepare that subject well. School is now dismissed until Monday morning."

As the students leave the room, Miss Nebeker stands in the doorway smiling as they file past her.

EARLY SCHOOL LAWS

In 1851 the legislative assembly of the Provisional State of Deseret passed a law which provided for schools throughout the State. Counties were to be divided into districts and each town or city was to have one or more schools supported by local taxation.

Ogden was the first community to place a tax upon the people for the support of its pioneer school. A number of other towns followed Ogden's example. But money in this new region was scarce—in fact, it was almost non-existent. Therefore, for a time at least, the public schools of Utah were forced to operate on a tuition basis. The people paid for the educating of their children in produce. These tuitions were payable in wheat, potatoes, flour, building rock, lumber or any products that the teacher was able to use. "Someone has humorously but truthfully remarked that in those days the teachers' salaries instead of being drawn on the bank were drawn on wheelbarrows." Sometimes the teachers received their pay by boarding at the homes of the students, the length of their stay depending on the number of scholars from that home.

Local taxes and tuitions were the sole support of the Utah public schools until 1874. Following that date, the legislature made regular appropriations of lump sums to be apportioned on a school-age per capita basis among the various districts, and in 1878 inaugurated a Territorial tax for a permanent school fund.

The Utah Legislature passed a compulsory attendance law as early as 1852. This law required that minor apprentices and adopted Indian children between the ages of seven and sixteen be sent to school at least three months out of each year.

A new feature in a law enacted two years later provided for the examination of teachers by a board appointed by the county court of each of the counties. Not just any-

one could teach school. He or she must show signs of being competent as well as possessed of good moral character.

In 1855 the legislature authorized the board of regents and the chancellor of the University of Deseret to appoint a superintendent of public schools. His duty was to establish a uniformity of books, subjects, and system of school government throughout the State. However, as things worked out, taking care of the educational needs of the people was left up to each individual town. Travel was too slow and distances too great to do otherwise. Therefore, it was not until 1876 that all counties had a board of examiners, and forty-three years more passed before the State Educational Board had power enough to extend uniform educational practices throughout the public school system.

THE UNIVERSITY OF DESERET (UTAH)

The Utah pioneers not only established a public school system to provide educational opportunities for the youth, but they also founded a university. It was on February 28, 1850, that the ordinance was approved by the legislature assembly which provided for that institution; and it was to be known as the University of Deseret. So concerned were the founders of Utah over the educational interests of the people that they had passed only one law in their legislative assembly before this one was enacted. It is claimed that the University of Deseret has the distinction of being the first institution of higher learning established west of the Mississippi River.

A chancellor and a board of regents were elected by the legislature. At their first meeting, held on March 13, they appointed a committee of three to cooperate with Governor Young in selecting a site for a university and primary school buildings. A few days later the Governor reported to the board of regents:

“Brethren, after careful consideration of this problem, I have come to the conclusion that the best spot upon which to erect our university is on the bench immediately

east of Salt Lake City, Those who favor that site, please make it known by raising your right hand. The vote is unanimous."

Chancellor Orson Spencer remarked, "We should plant trees, flowers, and lawns around the school building, thereby beautifying its grounds as much as possible."

"That's a good suggestion, Brother Spencer; but we should also inclose the grounds with a rock wall," the Governor replied.

The pioneer group industriously set to work on this new project. By 1853, 135 rods of wall had been completed, and enough stone had been hauled to build three-fourths of a mile more. This was done even before money was available with which to pay for the construction of the school buildings.

The University of Deseret, being called also the "Parent School," opened its first session on November 11, 1850, in John Pack's home. The Pack home was located on the corner of West Temple and First North Streets, immediately east of the Seventeenth Ward chapel. Forty students were enrolled. Among them were Governor Young and other adults. Each of them paid \$8.00 for the ten weeks' session.

The board of regents announced that the new faculty would teach a variety of subjects, believing that the prospects were very favorable for a rapid advancement in the sciences. The pioneers could boast of the fact that two of the faculty members, Chancellor Orson Spencer and Cyrus W. Collins, had received masters' degrees from eastern colleges and Orson Pratt was a noted scientist and mathematician. His book, *Biquadratic Equations*, was published in London and used in some of the French and English universities.

On February 17, 1851, the second term of the University of Deseret was begun. The classes were held in the Council House, then called the Statehouse, located on the present site of the Deseret News corner. About forty students were in attendance in this session.

When the third session of the school opened in the fall of 1851, the legislature was in session in the State-

house; therefore, the school was moved to the Thirteenth Ward Hall, which had been erected for school purposes. Many interesting lectures, given by Orson Pratt and others, were held during the evenings.

But owing to lack of money and other problems of pioneer life the school did not grow as rapidly as the chancellor and regents wished. These frontiersmen had their economic problems to solve. Much of their time was spent in combating drought and pests of the field. Everybody had to toil hard at the soil. Money was scarce and the people were poor. Therefore, in the spring of 1852 the school was forced to close. From that date until 1867 the university had no department of instruction. Yet, during that period, many lectures were given under the direction of the university regents, and many new educational societies were established. This helped to keep alive the spirit of the university during the day of its inactivity.

At the latter date, however, the University of Deseret was reopened as a business college. David O. Calder was appointed by the board of regents as principal. During that year 223 students were enrolled. So varied were the demands of the students that an enlarged course of study immediately followed. Dr. John R. Park succeeded Calder in 1869. He laid the foundation for the present University of Utah.

In 1892 the name of the University of Deseret was changed to University of Utah. And in 1900 the institution was moved to its present site on the bench east of Salt Lake City, the site formerly selected by Governor Young.

DENOMINATIONAL SCHOOLS

Another reason besides lack of finances which made it impossible to keep alive a university program between 1852 and 1867 was the lack of preparatory schools in the Territory. Although practically every town had its primary school, there were no high schools in Utah to bridge the gap between primary and college work.

But with the completion of the transcontinental railway in 1869 and the rise of the mining industry, many

non-Mormons came to the Basin. This was a period when Mormons and Gentiles were having much trouble. Most of the schools in Utah were being held in the community chapels of the Latter-day Saints Church. Many of the Gentiles would not permit their children to attend school in the Mormons' meetingshouses; therefore, a number of denominational schools were established.

Among these new schools were St. Mark's Grammar School in 1867 (Episcopal), the Salt Lake Seminary in 1870 (Methodist), St. Mary's Academy (Catholic), and the Salt Lake Collegiate Institute (Presbyterian).

The Utah commissioner of schools reported in 1888 that there were 99 denominational school in Utah. Only six of these were Mormon. Six years later there were 113 of them. Of these the Mormons had 26, the Congregationalists 33, the Presbyterians 33, and the Methodists 21. The remainder were distributed among Baptists, Lutherans, Episcopalians, and Catholics.

The founding of the Gentile schools in the Territory and the healthy rivalry between the two groups stimulated the Utah public school system as well as the Mormons' private schools. The final result was the development of a uniform and free public school system.

SUPPLEMENTARY READINGS—CHAPTER 21

1. Young, *Founding of Utah*, pages 295-327, "Struggle for Education." *Ibid.*, pages 344-374, "Early-day Libraries, Scientific Societies, Journalism Pioneer Writers, and Art in Utah."
2. Neff, *History of Utah*, pages 351-364, "Education in the Fifties." *Ibid.*, pages 842-863, "Education in the Sixties."

PROBLEMS AND ACTIVITIES

1. What attitude and policy did the Utah pioneers have regarding education?
2. Who was the first school teacher in Utah?
3. Describe school life in pioneer days.
4. List three early Utah school laws and explain them briefly.
5. Tell the story of the rise and early development of the University of Deseret (Utah).
6. Make a list of the "Denominational Schools."
7. What benefits came to Utah as a result of the founding of the Denominational schools?
8. Write one fact that was mentioned in the chapter about each of the following men: Brigham Young, Maria Nebeker, Julian Moses, Hannah Holbrook, Wilford Woodruff, Orson Spencer, John Pack, Orson Pratt, Cyrus W. Collins, David O. Calder, Dr. John R. Park.

Chapter 22

UTAH PIONEER SOCIAL LIFE

SOCIAL OR DANCE

While camped at Winter Quarters in the fall of 1846, hundreds of the Saints died. Brigham Young saw the mothers of the deceased grieving by the graves of their departed ones. Many others were ill, cold and hungry. The Mormon leader knew that something must be done to bring hope and courage back to his people. It was important that they retain their courage. Ahead of them lay a difficult journey to the West and the task of building homes in a frontier land.

Therefore, President Young had several loads of wood piled near the bowery. As evening approached, the people were called together. In the light of a big fire, Brigham talked to his people. "I want you to sing and dance and forget your troubles," he said. "We must think of the future that lies ahead and the work which is ours. We are to build the Kingdom of God in a new Zion. Let's have some music and all of you dance."

Pitt's brass band began immediately to play and the Saints made themselves merry in the firelight. There were lively waltzes, polkas and quadrilles. The faces of young people and the aged shone with joy as they participated in the social. Their voices, filled with gaiety, were heard resounding across the Omaha hills.

Here was a people, fifteen thousand of them, who had been driven from their homes. They were living in dugouts, crude log houses and tents, and nearly starving to death, yet they laughed and danced. There are probably few times in history when such courage has been shown by a people.

And during the following years, as group after group of Mormon immigrants crossed the plains to Utah, they continued to dance. Music was furnished them by brass bands, the violin or the accordion. Quadrilles and minuets were danced on the hard ground around the

camp-fires. In fact, this activity was probably the most common amusement of the founders of our State, being enjoyed in every city, town, and hamlet in Utah.

It is Sunday. The bishop stands back of the tall pulpit at the sacrament meeting and announces: "Next Friday night we are going to hold a dance. It will begin at dark. We should like everybody in the ward to come, and don't forget to bring your lunch. There is plenty of room back of the orchestra for the mothers to place their babies."

The days have passed rapidly and Friday evening has arrived. We shall get into a big wagon with some of the villagers and go to the town hall. There we shall observe what takes place and enjoy ourselves in a pioneer dance.

"That large building standing in the public square is where the social is to be held," the villager remarked. "Light is shining from its windows. Many of the town-folks may have already arrived. They enjoy dancing so much they can hardly wait for darkness to come so they can begin."

"What building is it in which they hold their dances?" asked one of the members of the group.

"The pioneers regard it as their church house, because on the Sabbath Day religious services are held in it," replied the villager. "But it is also used for many other purposes. On week days it is used for school. Civic meetings and dances are held in the same building. Since the pioneers have not had time nor money to erect a number of public buildings, it is necessary for this one structure to serve for many purposes. But it is the habit of this people, when they first arrive on a canyon stream to establish a settlement—even before they have completed their own homes—to erect a public building similar to the one in which we are to dance tonight."

"Look at the bob-sleighs standing on either side of the amusement hall. And look! a number of people came in wagons, as we did," remarked a member of our party.

Just then another wagon pulled up, containing a typical Mormon family. "Whoa! Whoa, there. That's

good," resounded from the throat of the driver, as he leaped from the vehicle and fastened his team securely to a nearby fence.

Out of the wagon climbed the mother with a small baby in her arms. And there were Susan and Jane and John, all dressed in their very best. It was obvious that they were ready for the dance. In fact, John had on a new pair of stockings—the very first pair that his mother had been able to make for him since the family arrived in Utah. Following the mother were two or three smaller children. They were not old enough to dance, but all the family must come and have as much fun as possible. John was carrying some cabbage under his arm to pay for the family's admittance into the dance.

As we entered the building, one of the group exclaimed: "What a crowd! What a crowd! All the folks in town seem to be here." And you can be assured that they were.

"Hush, it is time to begin." An elder of Israel, with a long white beard, stepped in front of the group. With head bowed and hands uplifted he prayed to the God of the Saints that they might have protection and happiness during their evening's social. After the deep voice ended praying and amens were said, the fiddler and the accordion player began playing a march. With their ladies at their sides, round and round the men went, cutting different figures.

After the conclusion of the march, the music continued. Waltzes, polkas, Scotch reels, minuets, and quadrilles were danced, as the hours passed joyfully by. Above the din of the music, the voice of one of the old men sounded out clearly upon the evening air. From his elevated position on a platform, he shouted out the calls for a quadrille. "All set," he called in a loud voice. That was the signal for the music to begin. "Circle all," "Grand right and left," "Four ladies change," "Do-si-do, a little more dough," "Swing your partners to you know where."

The atmosphere seemed charged with gaiety and

laughter, as the eager men selected the ladies with whom they were to dance.

"But where are the babies that we saw the mothers bringing with them into the dance hall? Let's see them," one of the group suggested. Thereupon three couples left the dance floor and walked behind the orchestra.

"Look! here they are snuggled comfortably in their little baskets right back of the orchestra. There must be twenty-five of them."

An observant member of the group remarked, "That baby appears to me to be no more than a year old, and the music doesn't seem to bother his slumber at all."

Midnight arrived. An intermission was called, for the fiddler needed a little rest and the dancers were hungry. Big baskets were opened and food given to everyone in the hall. After their hunger was satisfied, the fiddle struck up a tune, and the merry crowd resumed its dancing.

Three o'clock had arrived and the dancers were becoming weary. The bishop stepped forward and announced, "Will you please give your attention?" Again the voice of an elder was heard giving thanks unto the Lord.

Although it was nearly morning when the dancers arrived home, at the break of day the men and boys were at the barn doing the chores and the women were preparing breakfast, as usual.

MUSIC AND DRAMA

Most of the early settlers of Utah were accustomed to the refinements of a civilized and cultured life. Music and drama were encouraged not only in Salt Lake City, but every new community that came into existence developed those arts in some form. We can look with pride upon the achievements of the founders of Utah in music and drama.

The Salt Lake Musical and Dramatic Association was established in 1850. In the Old Bowery on Temple Square in the Mormon Mecca, this company produced "Robert Macaire" and other dramatic performances.

Captain William Pitt's orchestra furnished the music and William Clayton, Jacob Hutchinson, George Ward, and David Smith, accompanied by four other men and three women, did the acting. In 1848, "The Triumph of Innocence" was presented in the Old Bowery. The people sat in the refreshing air with the breezes playing on their faces and in their hair.

THE SOCIAL HALL

The Old Bowery, however, had its disadvantages for dramatic purposes. Hence the Saints had barely completed the planting of their crops and were still erecting their houses when they built a theatre in the wilderness. This occurred in 1852. The structure was the Social Hall. It is claimed to have been the first theatre west of the Missouri River. For those days it was a good-sized building, its dimensions being forty by eighty feet. On the main floor was an auditorium with a seating capacity of about 300 persons, and an imposing stage. The basement contained dressing-rooms and a good hall used for banquets and dancing.

The Deseret Dramatic Association was organized about the time of the completion of the Social Hall. Early in 1853 it began presenting plays before packed houses. Its first drama was "The Lady of Lyons." The good taste of our pioneer forefathers is shown in the type of dramas presented. Some of them are: "Othello," "Damon and Pythias," "She Stoops to Conquer," and "Richard III."

Through the fifties the Social Hall remained the center for amusements in Salt Lake City. The most prominent Easterners on whom the people of the Territory wished to make an impression were entertained there.

The building served its purpose well and was finally torn down in May, 1922.

THE SALT LAKE THEATRE

In 1859, Phil Margetts, who later became one of the best actors in Utah, organized the Mechanics' Dramatic Association. A large private dwelling owned by Harry



SALT LAKE THEATRE, ERECTED IN 1862

E. Bowring on First South Street was turned into a playhouse. It was called Bowring's Theatre—the first place in Utah to be called a theatre.

On the night of the second performance, only two families were present to enjoy the drama. They were the families of President Brigham Young and Heber C. Kimball—ninety persons in all! They crowded the place beyond its limit, but they managed to squeeze in. President Young recognized the need for building a large theatre; therefore, he instructed H. B. Clawson, who was present, to start the work at once, saying: "The people must have amusement as well as religion."

When the Mormon leader decided that a project was to be carried out, it must be done with dispatch. The Salt Lake Theatre was begun on July 1, 1861, and dedicated on the evening of March 6, 1862. It soon became famous, due to its size, structure, and the excellent dramas presented therein.

It was a remarkable building to be erected on the frontier so soon after the arrival of the pioneers in Utah. Mr. Leavitt concluded in his *Fifty Years of the American Stage*, that "At the time of its erection it was not surpassed in magnitude, completeness, and equipment by any other existing house. Its stage, 62 feet deep, remains the most conspicuous of any in the country."

The dimensions of the building were 80 by 144 feet and 40 feet high. The exterior was Grecian Doric. Two beautiful columns stood at the south entrance. The interior was handsome, fitted up gorgeously for those times. The total cost of the structure was over \$100,000 which was a large sum for the frontiersmen to invest in a theatre.

Many of the most famous actors and actresses on the American stage appeared at the Salt Lake Theatre. Among them were the beautiful and charming Julia Dean Hayne, the fascinating George Pauncefort, and later the incomparable Maude Adams.

At first the music was furnished by William Pitt's orchestra. But he was soon replaced by George Careless, a musical genius who had recently graduated from

the Royal Academy in London. Under his direction at the Salt Lake Theatre the members of the orchestra were given full-time pay, the first time such had been the case in Utah. Under this arrangement, outstanding musical talents were developed and the people of the Territory enjoyed the best in orchestra music.

Money was scarce in the Basin during pioneer days, with the result that articles of merchandise were accepted at the ticket window. One pioneer reported that he paid a turkey for his ticket and received a chicken in exchange. If they were both alive, it must have been an interesting experience.

Up almost to the end of the Salt Lake Theatre's life, it was one of the finest playhouses in the country. But there came a time when its usefulness ended, and the building was torn down in 1929.

MEMORIAL DAYS

The time is July 24, and the place may be any Utah community.

"Children," a father calls, "today is Pioneer Day. As you know, it is one of the most cherished holidays in Utah. Get out of bed, dress, and do your chores. And do hurry or we may be late for the parade."

Two hours later the family had assembled with all the other villagers at a point where they could view the procession. The paraders had assembled in a vacant lot about half a mile from the church house. All of them were dressed in costumes carefully prepared to represent those worn by the pioneers while crossing the plains. In every detail the pageant had been carefully rehearsed so that it would carry through well.

"Here they come! Here they come!" came the cry from a hundred small throats, as the anxious children saw the paraders leave the vacant lot and begin the procession toward the assembled group. The weary emigrants were dragging their over-loaded handcarts, some of the women carrying babies, and small children were trailing along behind.

Suddenly a frightful yell was heard, and the towns-

folk, looking in the direction from whence the noise came, saw at least twenty "Indians" in full war paint. They were riding swiftly toward the travelers. With suspense approaching the feeling of anguish, the villagers waited for the attack to be made. A few moments more and the Indians, with fierce whoops, pounced upon the emigrant train. The women and children sought shelter as quickly as possible while the men heroically fought the "savages." After ten minutes of shouting, shooting and pantomime, the attackers were successfully beaten off. All the spectators gave a sigh of relief as they saw the last "Indian" vanish from sight down a side street of the village.

The paraders reorganized and continued on their way toward the chapel, singing "Come, Come Ye Saints." They were followed by the rest of the people. Shortly thereafter even the "Indians" returned to take their places in the congregation.

The bishop and the other leading men of the community were seated on the stand. After the singing of "The Star Spangled Banner," one of the men offered prayer and then the congregation sang "Utah We Love Thee." Following a few musical numbers, the orator of the day stood up and rehearsed the history of how the Mormons had escaped their enemies in the East and had found a place of security in the Rocky Mountains.

"It was on July 24," the speaker pointed out, "that our pioneer leader said: 'This is the place!' In gratitude for our new Zion, a land—a state—of our own, we have assembled today to thank God and to praise the founders of Utah for the heritage that is ours."

Early in the afternoon, a children's dance was held. This was followed by a baseball game between the single and married men. Then came the footraces and the horseraces, and the picnic in the grove. Of course the celebration was climaxed by a dance in the evening.

The Fourth of July celebration resembled in many respects the one held on the Twenty-fourth. On Independence Day flags were unfurled and long orations given before large crowds, praising the deeds of the leaders and forefathers of our nation. Ofttimes the

Declaration of Independence was read. And the day's programme usually included a parade, a children's dance, footraces horseraces, picnics, and a dance in the evening for the grown folk.

Two other holidays, which were common to other parts of our country, were also appropriately observed in Utah. These memorial days were Thanksgiving and Christmas. In speaking of the latter, Levi Edgar Young wrote:

"In the pioneer homes and towns of Utah, Christmas Day was always fittingly celebrated. But in those far-gone days the children were taught to appreciate any little gift. There was no store full of toys, as we have them today. The gift was always an expression of the great love of the giver. Sometimes a man gave a beaver-skin or a buffalo-robe to his wife and children. The gift made all happy. Often the head of a household provided venison and wild fowl for a feast, and all shared, and neighbors were invited to partake. There was no selfishness, no envy, no bigotry. People did not hold themselves aloof from others. There was social equality, and a regard for one another that was sincere.

"Children did not have every whim satisfied; they were pleased with any little plaything, and the dissatisfaction seen among the young people today was absent from the home and school. There was manifested a joy in living, and when they prayed they felt God's watchful care, when they worked they knew of His helpful presence."¹

¹Levi Edgar Young, *The Founding of Utah*, 331-332.

SUPPLEMENTARY READINGS—CHAPTER 22

1. "Courage." pages 261-265, Supplementary Stories to Unit IV.
2. Neff, *History of Utah*, pages 596-616, "Pioneer Days and Ways."
3. Young, *Founding of Utah*, pages 328-334, "Amusements in Early Days."
Ibid., pages 335-343, "A Theatre in the Wilderness."
4. Kate B. Carter, *Heart Throbs of the West*, pages 201-204, "Entertainment."
5. Evans, *Story of Utah*, pages 183-195, "A Temple of Art in the Sagebrush."

Chapter 23

THE PIONEERS BUILD A TEMPLE

THE SALT LAKE TEMPLE

The most important and probably the most beautiful edifice of all erected by the Mormon pioneers in Utah is the Salt Lake Temple. One of the most cherished hopes of the emigrants after leaving Nauvoo was to build in their new Zion a temple. They were a temple building people, having constructed one at Kirtland and another at Nauvoo, and having dedicated the ground for one at Far West, Missouri and Independence.

Brigham Young, four days after his arrival in Utah, walked northward from the pioneers' camp. The crowd followed him through the sagebrush, crushing under their feet the big black crickets. Clouds of grasshoppers were frightened from their feeding grounds among the grass and made a buzzing sound with their wings as they flew through the air. When the group arrived on a spot northward from camp between the forks of City Creek, Brigham hit the ground with his cane, waved his hand, and said: "Here will be the temple of our God."

After the city had been surveyed and divided into ten acre blocks, the pioneers built a wall around the temple site and named it the Temple Block. A four foot base was made of red sandstone. On this base rose a ten foot adobe wall, sometimes called a Spanish Wall because it was the Spaniards who first made adobes in America. Another foot of red sandstone capped the wall, making its total height fifteen feet.

City Creek ran through Temple Block when the wall was first constructed. The arches in the east and west walls through which the stream passed stand there today.

At one of the smaller sessions of the October conference in 1852, Brigham Young remarked to the other church leaders, "Brethren, we have not taken time as yet to build the temple on the site selected five years ago. It

is time that we devoted our attention to this project. Most of us have comfortable homes, but we have not built a house unto the Lord. What are your opinions and suggestions on this subject?"

"President Young," Willard Richards replied, "I agree with you in the thought that we should begin work on the temple without delay. Should we make the building of the stone of Red Butte or from the best stone the mountains contain?"

"This temple must be made of the best even if a continent has to be crossed to obtain it," Brigham replied.

After further discussion, it was voted unanimously that the temple be built of the best material to be obtained in the mountains of North America. A committee was appointed to explore the mountains for the purpose of selecting the building material. Rocks from various parts of Utah were tested, but the granite from Little Cottonwood Canyon seemed to be the best and was, therefore, selected.

The sixth of April dawned with all the beauty and loveliness of spring. The air was scented with fragrance from the new grass and flowers. From distant valleys, thousands of people had swarmed to Salt Lake City. They had assembled on Temple Square with all the important folk of the city. The flag of the State of Deseret was unfurled to the breeze. The occasion that had brought so many people together was the laying and dedicating of the corner stones of the temple. Several bands furnished music, and the main address to the multitude was given by Governor Brigham Young.

At the close of the meeting, which was held under the Old Bowery, the pioneer leader walked eastward, followed by the people. Upon reaching the selected spot, he pushed a spade into the ground and took about a square foot of dirt upon it. "It is my privilege to remove the first dirt," he remarked.

Then President Young, his two counselors, and Patriarch John Smith laid the southeast corner stone of the temple. When the job was completed, the Mormon leader solemnly said: "We dedicate the southeast corner stone

of this temple to the Most High God." Similar services were held at each of the other corner stones of the sacred structure.

Work began immediately upon the temple. The persevering frontiersmen hewed massive granite stones out of the Wasatch Mountains fifteen miles southeast of the city and dragged them to the temple site by slow-moving ox teams. Every haul required a four-yoke ox team and consumed three or four days' time. The labor in building the temple was apportioned to the people of Utah, the Territory being divided into districts. To each district was assigned its separate task.

From the start the workmen experienced many interruptions. First, there was the coming of Johnston's Army to Utah in 1857-58. Later the building of the telegraph, the transcontinental railroad, and the branch lines took the workmen from the building project.

But in spite of these handicaps, the granite walls, under the supervision of Truman O. Angell, the architect, gradually rose to majestic heights. At the time of Brigham Young's death in 1877, they stood twenty feet above ground. Work continued under the administration of President John Taylor and the Lord's House was completed under President Wilford Woodruff.

These pioneer builders erected a structure to endure throughout the ages. The foundation was begun sixteen feet underground, and it was sixteen feet broad at the base. It tapered on each side to eight feet in width, from which rose the walls eight feet thick in the first story and six feet in the second. The east center tower rises to the height of 210 feet, plus twelve feet more of Moroni's statue, making a total of 222 feet in height. The center tower to the west rises to the height of 214 feet. The building is 193 feet long and 125 feet wide.

Forty years and four million dollars were consumed in the construction of that holy edifice. A building which would be a credit to a far wealthier and older community of people majestically arose, with its six large towers pointing heavenward, as a monument to the church for which it was erected and to the faith of the people of Utah.



BRIGHAM YOUNG MONUMENT AND SALT LAKE TEMPLE

During the present century, floodlights illuminate the slender spires every night. The statue of Moroni, which stands on the pinnacle of the tallest spire, gleams as if it were made of gold. Surely, it can be said, the spires of the temple rise in glory.

By the time April conference arrived in 1893, the interior of the temple was completed and the edifice was ready for dedication. On the sixth day of the month the dedicatory prayer was given by President Woodruff. For several days the services were repeated. It has been estimated that 75,000 people attended the dedication services.

The Salt Lake Temple was not the only edifice of its kind built by the Utah pioneers. While it was under construction three others were built. On April 6, 1877, Brigham Young dedicated the St. George Temple; on May 17, 1884, the Logan Temple was dedicated by President John Taylor; and the Manti Temple was dedicated by President Lorenzo Snow on May 21, 1888. Each of these buildings was a majestic edifice of strength and beauty.

THE MORMON TABERNACLE

Another unusual building stands on the Temple Block. It is the Mormon Tabernacle, begun in 1862 and completed in October, 1867. Standing near each other, the temple and the tabernacle present a definite contrast in architectural structure. One is capped with many towers, while the other is elliptical in shape and the roof is a self-supporting wooden structure. Originally the building was fastened together without nails, wooden pins and rawhide being used in lieu thereof.

The tabernacle is one of the largest auditoriums in the world, having a seating capacity of nearly 10,000 people. The roof rests on pillars or buttresses of red sandstone, which stand from ten to twelve feet apart. Between these buttresses are heavy entrance doors all the way around the building, making possible the moving of a large crowd from the auditorium in a very short time.

In 1870 a spacious gallery was built around the entire building with the exception of the space where the

choir seats are located. Thirty years later the 400,000 shingles which covered the egg-shaped roof were replaced by a metallic covering weighing many tons. Henry Grow and William H. Folsom were the architects, Grow supplying the idea for the construction of the roof. He had been a bridge builder in Pennsylvania before coming to Utah. His experience at spanning rivers with bridges had prepared him to successfully span the 150 foot building space with an arched roof.

In many lands the people have heard of the wonderful acoustic properties of the Mormon Tabernacle. The sound of a pin dropped at one end of the building travels the 259 feet to the other end with perfect clarity.

The most famous part of the Tabernacle is its wonderful pipe organ which was claimed to have been the largest in the world when built. It contains over 3,000 pipes. They range from half an inch to thirty-two feet in speaking length. It has four complete finger key-boards and one pedal system.

Joseph R. Ridges, a native of England who migrated from Australia to Utah in 1856, was the carpenter who planned and supervised the construction of the great organ. He was an expert carpenter and had worked in a music factory. There he had learned the details of organ construction. The woodwork, including pipes and mechanical equipment, was built entirely of native lumber. Large white pine logs were hauled over 300 miles by ox teams from the mountains around Parowan and Pine Valley. It required more than a year to construct the great pipe organ. No instrument of its kind has ever created a more profound regard for a group of frontiersmen than it has.

From the day that Professor George Careless was made the leader of the tabernacle choir, shortly after the completion of the organ, to the present time, that unusual choir has been world-famed. At the World's Columbian Exposition, held in Chicago in 1893, it won second prize in a great choral contest. Today thousands of people throughout the country tune in on their radios and listen to the wonderful musical programs broadcast each week.

Chapter 24

FREIGHTING IN PIONEER DAYS

FREIGHTING

All the new towns springing up in the mountain regions of the West needed supplies. First, there was the problem of transporting emigrants to their new homes. Then once settled in Utah, Oregon, or California, these home builders needed clothing, nails, glass, sugar, iron, and a thousand other things. Machinery of all kinds—printing presses, equipment for flour mills, saw-mills, and blacksmith shops, plows and other farm machinery—had to be brought to these pioneer communities.

But how were all these things to be conveyed? There were no railroads west of the Mississippi River. By ox teams—that was the answer. These animals were found to be well-fitted for the task. They were reliable but slow, seldom making over ten miles a day. Mules and horses were sometimes used, but oxen were much better for hauling large cargos long distances. However, mules were tough and could make the trip cheaper than horses. They were sometimes used to haul bacon and groceries to the military posts in the West and other articles when a trip needed to be made in a hurry. They could travel faster than oxen.

The freight was hauled in huge wagons which held from 5,000 to 7,000 pounds each. One can best get an impression of the size of the wagons when he knows that the wheels measured six feet across. Each vehicle had canvas coverings and was provided with iron axles. Often a trailer with a capacity of 4,000 pounds was fastened to the leading wagon. So large were the pioneer freight wagons that they received the names of prairie-schooners. It required from eight to fourteen oxen to pull each loaded prairie-schooner.

Generally fifty wagons made a freighting train. There was a captain over each train and an assistant wagon master. Each wagon had its driver. Then in the

party there were the extra hands such as night herders and the drivers of beef cattle. The ox teams were called "bull teams," the captain was known as the "bull-wagon boss," and the teamsters were called "bull-whackers."

The freighting was carried on between the Missouri River and the pioneer settlements of the West, the freight having been shipped up the Missouri from St. Louis to the outfitting post. In the earliest period the prairie-schooners were loaded at Independence or Fort Leavenworth. But later as the railroad was being built, goods were carried on the iron road to the terminal of the new road and from there by ox teams.

The overland route was the Oregon Trail which was deepened and widened into a great highway, the like of which was never known before. On this route, Fort Kearney, Fort Laramie, and Fort Bridger were important stations passed before the freighters reached Salt Lake City.

Prior to 1850 wagon trains followed the Mormon route from Fort Bridger, through Echo and Emigration canyons; but early that summer, Parley P. Pratt announced in the *Deseret News* that a new road would be opened to travel by July 4, running from Echo Canyon to Salt Lake City through the "Golden Pass"—or what is termed today, Parley's Canyon. Toll averaging about one dollar per wagon was charged all emigrants who passed over that route.

Before the coming of the railroad, the overland freighting was indeed a colossal business. In 1860 frequently 500 freight wagons, headed westward, passed Fort Kearney in a single day. It has been reported that on one particular day 888 west-bound wagons, drawn by 10,650 oxen, mules, and horses, were counted between Fort Kearney and Julesburg, Nebraska. In 1865 6,000 freight wagons passed Fort Kearney in a period of six weeks. The single firm of Russell, Majors and Waddell used at one time 6,250 freight wagons and 75,000 oxen. It is probable that there is today only a fraction of the number of oxen being worked in the United States that this one firm used in this western freight traffic about eighty years ago.

It took most of the summer for the freight trains to make the trip from Independence to Utah and back. Great was the danger of loss by fire, flood and Indian attack. Therefore, it is no wonder that prices were high in the frontier towns. Sometimes flour brought from the East cost a dollar a pound and kerosene a dollar and a half a gallon. Even if the costs were high, pioneers had to do their shopping soon after the freight train arrived or perhaps wait another year to obtain the articles they needed badly.

Not only was merchandise high in price but so were freight and passenger rates. During the early fifties it cost \$250 a ton to have merchandise hauled from the Missouri River to Sutter's Fort, California. The rate for passenger fare was \$300.

UTAH'S MERCHANTS, MERCHANDISE, AND FREIGHTERS

In 1849 Livingston and Kinkead opened a mercantile institution in the home of John Pack. They had bought a \$20,000 stock of goods by ox teams from St. Louis. This was the first mercantile establishment in Utah.

But also during that year the residents of Salt Lake City were greatly benefitted by the immigrants headed for the gold fields in California. A constant stream of them passed through Utah that summer in their mad rush to reap their share of the gold dust of the Pacific region. Many of them were freighters. Upon leaving St. Louis, their wagons were loaded with goods for the miners, such as tools, dress goods, clothing, blankets, and other necessities. By the time they arrived in Utah, their oxen were exhausted. Ahead of them lay a great desert and the formidable Sierra Nevada. Their wagons needed repairing. Furthermore, many wild stories of California's abundant gold reached their ears which made them anxious to reach the mines as quickly as possible.

Here were pioneer people in Utah who needed wearing apparel and other supplies badly. They had been in this desert two years. The clothing they had brought with them had worn out or was on the point of wearing out. It is true that many of the women had been reduced



UNLOADING GOODS FROM OX TRAIN FOR WALKER BROTHERS, 1868

to wearing burlap and the men buckskin clothes. Children and even adults went bare-footed because their shoes were gone.

Thus the people of Utah were in desperate need of clothing and other supplies. The freighters, anxious to reach the gold fields, readily found customers and disposed of their goods in Salt Lake "for a song." They traded their heavy freight wagons for light vehicles, or for a pony to ride and another to pack. Big work mules and draft horses were sold for only \$25 each. Common domestic sheeting sold for five to ten cents a yard, spades and shovels for fifty cents apiece, and full sets of carpenter tools for \$25. "States' goods" were sold in Utah during the gold rush of 1849 for less than the purchase price in the East. But these favorable conditions for the colonists were only temporary.

Every year Utah-bound immigrants congregated on the Missouri at Winter Quarters (Florence) while preparations were being made to cross the plains. Wagons, teams, and supplies were purchased for the freighting of goods and of colonists to their new home. As time passed, domestic animals became very numerous in Utah. Consequently, Little and Decker, freighters and mail carriers, decided that their animals which were accustomed to yoke and harness could make the trip from Utah to Winter Quarters or Independence and back easier and with less loss than freighting could be done from the other end.

In the spring they left for the East, and made the trip to Florence in thirty-five days. That was not much over half the time that was usually consumed. The return trip took them only forty days.

Other Utah merchants entered into the freighting business from the Utah end of the route. During the year of 1863, approximately 500 teams crossed the plains, bringing 3,000 emigrants and large quantities of freight to Utah. These operations involved an outlay of \$100,000.

During the sixties before the coming of the railroad, Brigham Young sent out trains of wagons every spring to Florence, Nebraska, or to Independence, Missouri, to aid in bringing the immigrants to Utah. These "church

teams," as they were called, took supplies for the camps along the trail and also food for the Zion-bound home-seekers. In 1862, the caravan that went East, typical of many, consisted of 2,880 oxen, 293 men, and 262 wagons which were loaded with 143,315 pounds of flour.

Prominent among the early Utah merchants were John and Enoch Reese, William Nixon—"father of Utah merchants," Hooper, Eldredge, William Jennings, and the Walker Brothers. Nixon opened a hardware store in Utah in 1852. The Walker Brothers established their large store in 1858, and not only freighted goods to Utah but distributed them throughout the settlements. In 1864 Eldredge and Hooper freighted goods worth \$230,000 to the Basin, and William Jennings' train of merchandise which arrived in Salt Lake that same year was worth a quarter of a million dollars. Thus the freighting business in Utah grew to gigantic proportions.

SUPPLEMENTARY READINGS—CHAPTER 24

1. Young, *Founding of Utah*, pages 375-385, "Freighting by Ox-Team."
2. Neff, *History of Utah*, pages 277-310, "A Thousand Miles from Anywhere."
3. Carter, *Heart Throbs of the West*, pages 190-200, "Roads of Early Utah."
4. Evans, *Story of Utah*, pages 159-171, "Transporting Letters, Goods, and Men." Also supplementary to Chapter 25.

PROBLEMS AND ACTIVITIES

1. Tell all you can about freighting in pioneer days.
2. Define: prairie-schooners, "bull teams," "bull-whackers."
- 3 Trace on a map the route that the freighters used in coming from Independence, Missouri, to Utah.
4. In what way did the immigration to California during the "gold rush" benefit Utahns?
5. Make a list of early Utah merchants and freighters.

Chapter 25

STAGECOACH DAYS, 1861 TO 1869

TRAVEL BY STAGECOACH

Since many people recognized that freight teams were too slow for transporting of passengers, express, and mail, a stagecoach line was established from St. Joseph, Missouri, to Sacramento, California, in 1861. It followed the Oregon Trail to Fort Bridger, and then on westward through Utah. In fact, Salt Lake City was the very center of the route. From this center radiated freight and stage lines to all parts of the West. Besides the main line, one ran to Denver, another to Virginia City, Montana, and less pretentious coaches went to the towns of southern Utah and the mining camps of Nevada and Idaho.

Traveling by ox team, it usually took passengers from sixty to seventy days to come from Independence to Salt Lake City. But with this new method of travel, time was cut down at first to thirty days and later on to only eighteen.

Good stations were built along the entire route, located ten to twelve miles apart. At those stations, hay and grain were kept for the horses and mules that were standing in comfortable stables awaiting their turn to be hitched to the stagecoach.

People of the West knew this stage line that ran from St. Joseph to Sacramento as Ben Holladay's Stage Line, because he was the proprietor from 1861 until he sold out to the Wells, Fargo Company in 1866. The latter company operated until superseded by the railroad in 1869.

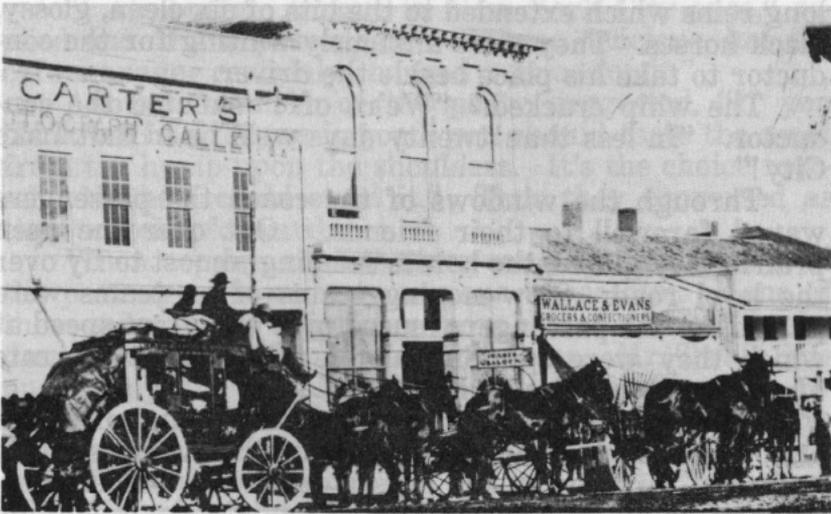
Holladay was paid \$1,000,000 a year by the government for carrying mail. Added to that income were the passenger fares collected. Ordinarily it cost \$150 to \$180 to travel from St. Joseph to Salt Lake City, but during the Civil War period the rates increased to \$350.

Did Ben Holladay become rich from these vast sums of money collected? When one considers his expenses,

one readily answers no! Famous Ben had to keep the line equipped with 100 Concord coaches, 2,700 horses and mules, and \$55,000 worth of harnesses. Hay and oats cost him \$1,000,000 a year. Sometimes he had to pay at the rate of \$125 a ton for hay. On many occasions Indians killed his drivers and burned his stations. Added to all these expenses was the cost of keeping in his employ 250 skillful and courageous men.

THE CONCORD COACH

Let's take a glance at the old Concord coach. It was a grand swinging and swaying vehicle, an imposing cradle in wheels. Instead of springs, it was hung on leather braces. Six handsome horses or mules were usually the number worked upon it, and they traveled with great speed. The coach was named the Concord because it was manufactured in Concord, New Hampshire.



CONCORD STAGECOACH

At the back of the coach extended a platform or "boot" for the reception of baggage, and built high up in front like a throne was the driver's seat. There sat the driver, high up on his exalted perch, where he might

the better supervise the six horses racing along under his skillful management. Beside him sat the conductor who was in charge of the passengers and luggage. With his gun lying across his lap, he watched continuously for hostile Indians.

The coach was built to carry nine passengers, the driver, and the conductor, and twenty-five pounds of luggage per passenger. However, some of the coaches were built with an extra seat back of the driver's, so that three additional persons could ride there, making fourteen in all.

A TRIP TO UTAH

Early one morning in May, nine passengers paid their fares and handed their small packages of luggage to the conductor. Then they were seated comfortably in the Concord coach. Upon the driver's seat was an experienced man, fearless and confident. In his hands were the long reins which extended to the bits of six clean, glossy, black horses. They were anxiously waiting for the conductor to take his place beside the driver.

The whip cracked. "We're off!" shouted the conductor. "In less than twenty days we'll be in Salt Lake City!"

Through the windows of the coach the passengers waved farewell to their friends. Out over the open prairie they glided, the horses seeming almost to fly over the level road. Slow-moving trains of ox teams were passed, as the passengers mused over the great speed at which they were spinning along, traveling at the rate of eight or ten miles an hour.

"We've completed our first ten miles," the conductor announced, as the rocking prairie-cradle swung slightly back and forth when the horses came to a sudden stop. Almost instantly six beautiful, glossy steeds, in shining harnesses, were led out of a stable. In five to eight minutes, they were substituted for the dusty, panting horses, and the stage whirled on. Station after station was passed, and each time the tired animals were exchanged for fresh ones.

Finally the coach arrived at Fort Kearney. Speak-

ing to the passengers, the conductor said, "You may get out of the coach and rest for two hours. At the larger stations, such as Fort Kearney, Fort Laramie, Fort Bridger, and Salt Lake City, we always permit the passengers to rest an hour or two before we resume the journey."

After having refreshed themselves somewhat, all the members of the party returned to their seats in the stagecoach. The whip cracked, and off the coach rolled at high speed. Clouds of dust were seen in front of them on the plains.

"Is it Indians causing that dust?" asked one of the curious passengers.

"No, it's buffalo," replied the conductor. "We'll pass through herds containing thousands of them. Tonight we'll dine on buffalo meat. There is nothing that tastes just like juicy steaks and roasts taken from these animals and served with bread and potatoes."

"I ate buffalo tongue in New York City once," replied one of the passengers. "It was delicious, but the cafe manager certainly charged a price for it."

Another member of the party suggested, "If you think buffalo tongue is good, you should taste the meat from the hump upon the shoulders. It's the choice morsel. No beef could excel it." Thus they conversed as they traveled forward.

When a pony express rider came charging past, all the passengers were very anxious to see him. None of them enjoyed this experience more than did Mark Twain, then a young man hardly past his teens. Mr. Twain was on his way to Utah and other points of the West for experience. In the account of his interesting experiences in the West, recording in *Roughing It*. Mr. Twain gave the following description:

"Presently the driver exclaims: 'Here he comes!' Every neck is stretched farther and every eye strained wider. Away across the endless dead level of the prairie a black speck appears against the sky, and it is plain that it moves. Well, I should think so! In a second or two it becomes a horse and a rider, rising and falling, rising and falling, sweeping toward us, nearer and

nearer, growing more and more distinct, more and more sharply defined. Nearer and still nearer, and the flutter of the hoofs comes faintly to the ear. Another instant a whoop and the hurrah from our upper deck, a wave of the rider's hand but no reply, and the man and the horse burst past our excited faces and so winged away like a belated fragment of a storm."¹

"Do you know who the rider is?" Mr. Twain asked. "He appears to be merely a boy, even younger than I."

"Do I know him? Do I know him? I certainly do! Everybody on the plains knows that lad. His name is William Cody, but his friends are beginning to call him Buffalo Bill. There is no man on the frontier that can kill more cattle of the plains than can Bill—and he is only fourteen years old, so they say," replied the driver.

"If young Buffalo Bill, as you call him, can carry the United States mail through this country infested with wild savages and can kill more buffalo than any grown man of the plains, then I, who am at least six years his senior, should not worry about traveling in the wild West, should I?"

They all laughed, as the conductor replied, "You'll be quite safe, Mark. The Indians haven't scalped one of our passengers for at least six months."

Hurrying past each other on the Great Plains were two youths—Mark Twain (Samuel Clemens) and Buffalo Bill (William Cody),² both of whom became world famous. The former became one of America's greatest humorous writers and lecturers, traveling extensively both in Europe and America, and the latter became one of the most famous American plainsmen. In his later years, Buffalo Bill was the director of a "Wild West Show." Part of the equipment he exhibited throughout Europe and America was a Concord coach which was once used on the Overland Trail.

The stage was moving, continuously moving rapidly, across the broad plains. Off in the distance a big column of dust rose from the road.

¹ Mark Twain, *Roughing It*.

² The events accounted in this stagecoach trip to Utah are all true experiences of "Stagecoach Days," but they did not all happen on this particular trip when Mark Twain visited Utah.

"Do you think it's Indians this time, driver?" a passenger asked.

"We can't tell yet. But as I have told you before, I think that every person in the coach should have his pistol ready in case of an attack," replied the big conductor, as he sat on the high throne of the coach beside the driver with his gun across his knees. Two big revolvers hung on his hips ready to be put into action.

But as the dust drew nearer they observed to their relief that it was not caused by Indians, but by a stagecoach similar to their own, east-bound. When the two coaches met, twelve panting horses stopped for a moment, and the two great clouds of dust blended into one.

"Do you have any extra newspapers from the States?" a conductor shouted.

"We'll trade you one for a San Francisco paper," came the response.

"All set; go on, driver."

The whips cracked, and the two cars of the desert went rolling forward.

Four or five more days had passed. The travelers had reached the eastern ranges of the Rocky Mountains. They had become used to the swinging and swaying of the vehicle and to the miles and miles of seemingly endless country through which they were passing. Some of them were sleeping. Even the driver and the conductor were dozing, for it was not uncommon for both of them to sleep in their places thirty or forty minutes at a time while spinning along good roads.

Suddenly, as the stage swayed gently around a bend in the road, a blood-curdling war-cry from fifty savages' throats sent chills up and down the spines of the passengers. "Indians!" the conductor shouted. There they were in full view, plunging down a nearby hill at great speed on their ponies. With bows and arrows in their hands, faces painted many bright colors, and yelling at the tops of their voices, the band of demons presented a terrible scene to the occupants of the stagecoach.

But the driver, the conductor, and the passengers reacted swiftly. In an instant the six horses were racing at full speed. They were fast horses, especially selected

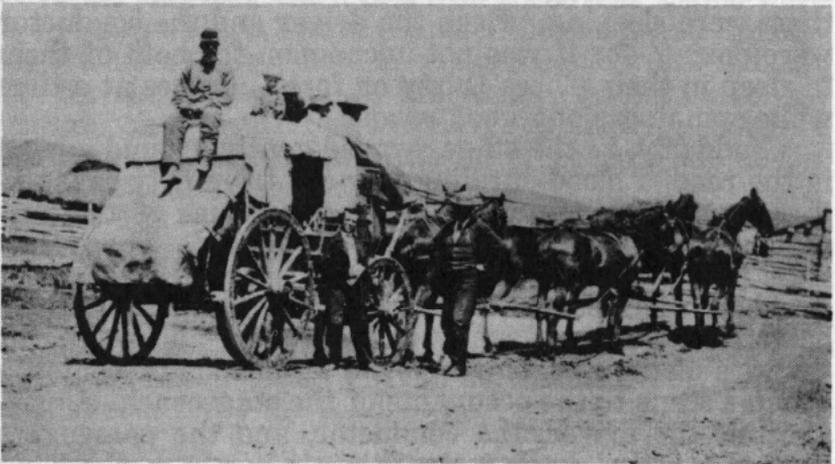
for such an emergency. But the Indians' ponies were also fairly good runners.

Hundreds of arrows flew past the occupants of the coach, some of them lodging securely here and there in the framework of the vehicle. Every passenger and the conductor were actively engaged in firing at the attacking foe, while the teamster urged his steeds forward at full speed. Now and then a savage was seen to throw his arms into the air, scream, and tumble from his horse to the dust or to the grass along the road.

Through the superior quality of the white men's horses, the Indians' ponies were gradually dropping behind. Finally they were out of shooting range. Knowing that they had failed in their efforts to capture the stagecoach, the savages stopped. With a great sigh of relief, the occupants of the stage rolled forward toward Salt Lake City. They fully realized that if the savages had been successful in capturing the stagecoach, they would have all been massacred.

Eighteen days after leaving St. Joseph, Missouri, they emerged on the elevation at the mouth of Parley's Canyon. There below them lay a beautiful city and an equally magnificent lake.

"At last," the driver remarked, "we've reached the



STAGECOACH USED ON SUB-LINES IN UTAH, SHOWING STAGE STATION

City of the Saints! This is the center of all the stage routes of the West."

Mark Twain and his friends stopped off in the Mormon Mecca for a few days. They wanted to see the "Lion of the Lord"—Brigham Young, and the strange desert Saints against which the national government had recently sent an army. In recording his experiences in Salt Lake, Mr. Twain, in his humorous style, wrote:

"The second day we made the acquaintance of Mr. Street (since deceased) and put on white shirts and went and paid a state visit to the king (Brigham Young). He seemed a quiet, kindly, easy-mannered, dignified, self-possessed old gentleman of fifty-five or sixty, and had a gentle craft in his eye that probably belonged there.

"He was very simply dressed and was just taking off a straw hat as we entered. He talked about Utah, and the Indians, and Nevada, and general American matters and questions, with our secretary and certain government officials who came with us. But he never paid any attention to me notwithstanding I made several attempts to 'draw him out' on federal politics and his high-handed attitude toward Congress. I thought some of the things I said were rather fine. But he merely looked around at me, at distant intervals, something as I have seen a benignant old cat look around to see which kitten was meddling with her tail. By and by I subsided into an indignant silence, and sat until the end, hot and flushed, and execrating him in my heart for an ignorant savage. But he was calm. His conversation with those gentlemen flowed on as sweetly and peacefully and musically as any summer brook.

"When the audience was ended and we were retiring from the presence, he put his hand on my head, beamed down on me in an admiring way and said to my brother: 'Ah—your child, I presume? Boy, or girl.?' " ^s

SUPPLEMENTARY READINGS—CHAPTER 25

1. Young, *Founding of Utah*, pages 386-392, "Stagecoach Days"
2. Neff, *History of Utah*, pages 734-743, "Holliday's Overland Stage Line."

^s Mark Twain, *Roughing It*, 112-113.

Chapter 26

COMMUNICATION IN PIONEER DAYS

HOW MAIL WAS CARRIED

When the first groups of pioneers came to Utah in 1847 and 1848, there was no way to receive mail other than to have it carried by westward bound emigrant trains, or by men going from Salt Lake to the East. Brigham Young and his companions who returned to Winter Quarters in 1847 carried the first mail from Utah. The Saints who remained in the Basin sent letters with them to their relatives camped on the banks of the Missouri. It was but natural that the homeseekers trekking into Utah carry letters and word from relatives to those who had preceded them to the West.

In the winter of 1849 a post office was placed at Salt Lake City by the Federal Government, and a bi-monthly mail between Utah and Council Bluffs was established. Joseph L. Heywood was appointed to be the postmaster, and Almon W. Babbitt was engaged to carry the mail at his own expense. The following year, however, Samuel H. Woodson of Independence, Missouri, replaced Babbitt as mail carrier. He received \$20,000 a year from the government to run a monthly service by stage.

Woodson contracted with Feramorz Little, Ephraim Hanks, and Charles Decker, all of Salt Lake City, for them to carry the mail from Utah to Fort Laramie. They were to meet the mail from the East at that point on the 15th of each month.

These first contracted Utah mail carriers had many rare experiences. There were always the hazards of Indians, wild animals, cold weather, and swollen streams; yet they bravely faced those dangers and nearly always arrived on time with their mail.

One night, while on their journey eastward, Little, Hanks, and Decker put down their blankets in the road behind their wagon and went to sleep. The next morning while making preparations to continue on, Mr. Hanks

called to his companions and said, "Look! Here's some fresh tracks of a huge grizzly bear. He's been in our camp since we went to bed last night. We're mighty lucky that he didn't attack us."

"We're more than lucky, Hanks," replied Decker. "It's a miracle that we're still alive. And to think of our lying there sleeping so peacefully while that huge grizzly was walking around our heads makes me shudder."

"Those are the largest bear tracks I've ever seen," remarked Little. "I'm going to measure them." And the measurement showed that they were thirteen inches long.

Three of the mail carriers, Feramorz Little, a Frenchman named Contway, and an Indian named Yodes, nearly lost their lives in the winter of 1852-53. Early in December they left Fort Laramie for Utah with the mail. Little had put his ankle out of joint shortly before leaving. His foot was swollen badly by the time they reached Devil's Gate, and he was obliged to do camp duty on crutches. Levi Edgar Young says:

"The little company continued on until it began to storm. They were soon on a trackless wilderness of snow, with no guide marks but a few distant peaks which they recognized. Blinded by the drifting snowstorm, they wandered too far south and into what the mountaineers call the 'Bad Lands,' southeast of the South Pass. They were destitute of sagebrush or anything that would serve for fuel. The only vegetation was a short bunch-grass. This was sufficient to sustain the animals if they could endure the piercing cold wind.

"Night came on and a camp was made on a hillside. It was not only very cold, but the wind was blowing hard. The men were in danger of freezing, for it was impossible to make a fire. Their supper consisted of raw meat and a little bread.

"In the morning the storm was raging in all its fury. They packed their animals and traveled on, not knowing where they were. The snow was very deep, but fortunately they reached some timber before night, and camped in an old Indian lodge. About six feet of snow was cleared away and a fire made. After a good sleep they

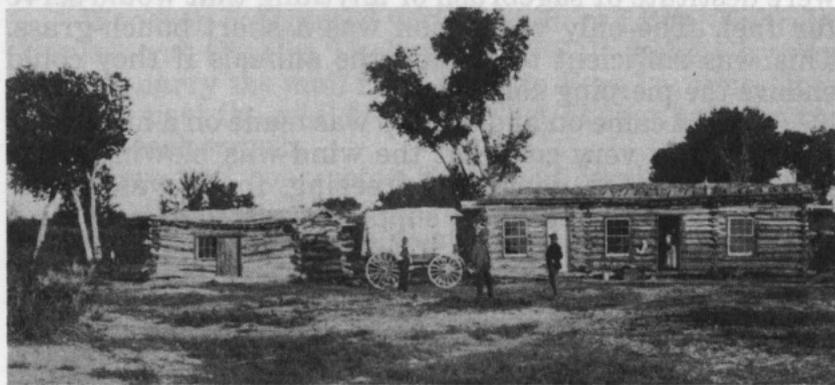
traveled on, and finally reached a trading-post on the Green River, kept by two Frenchmen.

"From here the party went on to Fort Bridger, where they overtook Major Holman, the superintendent of Indian affairs for Utah. They had been snow-bound for days, but Little and his men decided to continue their journey to Salt Lake City. Streams were frozen over, the storm raged at times, and, notwithstanding Little's weak ankle, they reached the Weber River almost in a starved condition.

"The camp was finally seventeen miles from Salt Lake City. Mr. Little, after a careful consideration of all the chances of success or failure, concluded it was better for himself and companions to use what strength they had left in making a desperate effort the following day to reach the city. It was too cold to sleep much.

"In the morning, all prepared the best they could to take the desperate chances of the day. No one could be expected to render assistance to another. Life or death hung on the issue of that day's exertions, for the chances were against their living through the cold of another night without shelter. The mail was cached. The men pushed on, and on January 20 they arrived at Salt Lake City.

"Such were some of the experiences on the plains in



MAIL STATION, DUCHESNE RIVER, 1869

carrying the United States mail before the days of the railroad."¹

THE PONY EXPRESS

Even the overland stagecoaches proved to be too slow to carry mail to the rapidly growing West. To satisfy the demand, the Pony Express was instituted to carry letters only. The riders became the most daring and romantic of mail carriers in the history of the Great Plains and the West. There are no events in American history more dramatic than those connected with the Pony Express.

In 1860, Russell, Majors, and Waddell, pioneer freighters by ox team, operated this new system of mail carrying from St. Joseph, Missouri, to Sacramento, California. They hired Bolivar Roberts, a prominent resident of Salt Lake City, to manage the route from Salt Lake to Sacramento. Stations were maintained from fifteen to twenty miles apart throughout the entire route. To these stations the company was compelled to haul hay and grain over long distances.

This fast mail service went over the overland stage route, passing through Fort Kearney, Fort Laramie, Fort Bridger, Great Salt Lake, Camp Floyd, Carson City, Washoe Silver mines, over the Sierra Nevada through a pass at the head of Carson River, and via Placerville to Sacramento.

The purpose was to carry the mail from Missouri to California in ten days. But even better time than that was made. The record achievement came when the news of Lincoln's inauguration was rushed over the 1,950 miles in seven days and seventeen hours. The riders had to average fifteen miles an hour. This included time to change horses, eat, detour when forced to, and ward off Indian attacks. Therefore, much of the time twenty miles an hour had to be maintained.

When the rider arrived at each station, he found his sleek, fresh horse saddled and bridled. In two minutes he had to change his mail to the new pony and be on his way again. He became so efficient that he often

¹ Levi Edgar Young, *The Founding of Utah*, 397-398.

lost only ten seconds in changing steeds. In fact, he had changed horses and was traveling again almost before his foaming pony had come to a standstill.

Since 250 miles had to be made per day, no surplus weight in rider or equipment was permitted. The lithe young man was allowed only a revolver and a knife for self-defense. The letters and telegraph dispatches were printed on tissue paper. These were wrapped in oilcloth and sealed in pouches, not to be unlocked until the end of the route was reached. The cost of postage was \$5 a half ounce in the early months of the service, but was later reduced to \$1.

The regular assignment was for each rider to carry the mail from sixty to seventy-five miles before being replaced by another rider. But sometimes the men were forced to do the assignment of two or three men without stopping.



PONY EXPRESS RIDER PURSUED BY INDIANS

Pony Bob (Robert H. Haslam) made one ride of 308 miles without leaving the saddle. The Indians had killed the men at the next station. He passed the burning ruins not only of that station but two others before he found a rider to take his place. Buffalo Bill once rode 321 miles without a stop, except for meals and change of horses.

Another famous rider was Thomas Dobson, a Utahn. One of his trips was a test of endurance and bravery rarely equalled in the history of the Pony Express. He traveled 322 miles. During the journey he was attacked

several times by Indians. Three arrows were shot into his horse and one into his own leg. It was only after the hardest riding and careful watching that he evaded the redskins.

The task of the pony express rider was very difficult. Horse and human flesh were strained to the limits. Night or day, under the darkest skies, in the moonlight, or with only the stars at times to guide him, the brave rider must speed on. Regardless of the weather, there must be no delay. In sunshine, rain, hail, snow, or sleet, the rider must put forth his best efforts at his hazardous task.

And the pathway he followed sometimes led across the level prairies, straight as the flight of an arrow. But more often the trail zigzagged, hugging the brink of a sheer precipice, or winding through a dark, narrow canyon. There the danger was ever present of being attacked by the watchful savages who were eager to take the scalp of the white man who dared to come into the mountains alone.

The Pony Express service was very popular in Utah. A number of young Mormons were among the most successful and fearless riders. Many of the horses for the service were reared in the Basin and sold to the company by Urin Porter Rockwell. He also ran the station north of the Jordan Narrows in Salt Lake Valley.

Brigham Young, with a few others and the operators of the *Deseret News*, organized a Pony Express club in Salt Lake City. Five hundred cash subscribers at ten cents each per week were listed. The purpose was to secure a duplicate of the California newspaper service. As soon as the rider arrived in Salt Lake, the *Deseret News* would get out "extras," giving the people of Utah the news of the Civil War.

The Pony Express did not last long—only one year and a half. The first rider left the Missouri River on Tuesday, April 3, 1860, at 5 o'clock in the evening. At the same time a courier left Sacramento. On April 7, the two riders met at Salt Lake City, as Utah lay in the middle of the route. The last rider completed the dramatic history of the Pony Express in October, 1861, at

the time of the completion of the telegraph across the Rocky Mountains to the Pacific Coast.

THE TELEGRAPH

Edward Creighton was the man who connected the East and the West by telegraph. After building the first line that brought Omaha in touch with the outside world, he set his heart on building a line to the Pacific Coast. He came to Utah by stagecoach and received the support of Brigham Young. Then he traveled on to California where he obtained the promise of the California State Telegraph Company to build the western end of the line.

The erection of poles and stringing of wire began immediately upon Creighton's return to Omaha in the spring of 1861. In six months the job was completed. On October 17, 1861, Creighton's line reached Salt Lake City from the East and a week later the California company completed its line from the West to Utah.

The Mormon settlers of Utah did much of the construction work of the telegraph line, Brigham Young being one of the contractors. Under his direction, timber for the poles was hauled from the canyons. Many large wagons from Salt Lake City carried the poles and supplies to the workmen in Wyoming.

Soon after the completion of the transcontinental telegraph line, a group of Utah men organized the Desert Telegraph Company for the purpose of connecting the Mormon settlements with the capital city. Brigham Young was head of the company. He sent a circular letter to the bishops early in 1866, instructing them to have the people unite with their money and labor in building a line from Rich County in the extreme northern end of Utah to St. George in the south. Men were called to work on the line without pay. The pioneers considered it a call to "go on a mission" in service to their state and church.

Captain Horace D. Haight's ox train, consisting of sixty-five wagons, arrived at Salt Lake City in October, 1866, bringing enough telegraph wire and insulators for a line 500 miles long. The materials were paid for with

money collected from the Utah people. By January of the following year telegraph messages were sent from Salt Lake to St. George. A. Milton Musser, who was superintendent of the Deseret Telegraph Company, reported: "We have 600 miles of telegraph in Utah in operation and material has been ordered to extend the lines in different directions. The territory of Utah is the only territory in the United States to own her own telegraph system."

Before the year 1867 ended the line was extended into Idaho. Thus telegraph lines crossed Utah from the east to the west and from the north to the south. The building of those lines throughout Utah furnishes a good example of the Utah pioneers' achievements through cooperation. It was the desire to progress and the spirit of cooperation that made possible this wonderful achievement in pioneer history.

SUPPLEMENTARY READINGS—CHAPTER 26

1. Charles R. Mabey, *The Pony Express*, pages 1-204.
2. Young, *Founding of Utah*, pages 393-407, "The United States Mail to Utah Before the Railroad."
3. Marguerite Cameron, *This is the Place*, pages 181-186, "The Mail and the Telegraph."
4. Neff, *History of Utah*, pages 721-733, "Quickening Communication and Transportation."

PROBLEMS AND ACTIVITIES

1. After you have read chapters 24 and 25 through, choose one of the following topics and write a story in which you pretend you are the leading character:
 - a. I Came to Utah by Stagecoach
 - b. My Experiences as a Pioneer Mail Carrier
 - c. When I was a Pony Express Rider
 - d. My Exciting Experiences as a Utah Freighter
 - e. The Building of the First Telegraph to the Pacific Coast
2. Give a statement identifying: Joseph L. Heywood, Almon W. Babbitt, Feramorz Little, Charles Decker, Boliver Roberts, Buffalo Bill, Thomas Dobson, Edward Creighton, Horace D. Haight.
3. Tell the story of the mail carriers and the grizzly bear.
4. Describe the Pony Express.

Chapter 27

COMING OF THE IRON HORSE

NEED FOR A RAILROAD

From the time the pioneers first arrived in Utah, Governor Young and his people felt keenly the need for a railroad which would connect their isolated settlements with the American frontier and also with the Pacific settlements of the west. As you know, transportation by ox team and stagecoach was expensive, dangerous, and difficult. More than 1,000 miles lay between Salt Lake City and the terminus of the railroad, and nearly an equal distance of desert and mountain region hampered Utahns' access to the seaports of the Pacific.

Several times before the coming of the Iron Horse Governor Young and the citizens of Utah sent memorials to the Congress of the United States, explaining the need for a transcontinental railroad and asking that one be constructed. The gold rush to California in 1849, the possibility of establishing a profitable trade with China, and the myriads of home builders migrating to all the western states, increased the urgent need for a railroad. Literally thousands of American citizens were perishing while crossing the plains with ox teams—at least an average of a thousand per year, when all the western migration is considered.

Congress and the people throughout America became very interested in the proposed road to the Pacific. The United States Government made an appropriation in 1862 of over \$50,000,000 for the building of roads across the continent and let contracts to important construction companies.

UNION PACIFIC AND CENTRAL PACIFIC RAILROAD COMPANIES

Ground was broken at Omaha in December, 1862, by the Union Pacific Railroad Company for the building of

the transcontinental railroad. This company was organized at Chicago, Illinois. The Central Pacific Company was established at San Francisco and began work from that end of the line. The plan was for the roads built by the two companies to meet at Ogden, Utah. Thousands of workmen were hired, including 4,000 men from China.

Many were the difficulties encountered while constructing the iron road. Long tunnels had to be built through the mountains. Timber had to be shipped many miles from the sawmills of Minnesota and Illinois, as the country west of Missouri was almost devoid of timber. At times water was hauled as far as eighty miles for the workmen and animals. Deep snows and winter blizzards had to be contended with, not to mention the constant danger of Indian attacks. While working on the Great Plains, the company had to call on the United States soldiers to guard the road and the workmen while they laid the ties and graded the road. These are only a few of the difficulties experienced.

In six years and a half the transcontinental railroad was completed. The last spike was driven at Promontory, Utah.

DRIVING THE GOLDEN SPIKE

As the dawn of May 10, 1869, approached clear and fair, wagons and carriages loaded with men, boys, women, and girls, were leaving the farms and villages of northern Utah. An observant citizen asked, "Where are so many people going so early in the morning?"

And the reply came, "To Promontory, about fifty miles northwest of Ogden. Today the two railroads are to meet and be joined together. The little round valley of Promontory, not more than three miles across with its very level surface, is about to become one of the important spots in the industrial history of America. The ceremony of driving the golden spike is to be performed there."

"Then today really is a day for celebration not only in Utah but throughout the nation, isn't it?"

At Promontory men were at work making level the

road bed. Two rails, not yet in place, lay parallel to each other. And beside them was a small pile of new ties. Away to the east, as far as the eye could see, stretched the iron road, completed. And it also extended westward until distance faded it from the view of the spectators, many of whom had already arrived for the ceremony.

One of them observed, "When the one remaining span becomes completed, the Atlantic and the Pacific will be connected together by bands of steel rails."

While the shovels of the workmen scraped noisily, preparing the ground for the laying of the last set of rails and the accompanying ties, more wagons and carriages loaded with spectators arrived.

"Look!" the multitude shouted. "There comes the train puffing along from the east!" After it stopped, men wearing frock coats and tall silk hats descended to the ground.

"The man in lead is Sidney Dillon, the president of the Union Pacific Company, and the second one to get out of the train is General Dodge. The others are also railroad officials," the people whispered to each other. After shaking hands with various men in the crowd, the newcomers joined with the spectators in looking inquiringly toward the west. In a short time a thin column of smoke was observed on the western horizon.

"She's coming!" they shouted. "She's coming!" And in a few moments an engine pulled in, with two passenger cars, like the first. As Governor Leland Stanford of California and party, wearing tall silk hats, descended from the cars, they were greeted with many cheers.

Soon all the ties were laid but one, and the pair of rails were put in place. Iron spikes were taken out of a heavy wooden box, driven into the ties, and fastened securely. Telegraph wires were stretched from a nearby pole and fastened to the rails in order that a message might be sent over the wires at the time of driving the golden spike. Governor Stanford on one side and General Dodge on the other made brief remarks. It was now twelve o'clock noon. The two superintendents of construction—S. B. Reed, of the Union Pacific, and S. W.

Strawbridge, of the Central—were placing under the rails the last tie.

“What a beautiful tie it is!” the people exclaimed.

“Yes,” replied Governor Stanford, “it is beautiful. It’s composed of California laurel, highly polished; and, as you have observed, it has a silver plate in the center bearing the following inscription: ‘The last tie laid on the completion of the Pacific Railroad, May 10, 1869.’ The names of the officers and directors of both companies are also inscribed on the silver plate.”

“Everything is now in readiness,” announced Superintendent Reed.

“Hats off!” went clicking over the telegraph wires to San Francisco, New York, Philadelphia, Boston, Salt Lake City, and to all other principal cities of America. Then the Reverend Doctor Todd offered prayer.

Another message was sent over the wires, stating, “We have got done praying. The spike is about to be presented.”

And the response over the wire came, “We understand. All are ready in the East.”

Governor Stanford was handed the big silver hammer and the gold and silver spikes, which had been supplied from the mines of Montana, Idaho, Nevada, and California. All the onlookers stood in breathless silence.

An instant later the silver hammer came down. At each stroke in all the offices from San Francisco to New York, the hammer of the magnet struck the bell. The continent was now spanned by streams of bright steel bands. It has been said that “the dream of Columbus of a short route to India had at last been realized.”

Throughout all the large cities of America the event was celebrated. The *Deseret News* of May 11, 1869, stated:

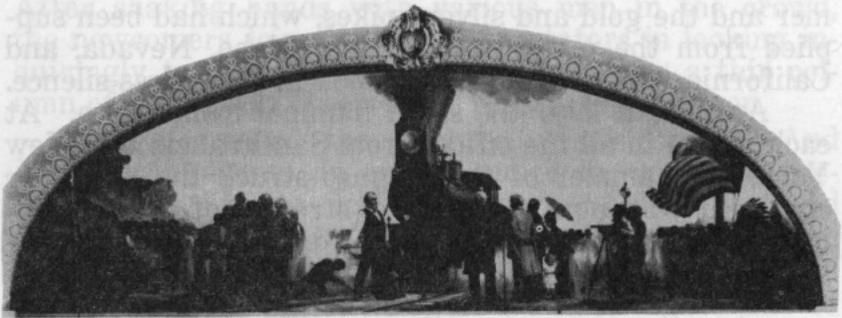
“At about thirty-two minutes past twelve o’clock, city time, the promised signal came, and directly the national flag was unfurled in various places. The brass and martial bands struck up lively airs, and salutes of artillery were fired from the Court House, the City Hall, and on Arsenal Hall, giving warning to the citizens in every direction that the great work was accomplished.

The principal business houses, stores, and factories were closed, and work suspended for the rest of the day."

UTAH'S CONTRIBUTION TO THE BUILDING OF THE RAILROAD

When the rails were being laid across the plains of Wyoming, Brigham Young took a contract to lay 190 miles of road from the head of Echo Canyon to Promontory. The people of Utah profited by this contract. Many sturdy Utah men and boys flocked with pick and spade, cart and ox team, to help construct the road. Timbers were cut for ties on the mountains at the head of Echo Canyon. A man with ox team received ten dollars a day, with extra for upkeep.

The people of Utah also sold grain, hay, and food supplies to the workmen on the railroad. The contractors paid the farmers \$100 per ton for hay, and \$7 per bushel for potatoes. This was on the Union Pacific. On the Central Pacific, they received even higher pay—\$120 a ton for hay and \$14 a hundred for oats.



DRIVING OF THE GOLDEN SPIKE, MAY 10, 1869

UTAH CENTRAL RAILROAD

The golden-spike had scarcely been driven before a Utah company, organized by Brigham Young, broke ground at Ogden for the building of a branch line to Salt Lake City. The road was named the Utah Central Railroad. It was begun on May 17, 1869, and completed

on January 10, 1870. Over 15,000 people assembled at Salt Lake to celebrate and witness the ceremonies in honor of its completion.

Brigham Young, the president of the company, had the honor of driving the last spike. He did so with a large steel mallet, made of Utah iron at the Public Works in Salt Lake City. On top of the mallet was engraved a beehive surrounded by the inscription, "Holiness to the Lord."

Early the next year the people of the Territory organized a corporation called the Utah Southern Railroad Company. Among the organizers were Daniel H. Wells, William Jennings, Feramorz Little and others. A railroad line was built from Salt Lake City to Juab by June, 1879. Another company known as the Utah Southern Extension Railroad continued the road on from Juab to Frisco, near the Nevada line. Following the completion of this railroad, the three companies merged into one (1881), named the Utah Central Railway. Frisco remained the southern terminal for years.

In the meantime the Utah Northern Railroad Company had constructed a road from Ogden to Logan. Later the Union Pacific extended it to the rich mining region of Butte, Montana.

The building of the railroads in Utah is another good example of the pioneers' ability to cooperate, a characteristic which made them unusually successful as colonizers. In the words of Colonel A. B. Carr, of the Union Pacific Railroad:

"The Utah Central is the only line west of the Missouri River that has been built entirely without government subsidies. It has been built wholly with money wrung from soil which, a few years ago, we used to consider a desert, by the strong arms of the men and women who stand before me. Everything used in its construction, even the last spike, is the produce of the country."¹

About twenty years after the railroad had been completed from Salt Lake to Frisco, a corporation called the Utah and Pacific Railroad Company was created for the purpose of building a railroad from the terminal of the Utah line to Los Angeles. The road was completed in

¹ Cited in Young, *Founding of Utah*, 416.

January, 1905. The above-named companies combined together and are today a part of the Union Pacific System.

SUPPLEMENTARY READINGS — CHAPTER 27

1. *Utah—A Guide to the State*, pages 126-134, "Transportation."
2. Neff, *History of Utah*, pages 744-754, "Union Pacific Railroad."
3. Young, *Founding of Utah*, pages 408-417, "The Transcontinental Railroad."
4. Evans, *Story of Utah*, pages 221-229, "Two Iron Horses Touch Noses in Utah."

PROBLEMS AND ACTIVITIES

1. Make a list of the reasons why the people of Utah and of the other western states needed a railroad.
2. Which companies built the transcontinental railroad?
3. Tell the story of the driving of the "golden spike."
4. What contributions did Utahns make to the construction of the railroad?
5. Discuss the building of the Utah Central Railroad. Trace its route on a map.
6. Tell what part each of the following men played in construction of railroads: Sidney Dillon, Governor Leland Stanford, General Dodge, S. B. Reed, S. W. Strawbridge, the Reverend Doctor Todd, Brigham Young, Daniel H. Wells, William Jennings, Feramorz Little.
7. Of what importance is the date May 10, 1869?

SUPPLEMENTARY STORIES TO UNIT IV.

AN INDIAN SCARE

(This thrilling story of two Utah pioneer boys was written by D. C. Johnson. It was first published in *The Contributor*, Vol. XII, No. 4, pages 142-147, February, 1891.)

Early in the autumn of 1855, two boys were sitting alone by a roaring campfire, in a wild, wooded canyon, leading out of Utah Valley, in Utah Territory. They had left their home in the valley fifteen miles distant, that morning, for the purpose of procuring a load of wood for fuel. Getting firewood was an arduous task at that early day in Utah. No timber grew in the valley, but only in the wild mountain canyons, where roads had to be constructed at great cost, by digging dugways on the mountain sides, blasting rock, and bridging the wild streams that dashed and foamed down their rocky channels.

Added to the natural difficulties of wood getting, additional dangers attended the pioneer. The Indians were on the warpath, necessitating extra precautions. Large wood parties, going to the canyons three times every week, were obliged to go well armed, and keep a strict watch at night, that they might not be surprised by their savage foes.

Our little boys, at the lonely campfire, we will call Karl and Billy; the former twelve, the latter eight years old. They had been sent to the canyon that morning by their father for a load of wood. It was their first trip alone. They were to have joined the regular wood party at the mouth of the canyon and have proceeded with them to the timber; but by some misunderstanding, they had taken the wrong road, thus missing the camp, and being compelled to camp alone in the dismal forest, surrounded by wild and ferocious beasts, and still more savage red men. When the veil of darkness began lowering over the camp, the oxen were driven up, chained to the wagon wheel, and fed for the night. A large fire had been kindled, which lighted their surroundings to a considerable distance; but the darkness, which stood up

like a wall in the distance, seemed only more dark and gloomy. Old "Dick and Bally" stood at some distance eating their provender, blinking at the fire, affording our little campers no slight companionship. Billy proposed that their bed be made by the side of the oxen, thinking that a greater place of safety. Karl objected, fearing that the oxen might tread on them in the darkness. More wood was heaped on the fire, and the flames shot twenty feet in the air. Supper was at length spread on the blankets and partaken of in gloomy silence, each young bosom being filled with vague forebodings of coming harm. Eight o'clock had come. The sky was obscured by clouds, making the darkness more intense, and the melancholy howl of the coyote on the hillside did not add to their feelings of security. The forest was filled with strange sounds to which their ears were unaccustomed.

The hooting of the night birds; the melancholy sighing of the wind; the cracking of the dry twigs, as some nocturnal animal made its way through the wood; the rush of the water over its pebbly way—all combined to fill the minds of the lonely campers with a secret dread of coming harm. After a painful silence of some minutes' duration, Billy said:

"Karl, don't you wish pa was with us?"

"Don't I though?" was the reply.

"Do you think there are any bears up this fork?" asked Billy, after a slight pause, and Karl added reassuringly, "No, I think not," though he hardly felt the truth of his reply.

"Do you think we could kill a bear if one should come to our camp?"

"Yes, I think we could," was the reply, inspired no doubt by the thought that they were well armed, with a Colt's rifle, firing six shots, and an old pair of horse pistols in a holster; though Karl really hoped they would have no occasion to try their battery on so formidable an animal.

"I wish that wolf would stop howling, it makes me so lonesome," again ventured the younger boy, as a howl of unusual dolefulness was borne to their ears on the night wind.

"Oh, never mind that; the coyotes are too cowardly to hurt anyone," said Karl in a tone of assumed boldness.

"Yes, but I don't like to hear it," persisted Billy, petulantly. "It makes me feel so lonely."

"Well, I guess we'll have to listen to it, or go to sleep," was all the consolation the older brother could offer.

As they were preparing for bed, Billy again broke the silence: "Do you think pa will pray for us tonight, and ask God to keep us from harm?"

"Of course, he will," said Karl.

"Do you think the Lord would hear us, if we were to ask Him?"

"Yes, I believe He would."

"Then let's do it," said Billy, with a look of childlike confidence beaming from his eyes.

"All right," Karl rejoined—"But who shall ask Him?"

"Let's both do so; you say what you can think of, then I'll begin," proposed Billy. And there in the wild mountains with darkness and danger surrounding them, the little pioneers knelt in faith, asking protection of their Heavenly Father, who, they had been taught would guard and protect His children if they would only rely on Him. After the final amen, all fear and awe had subsided; and in a few minutes they were in the sound, refreshing slumber of childhood, entirely oblivious to the approaching danger awaiting them.

After some hours, Karl was suddenly awakened by the rattling of chains, and the snorting of the oxen. The first objects that met his startled gaze were the towering forms of two stalwart Indians in full war-paint. The frightened boy reached instinctively for his gun, but found it had been removed. By this time Billy was fairly aroused, and began to cry; whereupon one of the warriors drew an arrow to its head on the little fellow, and said in harsh guttural: "Papoose shut up, or kill 'um." This savage admonition had the desired effect. The frightened lad subsided—only stifled sobs being now heard.

“Get up, heap quick, papoose go to Injuns’ wick-i-up; no try to get away, or me kill ’um sure.”

These words were accompanied by a cruel leer, and a significant motion of drawing his hunting knife across the throat. Karl, who had read something of Indian character, concluded to comply at once with his captor’s demands, trusting to the future for chance of escape. It appeared that captivity, and not death, was to be their immediate fate, and Karl tried the best he could to make his frightened, sobbing brother understand the situation. In the meantime, the marauders were gathering up the plunder, preparatory for a departure.

One of the stalwarts went up to unfasten the oxen, when old Dick, who evidently didn’t like the smell of war-paint, and had been manifesting decided feelings of hostility, suddenly sprang toward the approaching native, and would have undoubtedly thrust the copper skinned rascal through with his horns, but for the chain being too short; as it was, the animal was thrown around, and in its struggle and kicking, struck the painted heathen in the stomach, sending him sprawling on the ground.

The discomfitted savage sprang to his feet, drew an arrow to its full head, with the evident intention of ending Dick’s usefulness there and then; but probably realizing that he would lose a good beef, he paused and finally put his arrow away. The boys could hardly restrain their mirth, when they saw the way in which their favorite had sent the red man to the ground. The crest-fallen brave savage commanded Karl to “tie ox loose d— quick,” which was done, after pacifying the old bovine with a few kind words. Then the oxen were headed up the canyon, the boys following, and the warriors bringing up the rear with the plunder from the camp. Silently and swiftly they followed the old Indian trail, winding tortuously up toward the divide, the path growing narrower and steeper as they neared the summit.

It was about 1 a.m. when they left their camp, and as they toiled painfully up the steep trail, their hearts almost sank within their bosoms, as they realized that each step took them farther and farther into the moun-

tains and increased the distance from home. As the trail got narrower they traveled in file; the oxen ahead, an Indian following, the boys next, and the other savage bringing up the rear. The oxen gave the thieves considerable trouble by attempting to run back on the mountain side, but all their maneuvers were frustrated by the agile hunters, who headed them off by swinging their blankets, throwing large stones, and whooping at them. Thus they trudged on for several miles, the boys tumbling frequently over the fallen trees which encumbered the rocky way.

Several times Billy had fallen in the darkness, and had been brutally kicked to a standing position by the heartless rear guard. The hurried march at last so exhausted the poor boy that he could hardly keep his feet, and the warrior behind became more fierce, threatening several times to "kill papoose" if he didn't hurry up. Karl being fearful that the threat would be carried out, took his little brother by the hand, though he was himself almost exhausted.

At this juncture, the storm which had been brooding on the mountain peaks for hours, broke upon the lonely trail with great fury. The flashing lightning illuminated the surrounding peaks; the thunder filled the defiles with strange reverberations; the rain descended in a flood, rushing and roaring down the gullies like an avalanche. It was the most terrible, yet sublime picture the frightened boys had ever witnessed, but their awe at the elemental warfare was subdued by their greater fear of their savage captors.

The party reached the summit just at sunrise, when a halt was made, and after some difficulty a fire started. Breakfast was prepared from their own supplies, brought from home. They were thirty miles from home, on what is now known as the "Strawberry Ridge," and the beautiful "Strawberry Valley," filled with the golden beams of the morning sun, spread out before them. After eating, the boys were permitted to fall asleep, and remained in that blissful state for two or three hours, when they were rudely awakened from dreams of home by a kick from the moccasined foot of an Indian. The sun was

over three hours high, when they again took the trail, leading down the opposite side of the mountain through a deep ravine, following a little stream for ten miles where a short halt was made for one of the redmen to fix his moccasin.

The boys went out on the green where the oxen were cropping the grass, some rods from their captors, and sat down. Karl in a subdued voice told his brother that if they were not tied up very securely on the following night, it might be possible for them to steal quietly away, take the back trail, and encounter some party, that would surely be in search of them. The plan of escape must be put into execution on the following night; for if they traveled much farther into the mountains, the immediate chance for their escape would be lessened; and even should they succeed later in eluding their captors, they would never be able to find their way back, but get lost in the interminable winding of the mountain passes, and starve or perhaps, worse, be devoured by wild beasts. Though Billy hardly understood what was desired, he had the greatest confidence in his brother's sagacity, and he determined to do all that lay in his power to further their plan of escape. The party was soon again in motion, old Dick and Bally in the lead, proceeding without further halt until after dark. At a place where the canyon widened out into a grassy plot, a halt was made for the night, a camp fire started, some "jerked" meat eaten for supper, and preparation made for passing the night.

Karl's wrists were tied behind his back with a short lasso, made of tanned deer skin, one end of which was fastened to one of the Indian's ankles. Billy was left at liberty. After some time spent by the Indians in smoking and guttural chat, they wrapped their blankets about their heads and bodies, then laying down with their feet to the fire, were to all appearances soon fast asleep. The guns and pistols had been deposited near their heads, and were covered with a piece of deerskin to keep them from dampness.

Now came a period of dreadful suspense to Karl. He was fearful that Billy, fatigued as he was, would fall asleep, in which case their hope of an immediate escape

was at an end. Billy was a sound sleeper and should he doze off, he would never awaken before morning. Karl tugged away quietly at his fastenings, but only succeeded in drawing them tighter; and his wrists were already swelling and becoming quite painful. He constantly made signs to his brother to keep him awake.

Another hour of dreadful suspense passed. Billy struggled manfully to keep awake. Several times his head dropped, causing Karl's heart to stand still in very terror; but the little head would come up again, and the blue eyes open wide with a look which said, "I'll not go to sleep, never you fear." The time had now come for action. Karl, who had the utmost faith in the efficacy of prayer, breathed a silent but soulful appeal to the Almighty Father, for the success of their undertaking.

Billy, who had been on the alert, saw his brother's signal, crept quietly to his side, and was told in a breath to unfasten the cruel thongs. Fortunately, Billy was in possession of an old razor blade, which he had found some weeks previously, and carried in his pocket ever since, which was now the speedy means of their deliverance. Silently and well the bonds were cut and Karl's hands freed. He arose rubbing his wrists to restore the circulation, at the same time gazing upon the sleeping foe, trying to decide what was best to do. Should they awake within four hours, the superior strength of the enemy would enable them to overtake and capture the boys, in which case they would probably be cruelly murdered.

Karl decided to attempt the removal of the firearms, and should the sleepers awake while doing so, shoot them on the spot; and should the removal be successful, and they be pursued and overtaken, sell his life as dearly as possible. Crawling stealthily near the coveted rifle, he removed it without alarming the enemy and handed it to Billy. The pistols were removed in the same manner, and the boys stole like spectres away, not looking back until they were one hundred yards distant. Here the oxen were encountered, lying down for the night. The boys decided at once to drive their old servants back with them, although fully realizing the extreme danger in

the attempt to get the oxen upon their feet. Billy was instructed, in case the Indians should be alarmed, to use the horse pistols with telling effect, waiting until the enemy should come close, then giving them a "center shot!" The boys had both been used to firearms ever since they were able to shoulder a gun. Old "Dick" was patted on the neck and told cautiously to "get up"; but the old fellow was down for the night and Karl had to employ the old ruse of twisting his tail, before he could bring him up standing. His fellow by the same proceeding was brought to a standing position and each boy, fully realizing the force of the old saying, "a tail hold is a good hold," seized a tail firmly with the left hand, and were soon a mile from the terrible camp-fire, and not hearing any hostile demonstration from that quarter, their courage returned; but the oxen were kept on a brisk walk, maintaining this gait for two hours.

Billy now began to complain sorely of fatigue, and the thought occurred to Karl that they could ride old "Dick," as they had done hundreds of times before. Billy was helped upon his back, the holsters hung across his neck, and after handing Billy the rifle, Karl climbed upon behind and on they pressed. It was now beyond the midnight hour and the old ox still plodded on. Billy commenced nodding, and presently laid down on the animal's neck, and was soon asleep, being held in place by his brother. Karl urged the faithful animal to his best gait, but after a couple of hours more, the ox, being loaded, began to go more slowly. Karl began to get painfully sleepy, napping and very nearly falling off several times. He could only keep awake by the greatest exertion. The hours dragged wearily on; old "Dick's" step became more labored, the boy more tired and sleepy. Finally he dropped over on his brother and was lost in profound slumber.

The boys were awakened by a violent concussion. Opening their startled eyes, they found themselves in a heap on the ground. They had fallen off as the old ox jumped over a fallen tree. It was broad daylight.

They glanced fearfully back on the trail, expecting to see their pursuers upon their track. They concluded

they were within about five miles of the summit, where the first halt was made after their capture, and all of thirty-five miles from home. Realizing that there was no time to lose, each secured a "tail hold," and the journey continued. The oxen could hardly be urged forward, stopping continually to crop the luxuriant grass beside the trail.

Just after sunrise, when they had proceeded up the trail not more than a half mile from where they had fallen off, their blood was almost curdled by hearing from back upon the trail, the exultant yell of their savage pursuers, who had evidently just discovered the boys' tracks. Boy-like, their first impulse was to run; but after a few steps this plan was abandoned, as they realized that they would soon be overtaken. Looking hurriedly about they saw near-by an overhanging cliff, with some large pieces of rock that had split off and stood two or three feet high in front, making a natural breastwork.

"Quick, Billy, here's our place!" said Karl. "We'll get behind these rocks and shoot them when they come in sight!"

"But they'll kill us if we stop," objected Billy.

"Well, they will soon catch us if we run! We may just as well be killed here as farther on!"

Billy was quickly forced behind the barricade where they crouched down and waited with fluttering hearts for the appearance of the Indians. Both pistols were cocked, one in Billy's hand, the other on a rock just in front. The rifle was cocked and both were ready to pour a broadside upon the advancing foe.

"Now Billy, just as soon as the Indians come in sight, around that big tree, point straight at the head one and pull the trigger. Remember they haven't any guns—only bows and arrows."

This fact made the boys feel quite confident of their ability to withstand their red foemen. The anxious watchers had not long to wait, for the enemy was soon in sight, within fifty paces of the breastwork, their tufted heads bent low, carefully scrutinizing the ground. They were within thirty steps of the masked battery when the command came in quick aspirate:

"Now let them have it, Billy—fire!" Two shots rang out, and one of the trailers came to the ground, the other bounding nimbly into the thicket.

"Keep your head down, Billy, or the Indian will shoot you with his arrow," said Karl, as Billy peeped over anxiously waiting for further development.

"Where's the one we hit?" excitedly whispered Billy.

"He's crawled off out of sight," was the reply.

"Look out!" said Karl, as an arrow whizzed within a few inches of Billy's head, which he had cautiously elevated above the rock. Bang! rang out the rifle in Karl's hand, as he caught a glimpse of an Indian crest above the brush, which helped the sable warrior to beat a hasty retreat. After another interval Karl peeped over the works, when instantly an arrow struck the rock very near him, coming from the vicinity of the wounded brave. Billy seized the remaining pistol and fired point-blank into the brush, the only result being a rustling of the bushes as the wounded Indian crawled away.

"I can't shoot any more," said Billy, "for my pistols are empty, and the Indians have our powder and balls. I wish we had the cannon here they shoot off on the Fourth of July, I'd make that Indian hop!"

The beleaguered boys lay very close for an hour, when faintly they heard from toward the summit, the tramping of horses' feet; nearer and nearer they came, when suddenly there burst into view a band of horsemen, and foremost among them rode their father. A glad shout burst from the exhausted boys and they were soon in their father's arms. The surrounding thicket was searched for the wounded Indian, but no trace of him was found, excepting a pool of blood where he had fallen. The story is soon closed. The boys not returning in proper time, their father rode up the canyon to their camp, and finding it plundered, rode quickly home, where the alarm was spread and a party organized, with the result above narrated.

Two years afterwards, when peace had been restored, a party of natives came to the town, and among them were the two Indians who had captured our boys

at the lonely camp fire. The recognition was mutual. One of the Indians still limped from the effects of the shot received at the rocky fort. He came up to the boys and, patting them on the head, said in a tone of admiration: "Brave boys, heap brave!"

COURAGE

(This interesting story, written by Anthony W. Ivins, is quoted from Preston Nibley, *Pioneer Stories*, pages 138 to 144. Special permission was obtained from the Presiding Bishopric of the Church.)

During the year of 1865 the Navajo Indians were at war with the Government. Hard pressed in their own country, the Northeastern part of Arizona and Northwestern New Mexico, small parties of Indians came across the Colorado River and made raids upon the white settlers who had located in the extreme southeastern part of Utah.

In the early part of January, 1866, the people of St. George were startled by the report that Dr. James M. Whitmore, father of Hon. George C. Whitmore, of Nephi, and Robert McIntire, a brother of our fellow townsmen Samuel and William H. McIntire, had been killed by Indians at Pipe Springs, where they were engaged in ranching.

In April of the same year Joseph and Robert Berry, with the wife of the latter, were killed near Short Creek, about twenty-five miles west from Pipe Springs.

Because of these and other depredations, the people were called in from outlying settlements and exposed ranches, to places of safety.

Nathan C. Tenney had established a ranch at Short Creek where he built a house, but in common with others had abandoned it, and moved to Toquerville, about twenty-five miles distant.

In December, 1866, three horsemen rode out from Toquerville, their destination being the Short Creek Ranch. They were fairly well mounted, and in those early days would have been considered well armed. Nathan C. Tenney carried an old-fashioned cap-and-ball pistol. Enoch Dodge was armed with a light, muzzle-

loading rifle. The third member of the party, Ammon M. Tenney, was a mere boy, with black hair, dark eyes and a slender body. He carried an old-style six-shooter, and was going with his father to look for horses which had strayed from Toquerville back to the ranch.

The party reached Short Creek without incident, and spent the night at the ranch house. The following morning they rode out on the Pipe Spring trail to the place where the Berry Brothers had been killed, and after looking over the ground, went on and soon found the horses for which they were hunting.

Not far from them was one of those peculiar hills, or ridges, so common on the Short Creek range. By some convulsion of nature these ridges had been forced up, leaving an abrupt face of rock, often impossible of ascent, on the east or north, while on the west or south they gradually dip to the plains below so that approach to the top of the cliffs from that side is easy.

At the foot of one of these bluffs, a corral had been constructed to which the horses, eight in number, were driven and hurriedly caught and necked together. Signs indicating to the trained eyes of these experienced frontiersmen that Indians were in the neighborhood had been observed and commented upon, and that feeling of anxiety which comes to men who sense impending danger that cannot be seen was intense.

The horses were driven from the corral and headed toward home, when the white men found themselves face to face with eight Navajos. The Indians, spread out in a semi-circle, occupied the plain, while the white men retired to the protection of the cliffs to which reference has been made. What was to be done? That the Indians meant to kill them was plain to the two men. Their weapons, consisting of bows and arrows and a few guns, were made ready as they taunted and denounced the white men.

To Nathan C. Tenney, a man who had many times looked death in the face, the situation appeared desperate, hopeless. With the impassable cliffs behind, and Indians in front, what chance had they to escape? The boy proposed that all of the horses be killed and used

as a breastwork, and that they fight. The father urged that their ammunition would soon be exhausted and they slaughtered. They thought it possible to compromise by giving up their horses.

The boy spoke to the Indians in Spanish, which language he had learned in California, and found that he was understood. A parley ensued, and one of the Indians, a stalwart man, leaving his arms, came out into the circle and invited the boy to meet him there and arrange terms of capitulation. Removing his pistol, the boy was about ready to comply when his father restrained him. "My son," he said, "that powerful man will pick you up and carry you away and then they will kill us."

At this juncture the cliffs echoed with war whoops, and to their dismay the men saw eight additional Indians riding furiously down the plain toward them, their long hair streaming behind as they unslung their guns and quivers.

"Resistance is now useless," said the elder Tenney. "What hope have we against sixteen well armed and mounted men?"

It was at this juncture that the courage and leadership of the boy asserted itself. Drawing his pistol, he turned down the trail at the base of the bluff, and, striking the spurs deep into his horse's sides, and crying "Follow me!", rode straight on the Indians who confronted him, firing as he went. The two men followed. Against this intrepid charge, the Indians gave way, and the race for life began. Thus, for more than a mile they rode, the three on the trail, sheltered to the west by the bluff, while the Indians, who were in front of them, behind them, and on the plain to the east, kept up a constant fusilade of shots as they ran.

Several times the boy, who was a superb horseman, and better mounted, had opportunity to outstrip his pursuers and escape, and often he returned to encourage his father and Dodge to be brave and come on. He was thus riding in advance when a sharp cry from his father caused him to look back and see both horse and rider rolling in the dust. The Indians, with bows bent to the arrow-heads, were bearing down on his father in a body.

Without a moment's hesitation the boy turned and spurred his horse between his father and the on-rushing savages, discharging his pistol in the very faces of the men nearest him. The Indians wavered, scattered, and falling on the opposite side of their horses, discharged a volley at the boy.

His father declared that he had been shot; and Dodge, also having been wounded, they implored the boy to escape and go to his mother. Instead of doing this, he assisted his father to his feet, and turning the horses loose, with the saddles on, urged the men to climb to the rocks above. For a few moments the attention of the Indians was attracted to the loose horses and during this time the boy succeeded in getting the men up into the rocks, where he covered their retreat, while the Indians, riding by at the foot of the bluff, in single file, kept up a constant fire on him.

When the upper ledge was reached, the situation again looked hopeless; the cliff presented an obstacle which the men declared it would be impossible to pass, but the boy, undismayed, made the effort and succeeded. He then took hold of the gun, and while his father held on, he pulled, and Dodge pushed until the father reached the top where he fell unconscious. With the gun, he then pulled Dodge to the summit.

A hasty examination showed that the father had not been shot, as he thought, but that the fall from the horse had dislocated and badly bruised his shoulder. Dodge had been shot in the leg. The boy lay down on his back, took his father's hand in his, and placing one foot on the neck, the other in the arm pit, with a quick jerk and strong twist, brought the dislocated joint back into place. He then placed his hands upon the head of his father, and in a few well-chosen words, laid their condition before the Lord, and prayed that his father might be restored. The man arose and they retreated a short distance to the west where they concealed themselves in some loose rocks. They had scarcely done so when they heard the patter of the feet of the Indians, on the very rocks under which they had taken refuge.

Darkness came on and with it the Indians left them,

thinking, undoubtedly that they had made good their escape and were far away. When it appeared safe, they came out from their hiding place, and guided by the boy, slowly made their way to Duncan's Retreat, from which they were taken to their home by friends.

The boy still lives, a courageous, devoted man, but never since, and probably never again, will a crisis arise demanding the inspiring exhibition of courage here recounted.

CHRONOLOGY TO UNITS IV AND V

- 1847 Orson Pratt and Henry A. Sherwood survey Salt Lake City
- 1847 Mary Jane Dilworth teaches the first school in Utah
- 1848 The pioneers' crops are nearly destroyed by the crickets but finally saved by the sea gulls.
- 1849 Livingston and Kinkead open the first mercantile institution in Utah
- 1850 The University of Deseret is founded
- 1851 The legislative assembly of the Provisional Government of the State of Deseret passes a law which provides for schools throughout the state.
- 1852 The Utah Legislature passes a compulsory school attendance law
- 1852 The Salt Lake Social Hall is built
- 1853 The Lion House is built
- 1853-54 The Walker War is fought
- 1853-93 The Salt Lake Temple is built
- 1854 The Santa Clara Indian Mission is founded
- 1854 The Spanish Fork Indian Farm is established
- 1860-61 This is the period of the pony express
- 1861 The Uintah Indian Reservation is established
- 1861-69 This is the period of stagecoach transportation from the Missouri River to the Pacific Coast
- 1862 The Salt Lake Theatre is completed
- 1862-67 The Mormon Tabernacle is built
- 1865-68 The Black Hawk war is fought
- 1867 The St. Marks Grammar School (Episcopal) is established
- 1869 The Union Pacific Railroad is completed
- 1870 The Utah Central Railroad is completed from Ogden to Salt Lake City
- 1870 The Salt Lake Seminary (Methodist), St. Mary's Academy (Catholic), and Salt Lake Collegiate Institute (Presbyterian), are established
- 1891 The Shivwits Indians Reservation is established
- 1897 The Utah Legislature passes a law which protects the sea gulls

UNIT V
UTAH INDIANS

**CHAPTER 28—MANNERS AND CUSTOMS OF UTAH
INDIANS**

CHAPTER 29—UTAH INDIAN CHIEFS

CHAPTER 30—UTAH INDIAN POLICY

**CHAPTER 31—EXPERIENCES OF THE SANTA CLARA
INDIAN MISSIONARIES**

CHAPTER 32—CONFLICTS OF INDIANS AND WHITES

**CHAPTER 33—UTAH INDIAN RESERVATIONS, 1847 to
1943**

Chapter 28

MANNERS AND CUSTOMS OF UTAH INDIANS

THEIR CHARACTERISTICS

The Indians of Utah, especially the Utes, were a sturdy, vigorous race, with high cheek-bones and a rich, copper-colored skin. Their hair was long, coarse and black. The Ute women parted their hair in the middle, but did not braid it. The men, on the other hand, braided theirs, hanging a braid behind each ear. Many of the braves also plucked their eyebrows, and the majority of them had no beards. However, Father Escalante made mention of meeting a group of bearded Indians by the Sevier River.

As a rule the Utah Indians were peaceable and inclined to be friendly toward the whites. In fact, they showed little of the warlike nature displayed by the tribes of the Great Plains to the east.

The majority of the Utah natives were virtuous, free from licentiousness, humane, and affable to one another. They were of a cheerful disposition. Major Powell wrote: "I have seen a group of women grinding together, keeping time to a chant, or gossiping and chatting, while the younger lassies would jest and chatter, and make the pine woods merry with their laughter." The parents were usually kind to their children, seldom or never whipping them. They believed that punishment would break the children's spirits.

Utah Indians loved the outdoors, the sunshine and warmth of the desert, the mountains, the canyons, the cool streams of water, and especially the waterfalls.

UTAH INDIAN TRIBES

The Indians of Utah may be classified into three larger groups or tribes: the Utes, the Paiutes (Pah-utes) or Water Utes, and the Shoshoni. The latter include the Gosiute (Goshute) Indians. This classification is made on a similarity of language and custom.

When the white settlers arrived in the Great Basin, the Utes occupied the east and central portion of the State and the western portion of Colorado. They made their homes in the Utah valleys as far north as the Great Salt Lake and as far south as San Juan County. There were eight main bands. Each of these bands moved about to some extent, yet each occupied a fairly definite district. Between the various Indian bands there was as definite an agreement as to which hunting grounds belonged to each as there was later among the white colonists regarding the private ownership of property.

The Paiutes' country extended across southern Utah from the eastern part of San Juan County westward, including much of southern Nevada. Their main districts, however, were along the Virgin, Santa Clara, and Muddy rivers and bordering along the north bank of the Rio Colorado. They separated the Utes from the Navajos, Apaches, and Moquis on the south. The Paiutes were never as strongly unified in bands as were the Utes. They were broken up into fragmentary groups, each with its own chief, recognizing no general leadership.

To the west and north of Utah Lake and throughout northern Utah lived the Shoshoni. The Gosiutes resided in the desert region of western Millard, Juab, and Tooele counties. Other tribes of Shoshoni lived in Boxelder, Cache, and Rich counties. In addition to these permanent residents, bands of transient mounted Shoshoni from Wyoming and Idaho spent part of their time in northern Utah, Washakie's band from western Wyoming being the most famous of these.

THEIR FOOD

Did you ever wonder what these primitive people of Utah ate and how their methods of providing themselves food compared with ours?

The diet of the Utah Indians consisted mainly of wild vegetable products and the smaller mammals. Since Utah contains much desert region, it was extremely difficult for them to obtain enough food to keep themselves alive. The greater portion of their time was spent in food-get-

ting, and then they were forced to eat almost anything they could find. It is very probable that many of them did starve to death each winter.

Probably the most destitute Indians in Utah were the Gosiutes. In the words of Mark Twain: "We came upon the most wretched type of mankind I have ever seen. . . . I refer to the Goshute Indians . . . small, lean, scrawny, creatures . . . having no higher ambition than to kill and eat Jackass rabbits, crickets and grasshoppers, and embezzle carrion from the buzzards and coyotes."

Ants, grasshoppers, and crickets were also used extensively as food by the Shoshoni and Paiute Indians of Utah. When the pioneers first arrived in the Salt Lake Valley, they were surprised to see the natives gorging themselves with large, black, roasted crickets. The red men were burning patches of grass where hordes of those insects were feeding. Then they picked up quantities of them, now roasted, ground them into meal and used them later in making cakes or gruel.

Grasshoppers also were abundant in Utah. When the weather became cold in the fall and the insects were numbed, the Indians gathered bushels of them. They then dug holes in the sand and heated stones in a fire near by. They put a layer of hot stones covered with a layer of grasshoppers, and continued this until they had put them all on to roast. After the rocks had become cool, they took the roasted insects from the hole and ground them into meal, and put much of it away to be used during the winter.

The Indians' most common meat diet consisted of rabbits, gophers, squirrels, and other rodents. They usually roasted them whole over red-hot coals. The author has seen Indians cook them that way. Several types of digging sticks were used to unearth the small rodents, while traps and snares were extensively employed in catching rabbits. One of the most popular methods used was to drive the rabbits into areas enclosed by long nets in which they became entangled.

In regard to the meat diet, some of the Ute and Shoshoni Indians fared better than did the Gosiutes and some of the Paiutes. These natives of northern and east-

ern Utah obtained Spanish horses at an early date. They used the ponies in pursuing buffalo which before the nineteenth century roamed as far west as northern California. Thus horses were their most prized possessions.

The Utah Indians relished deer, antelope, and bear meat whenever they could obtain it. Deer and antelope were driven over precipices or into V-shaped enclosures and there they were killed by arrows. The Paiutes used dogs, to some extent, for hunting deer.

Whenever a large animal was killed, it was skinned and the meat cut into small strips and hung to dry upon frames made of poles. Salt was sprinkled on the meat. The warm desert sun dried it before it could spoil. Deer meat cured by that process is known as jerked venison, a product used by the early pioneers.

It made no difference which Indian was fortunate enough to kill an animal, the meat belonged to the whole tribe. One of the sayings among the Utes was: "What matter who kills game, when we can all eat it?" If food was present in the Indian camp, it was divided among the members of the tribe and eaten. And when it existed in sufficient quantities, part of it was put away for winter.

Although they ate meat whenever they could obtain it, the main diet of the Utah Indians consisted of vegetable foods. These vegetables comprised chiefly wild food products. Various types of grass seeds were gathered and ground into meal on flat stones. Leaves and stems of various plants were also eaten. Among the plants used for food were sunflower seeds, sego lily bulbs, camas roots, service berries, yucca pods, cactus pears, and arrowroot leaves.

Large quantities of pine nuts were used by the tribes who lived in regions where they could be obtained. Each fall after the first frost came, the complete band of Indians would migrate to the mountains. While the adults gathered their year's supply of pine nuts, the children played among the rocks and trees. The nuts needed for immediate use were roasted in beds of hot rock. But all the rest that they had gathered were stored raw for winter consumption.

AGRICULTURE AND THE UTAH INDIANS

Very little agriculture was practiced by the Utah Indians when the pioneers arrived in the Great Basin. Yet there is evidence that some of the bands of red men did make an effort to raise a portion of their food. Their methods of agriculture were very crude.

The Kaibab Indians raised corn and squash with the aid of irrigation. In speaking of Chief Kanosh and his Pahvant tribe, the *Deseret News* in 1851 stated: "The chief and part of those Indians reside upon Corn Creek (15 miles south of Fillmore) and have there raised corn, beans, pumpkins, squashes, potatoes, etc., year after year, for a period that dates further back than their acquaintance with the whites."

When John D. Lee and company were exploring southern Utah early in 1852 and while passing down the Santa Clara Valley, Lee and his companions observed about 100 acres of squash and corn that had been cultivated by the Pinto Indians. When the Mormons established a mission on the Santa Clara two years later, the natives were eking out a livelihood by farming in a very crude way. Small patches of wheat, corn, squash and melons were growing near the village. The farming implements were sticks of ash, three feet long, three or four inches wide, with the edges sharpened and running to a point. Taking these crude implements in their hands the natives crawled upon their knees and made furrows for planting by throwing the soil right and left.

The Ute Indians at Moab furnish another example of Indian agriculture. When the white men arrived there on June 10, 1855, near the center of the valley below Elk Mountain they came upon the lands cultivated by the Indians. They found ten acres planted to corn, melons, squash and pumpkins. The Indians had cleared the brush and grass off the land and made small holes with sticks to put the corn into the soil. They did not work the land more than this, but they occasionally irrigated it by flooding it.

THEIR CLOTHING

The article of clothing used most universally by the Utah Indians was the rabbitskin blanket. It was made

of long strips of skin with the hair on, twisted into fur ropes, and then woven into a heavy blanket or cape. The Utes and Shoshoni also used robes of deer and elk skins. Whenever they could obtain the material, the Shoshoni wore a semi-tailored garment of plains style. In cooler weather, the Utes and mounted Shoshoni wore shirts and leggings, and the women wore ankle length dresses. However, in warm weather a breechclout or shredded dark kilt was the only garment of both sexes. Whenever they could secure them, they wore moccasins made of skins. Another common type of footwear was sandals woven of joss weed. The most important garment of the Gosiutes was a rabbitskin cape which was drawn about the neck with a cord, but they very seldom wore moccasins and leggings.

The Paiute Indians living in the warmer parts of southern Utah and Nevada wore even less clothing than did the Indians living in cooler parts of the state. When the Mormon missionaries first arrived at Las Vegas in 1855, the Indians were going around practically naked. The missionaries reported that they found one group of Paiutes, about fifty in number, near the Colorado River, in a state of nudity except for breech clouts. The men and women were dressed exactly alike.

THEIR DWELLINGS

The dwellings of the Utah Indians were of very poor quality. The conical skin tepees of the Utes and Shoshoni were probably the best habitations being used by the natives at the time of the arrival of the white settlers. These tepees were constructed of ten to fifteen poles forming a cone about fifteen feet in height and thirteen to fifteen feet in diameter at the base. A buffalo or deer skin cover was placed around these poles and staked to the ground. A hole was left in the top of the wickiup through which smoke could escape from a small fire which often burned in the center of the structure.

In the summer, however, many of the Ute Indians lived in dwellings much inferior to the tepees. They consisted simply of a shade made of brush piled on a framework of poles.

The lodges of the Paiutes were composed of three cedar poles set up in tripod fashion. Two sides of the structure were covered with small poles running across, and with brush piled upon them. The third side, which always faced away from the prevailing winds, was left open.



PAIUTE INDIANS AND THEIR HOMES NEAR SILVER REEF, SOUTHERN UTAH

The Gosiutes lived in lodges which were even poorer in structure and comfort than those of the other natives of Utah. They merely built windbreaks of brush, often not even having roofs.

THEIR INDUSTRIES

The chief industries of the Utah Indians concerned themselves with obtaining food and clothing. Blankets and clothing were made of skins of rabbits as well as of bear, deer, buffalo, and other large animals. The red men were quite efficient in the art of tanning bear, deer, and buffalo hides.

Bows and arrows were in common use among all the tribes. With crude stone axes the natives cut hickory

or ash limbs to the required length to be used in the construction of bows. The wood was heated near the fire, softening it sufficiently to admit of its being scraped down to the desired thickness. Many of the bows were beautifully decorated and highly polished.

In the fall the sticks for arrows were cut into two foot lengths, tied in bundles, and fastened in the top of the tepees to dry during the winter. When sufficiently seasoned, the arrows were tipped with flint or horn of the elk. Sometimes the natives obtained iron arrowheads from traders.

The Utah Indians also made waterproof baskets of grass. They had some knowledge of the art of pottery, making crude dishes and jars of baked clay.

RELIGION AND INDIAN CUSTOMS

The religion of the Utah Indians and many of their social customs differed as much from the whites as did their method of making a living. The Utah Indian secured his wife or wives by one of several different methods. He could purchase her from her father, but perhaps he would steal her from his own or a neighboring tribe. If two men desired to marry the same woman, the girl was given to the one who was victorious in a fight.

When the aged people became too infirm to be of use to the tribe, the natives had the custom of leaving them by the wayside to die. Often the old people, when they felt that they were a hindrance to the group as it moved from place to place, requested that the band leave them on the camp ground.

The Indians had their own peculiar religious beliefs and practices. One of their chief gods was the deity who created all things and whose main power was represented in the sun. They worshipped plants and animals, believing them to be spirit personalities. Chief among the animal deities was the coyote. The Utes made special efforts to win his favor.

They had a number of dances which were part of their religious ceremonies, one of them being the Ute Sun Dance. It was held in July for the purpose of ob-

taining miraculous relief from physical ills. It was probably adopted from the Plains Indians and came to Utah by way of the Wyoming Shoshoni.

The medicine men were very important persons among the Utah Indians. They chanted their charms and prayers sometimes to bring rain or for some other favor from the deities. But their main duty was performed in the care of the sick. They ministered to the one who was ill by driving from him the evil spirit which they believed caused his illness.

The Utah Indians, like people in most any part of the world, believed in a life after death. The warrior at death went to the happy hunting ground. At the time of the death of one of the Ute warriors, his favorite horse was killed so that he would not have to walk alone to the spirit land. His tribesmen usually killed one of his wives and perhaps a slave or two so the warrior would have company in the next world.

Their burial grounds were rock crevices or excavations. The corpse, with many of his personal possessions, was placed in the crevice and covered with branches. The female relatives did the ceremonial mourning at the funerals. Men were never in attendance. Their duty was to destroy the dead person's property.

SUPPLEMENTARY READINGS—CHAPTER 28

1. "The Squaw Fight," pages 322-326, Supplementary Stories to Unit V.
2. Young, *The Founding of Utah*, pages 23-24, "Why We Are Interested in the Indians."
- Ibid.*, pages 35-45, "The People of Long Ago."
3. Evans, *The Story of Utah*, pages 27-31, "Indians."
4. *Utah—Resources and Activities*, pages 161-167, "Aborigines."

PROBLEMS AND ACTIVITIES

1. Read the story, "The Squaw Fight."
2. Name the principal Utah Indian tribes and tell where each tribe lived.
3. Compare the food of the Utah Indians with our food.
4. How extensively did the Utah Indians practice agriculture?
5. Describe the clothing and dwellings of the Utah Indians.
6. Make a list of the most important industries of the Indians.
7. Describe the most interesting Indian custom that you have heard of.

Chapter 29

UTAH INDIAN CHIEFS

CHIEF WASHAKIE

Chief Washakie was born about the beginning of the nineteenth century. Having lost his parents when but a child, he came to western Wyoming to live with his mother's people. There he became an important Shoshoni chief.

After the pioneers arrived in Utah, Washakie and his band visited Salt Lake City many times. They received food from the settlers, and in return the good chief assured them of his friendship. In fact, he even joined the Mormon Church.

The Shoshoni Chief became famous in Utah history for his friendliness toward the whites and as a warrior against Indian bands who were their enemies. Party after party of Utah immigrants passed through his country in western Wyoming while migrating to Salt Lake. The good Indian was always helpful to them, aiding them often in searching for stolen or lost stock and assisting them in crossing dangerous streams. He was so friendly and helpful that on one occasion 9,000 immigrants signed a paper commending him for his kind treatment.

One of the early Utah settlers wrote: "We count Chief Washakie as one of the noblest of Indians that had dealing with our Pioneers." General Connor conferred upon him the title of "The Friend of Peace."

Zettie Nebeker Kearn, the daughter of John Nebeker, one of the pioneers of Utah, has left us some of her memories of Chief Washakie. She wrote:

"My first memory of Washakie was when I was a very young child. My sister, Sara A. Nebeker, was subject to sick headaches and one day had a very severe attack. Washakie happened to come to our home and told our mother to let me go with him, that he would show me what was, as he said, 'heap good for heap bad head, bad belly,' and rubbed his head and stomach.

"He took my hand very gently and we went about

two blocks from our home. He had me pick some pink honeysuckle and yarrow, while he dug some Indian root. These I took home. Mother steeped the three together and gave to my sister. This relieved her a great deal. I remember that mother always had those herbs in the home after that.

"A little later the Indians were camped just above our home in the mouth of the canyon, as this was their favorite camp. Mother sent me up there one evening with a large bucket of sweet milk and two loaves of bread. I had, of course, been taught to honor the aged ones, so took the milk and bread first to Washakie. He said, 'Sweet milk?'

"I replied, 'Yes, sir.'

"He then said, 'Sweet milk squaw food, buttermilk Indian Chief heap like um,' after which he motioned for me to take the sweet milk and the bread to his wife, Habi.

"I ran home and told mother what Washakie had said and she let me take a bucket of buttermilk to him. He said, 'Tewidgie, Wino,' meaning very good papoose."

Chief Washakie died February 20, 1900, and was buried on the Wind River Reservation with military honors. His last resting place is marked by a great granite slab in the cemetery at Fort Washakie, Wyoming.

CHIEF SOWIETTE

Sowiette was another Indian Chief who was always friendly to the settlers of our State. He and his band of Utes resided in Utah Valley. At times they went eastward through Spanish Fork Canyon and on into the Green River region.

When the pioneers arrived in Salt Lake Valley in 1847, a large band of Utes was camped in Spanish Fork Canyon. As soon as the news reached the natives of the arrival of the whites, a council was held to determine what course should be taken toward them. Sowiette advised that the Mormons be permitted to settle among them in peace. He had learned that they, like the Utes, had been driven to the Rocky Mountains for security.

¹ Cited in Kate B. Carter, *Heart Throbs of the West*, 97-98.

He felt that the best policy was for the two groups to live in harmony and peace together.

On the other hand, Chief Walker strongly urged that the Indians attack the whites and exterminate them. Many of the fiery young braves agreed with Walker, but the older and wiser heads were with Sowiette. In the course of the conversation, Walker said, "Sowiette, you're not a chief, you're a coward!"

Immediately the old peace-chief—"the King of the Utes"—took his riding whip and flogged the war-chief, Walker. From that day to the day of his death, Chief Sowiette always advocated peace with the Mormons, and he never took part in subsequent Indian attacks on the whites.

An event occurred in Provo in July, 1850, which illustrates the value to the settlers of Chief Sowiette's friendship. The colonists had constructed a fort on the land now known as Sowiette Park. Chief Walker and about 400 Indian warriors appeared on the scene and encamped to the east of the fort. Chief Sowiette, with another Ute band, was camped nearby. Walker and his warriors made plans to massacre the small group of settlers.

That night the friendly Ute Chief informed Isaac Higbee of the plan and offered to aid the whites with his warriors in defending the fort. The Mormons readily accepted Sowiette's offer. Thereupon preparations for defense were made. Men stood all night with their guns in their hands, expecting an attack, while Walker and his men were firing and howling around the fort. But the war-chief did not make the attack. Doubtless his design would have been carried out had it not been that old Chief Sowiette had informed Walker that in case of an attack, he and his warriors were going to help the Mormons.

In the spring of 1866 Brigham Young sent the Indian interpreter, Huntington, alone to the Uintah Indian Reservation to see if he could prevail on Chief Black Hawk to stop killing the colonists and to make peace. President Young promised Huntington that the natives would not harm him.

The Indians were surprised to see a white man come alone right in their midst at a time when they and the settlers were at war. Black Hawk and most of his warriors were not there, but those who were there were in a very angry mood. They gathered about Huntington and threatened to kill him. He delivered his message, but it was of no use, as the Indians were all extremely angry. So he sat down and cocked his two pistols and stopped trying to talk to them.

While he was sitting there, a runner came into camp shouting, "The whites have killed Chief Sanpitch!"

The chief's wife immediately screamed, and shouted, "Kill the Mormon, quick—I want to eat his heart while it is warm!"

The Indians became more excited. Huntington expected every minute that they would kill him; however, he remembered that Brigham Young had promised that he would not be harmed.

Finally Chief Sowiette, who was now old and blind, stepped into the circle and said: "You Indians ought to be ashamed—you are like coyotes gathered around a sheep all ready to eat it up. This is a brave man who has come here all alone to tell us Brigham doesn't want to kill Indians—he wants peace, and you all know he is our friend."

The Indians slunk off one by one, and as quickly as possible Huntington left.

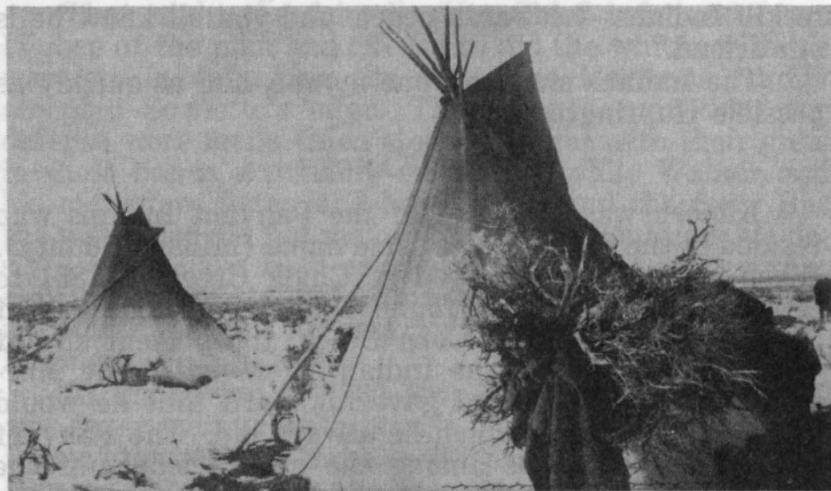
CHIEF KANOSH

Kanosh was the chief of the Pahvant Indians who resided in the valley of the same name (Millard County). When the pioneers arrived at Chalk Creek in 1851 to establish Fillmore, they found Kanosh and his band of 500 members living on Corn Creek, the present site of the city of Kanosh. The Indian chief visited the Mormon's infant colony and gave his word that he would protect the settlers, which he always did. The Pahvant Indians proved to be among the most friendly of the Utah tribes. When trouble arose between the whites and the natives, their chief always put forth every effort to establish peace.

Chief Kanosh was an unusually intelligent and influential native. His voice was clear and strong. Whenever he heard that some of his braves intended to go on the war path or were planning depredations on the whites, he had them assemble around a camp fire and preached to them all night. His warriors would sit and listen for hours to their chief's advice.

Kanosh's fourth wife was Sally, who had been reared from girlhood to womanhood in the home of Brigham Young. She had learned the beliefs and customs of the white man. After she became the wife of Kanosh, the chief abandoned his Indian attire and put on the white man's clothes. He and Sally were given a small house in Kanosh and adopted many of the habits of the colonists.

One of the accomplishments of this Ute Chief was demonstrated during the Black Hawk War. Utah's Indian agent, Colonel O. H. Irish, and fifteen Indian chiefs signed a treaty. Kanosh was the only native who was able to sign his name to the document, a fact of which he was very proud. The rest of the chiefs attached their marks.



INDIAN WIFE AT KANOSH, UTAH, PAHVANT TRIBE. PHOTOGRAPH TAKEN ABOUT 1883

On December 4, 1884, Chief Kanosh died. The white men and Indian members of his Pahvant band buried him in the Kanosh cemetery. Thus the settlers of Utah lost one of their greatest Indian friends and peacemakers, and the natives lost a wise and noble leader.

CHIEF WALKER

Chief Walker was born in about the year 1815, while the tribe of Utes that he belonged to were camped on the banks of Spanish Fork River in Utah County. He became one of the most noted among the Utah Indian chiefs.

He was feared among the various tribes of natives, as well as by the white settlers. In 1853-1854, he led the Indians in war against the Utah pioneers, the trouble being known as the "Walker War."

The chief and his band were an enterprising group of people. Many times they went to the Great Plains to kill buffalo and to trade. Also for a number of years during the winter months they made their incursions into southern California, robbing the ranchers of thousands of horses.

Walker and his band had a practice which accounted for the weaker Indian tribes' fearing him. They would steal, or capture in war, Indian women and children and take them to California or to New Mexico and trade them for horses, guns, or other valuables.

About the time the Mormon settlers arrived in Utah in 1847, Chief Walker and his band of Utes made one of their trips to southern California. They took with them a group of Piede prisoners. These they traded for horses. After completing the trade and journeying part way back, Walker called a council. The result was that the old men, women, and children went on toward Utah with the horses. But the chief and his braves returned to California and stole about 1,000 animals. The Spaniards pursued and recovered some of their horses, but Walker and his band arrived safely in Utah with the remainder. His whole life was one of strife and depredation.

On January 29, 1855, Walker died at Meadow Creek

in Millard County. In accordance with Indian custom, he was buried in a cliff of rocks and his tomb was walled in. Seven head of his best horses, two squaws and two Piede prisoners were killed and buried with him. Also one live Piede boy was placed in the grave, and left there until he starved to death. All his presents and trinkets and a letter which he had received the previous day from Brigham Young were placed in his tomb.

CHIEF ARAPENE OR ARROPINE

Walker was succeeded as chief of the Utes by his brother, Arapene. Many stories are told of the new chief's cruelty. He was an even more daring leader than his brother, more passionate and more ungovernable.

After the death of Walker, however, Chief Arapene changed his attitude toward the settlers of Utah. He became friendly. This change was brought about by a vision which he had. Early in 1857 the Ute chief reported to the Mormon authorities at Manti that he had had a vision in which Walker appeared to him and told him not to fight the Mormons, but to cultivate peace with them. Also, he was told that the land did not belong to the Indians nor the whites. It was the Lord's.

Arapene died on December 4, 1860. He had requested that no person be killed at the time of his death, and the Utes complied with his request; however, four of his horses and five of his cattle were killed for the purpose of accompanying him in his journey to the spirit land.

CHIEF BLACK HAWK

The last Indian chief that we shall discuss was named Black Hawk. He is best known in Utah history as the Ute chief who led his warriors in nearly every raid or battle against the settlers during the Black Hawk War (1865-1867).

He was tall and stately, a real chief in appearance. He was a fearless warrior, and had the ability to make decisions quickly. His commanding appearance drew men of like disposition to him. Few trained generals

have had greater influence over their men than Black Hawk had over his.

The law of the white people was not his law, especially during the few years of the war when he stirred up strife and hatred among his people toward the whites. He believed that the settlers had been unjust to the Indians in taking their lands; therefore, he maintained that it was his warriors' duty to take from the whites all the livestock they could. Thus the clash between the two races of people occurred, known as the Black Hawk War.

On June 11, 1866, the war-chief fought his last battle, in which he was wounded. He did not recover from the wound. Believing that he was going to die he visited every town and hamlet from Cedar City to Payson where he had carried on his depredations. His purpose was to make peace with the white men in order that he might meet the Great Spirit when he died.

SUPPLEMENTARY READINGS—CHAPTER 29

1. Carter, *Heart Throbs of the West*, pages 87-105, "Indian Chiefs of Pioneer Days."
Ibid., pages 106-124, "Indian Women of the West."

PROBLEMS AND ACTIVITIES

1. Make a list of the Indian chiefs discussed in the chapter.
2. Write a short pioneer story in which one of the Utah Indian chiefs is the main character.
3. Select the Indian chief you like best and list a number of reasons why he is your choice.
4. Name two things that you do not like about Chief Walker.
5. Which Indian chief was the best educated?

Chapter 30

UTAH INDIAN POLICY

AMERICAN INDIAN POLICY

When Columbus discovered America, the whole western hemisphere belonged to the Indians who had lived here hundreds and hundreds of years. The different tribes had their own hunting, fishing, and camping grounds, and to a great degree each tribe respected the rights of the others.

The coming of the white men upset the lives and customs of the natives, causing them to make new adjustments. It was the natural thing for the Indians to fight when they saw their hunting grounds being turned into fields and farms. They loved to fish and hunt as their ancestors had done for generations. In fact, they knew no other method of making a living. Therefore, they looked upon the coming of the white men as an invasion.

But in spite of the Indians' desires and rights, settlers came in larger and larger numbers, driving the red men before them. Their hunting grounds were taken and turned into farms without the whites even considering that the Indians had any property rights. The result was that the natives endeavored to save their property from the invaders by the only method at their disposal—*war*. Since the whites possessed superior fighting equipment, the odds were against the Indians. They were driven from their homes, their game was wasted, and feelings of hatred grew. The dictum was generally accepted by the Americans that "no Indian is a good Indian until he is dead."

GOVERNOR YOUNG'S INDIAN POLICY

Governor Brigham Young felt deeply the numerous injustices which had been heaped upon the natives by the settlers of the United States. In his own words:

"We shoot them down as we would a dog. Now, this is all wrong, and not in harmony with the spirit of

Christianity. In only one instance, that of William Penn, has Christian treatment been accorded them. But even aside from the aspect of Christian duty, I am satisfied it will be cheaper to feed them, than to fight them."

Such was Brigham Young's Indian policy for years before his coming to Utah and until the time of his death in 1877. Continuously he taught the people to be kind to the red men and to be just and fair with them in all their dealings. He felt that the rights of the natives should be recognized. Since the white men were moving onto the Indians' lands, it was no more than fair that they teach the natives the white men's way of earning a livelihood.

Since Brigham Young was the first Federal Indian agent of Utah and retained that position for a number of years during the colonial period, his Indian policy became the Utah Indian policy. Therefore, the treatment accorded the Indians in Utah compared with the treatment given the natives elsewhere in the United States is a compliment to the Christian attitude of the founders of our State.

We shall now discuss some of the important features of the Utah Indian policy as established by Governor Young and his associates and put into effect by the people.

TO FEED, TEACH, EDUCATE, CIVILIZE, AND CHRISTIANIZE THE RED MEN

In announcing his decision that it would be cheaper to feed the savages than to fight them, Brigham Young had no intention of making parasites and beggars out of them. He continually instructed the pioneers to teach them to work and to show them the value of earning their own goods. The natives were to be taught Christianity, and an important part of Christian living is to be thrifty in supporting one's self and family.

The settlers in all the new frontier communities of Utah were instructed by Governor Young to assist in educating and civilizing the natives in their respective districts. Thus we read in the journals of the pioneers such statements as the following report of Dimick B.

Huntington's trip to Fillmore in February, 1852: "A portion of the citizens have been over on Corn Creek ploughing and sowing wheat for the Indians. They returned yesterday." At Santa Clara the whites and Indians farmed cooperatively and divided the returns equally.

In many of the new communities, Indians were hired to help the white men work. The pioneers felt that such a policy was the best way to keep the natives contented.

There are many cases in Utah history where the different families in a community took the responsibility of feeding and clothing certain Indians and of teaching them to work. Christian ethics, they believed, should regulate all their dealings with the red men just as with each other.

INDIAN ADOPTION VS. INDIAN SLAVERY

In their first encounters with the Indians, the pioneers observed that there were many more native men than women and children. They soon learned that Mexicans and bands of Utes had repeatedly made raids upon various groups of Indians for the purpose of taking their children to California or Mexico to be sold into slavery. Sometimes the native men even sold their wives and children for firearms and horses. It has been pointed out that Chief Walker and his warriors engaged in the slave trade and reaped large profits.

Governor Young decided to put a stop to Indian slavery. He and the other founders of the State did all they could to prevent raids upon the weaker tribes of Indians. They felt that if the natives insisted on selling their children, it would be best for good Mormon families to purchase them and educate and Christianize them.

With this thought in mind, the pioneers passed a law in the Utah Legislature (1852) which permitted Utah families to adopt children that Indian parents were determined to sell to the Mexicans. The law also ordered the arrest of all strolling parties of Mexicans who were in the Territory for the purpose of purchasing Indian slaves.

There are a number of cases on record where Utah families followed Brigham's advice. Jacob Hamblin

reared an Indian boy. President Young himself took care of native children, one of whom was named Sally. She was rescued from Chief Wanship's warriors, who were torturing her by cutting the fleshy parts of her legs, arms, and body and thrusting firebrands into the wounds. The girl recovered and lived for years in Brigham Young's home. Later she married Chief Kanosh.

ADVICE TO BUILD FORTS

Although Governor Young advised the whites to treat the Indians as Christian brethren and always avoid bloodshed, he realized that the pioneers were in constant danger of Indian attacks, especially in the new frontier communities. Therefore, one of the definite principles in the Utah Indian policy was for the colonists who selected a site for a community to erect as their first building a fort. They were instructed to live in the fort until the settlement became large enough to furnish security against the red men.

His advice was followed very carefully. In the records of almost any community, one can read a description of its pioneer fort.

Governor Young also advised the settlers to keep



OLD COVE FORT, SOUTHERN UTAH, AN EXAMPLE OF THE KIND OF FORTS BUILT BY THE UTAH PIONEERS

the Indians out of their forts and not to become too familiar with them. They were warned to keep themselves prepared for defense, for they might be deceived by the apparent overkindness of the Indians and at an unguarded moment suffer loss.

TRADING AGENTS

Another definite point in the Utah Indian policy was to have all trading done between the whites and the red men by authorized Mormon agents. Any other person caught attempting to trade with them was fined by the Bishop for a breach of obedience. The men appointed to be the trading agents received double wages the days they spent in trading with the Indians. On the other hand, they were to let the whites have at cost the skins, furs, or any other article obtained from the natives.

The governor's purpose in establishing this policy was to keep a uniformity of prices and prevent exorbitant demands from the Indians. He refused to permit any of the people to take unfair advantage of the less civilized natives.

INDIAN MISSIONS

A very important factor in the Utah Indian policy was the creation of Indian missions. In a manner similar to what had been done by the Catholics during the early colonial days of North and South America, Mormon missionaries established themselves among the savages in various parts of the Great Basin for the avowed purpose of educating the red men and teaching them the Gospel of Jesus Christ.

These Indian missions also served as nuclei for white settlements.

Between 1852 and his death in 1877, President Brigham Young sent groups of missionaries to the Indians in southern Utah, northern Arizona, southern Nevada, Wyoming, northern Idaho, New Mexico, and as far east as Missouri and Arkansas.

Incidents of the faithfulness and fearlessness of these missionaries, in their dauntless efforts to better the living conditions of the natives, are comparable to the experiences of Father Kino in northern Mexico, or

Father Serra in California, or Father De Smet, who spent thirty years among the Sioux, Shoshoni and other tribes of the Great Plains and Rocky Mountains.

RESULTS OF THE UTAH INDIAN POLICY

The just and friendly way in which the Utah pioneers treated the Indians of the Great Plains had its effect in the kindly treatment accorded the Saints by the natives. Thousands of immigrants headed for the Salt Lake Valley year after year passed through the lands of the Sioux, Shoshones, Omahas, and other Indian tribes. History affirms that hardly a Mormon immigrant was killed by the Indians. On the other hand, many non-Mormons headed westward over the same route were massacred by the savages.

In Utah the Indians learned that the Mormons fed them and that often the Americans, whom they called "Americats," shot them. Therefore, there were fewer Indian uprisings in Utah colonial history than on other American frontiers. When the people followed the Indian policy established by the leaders, difficulties with the Indians were practically always averted. Most of the troubles that did occur, however, were brought about by disobedient Mormons, unscrupulous Gentile immigrants, or renegade fugitive whites who sought refuge in Indian camps sometimes marrying Indian girls.

SUPPLEMENTARY READINGS—CHAPTER 30

1. "Magic Word," pages 326-327, Supplementary Stories to Unit V.
2. Hunter, *Brigham Young the Colonizer*, 2nd ed., 314-315, Responsibility of Pioneers to feed, cloth and teach the Indians.
Ibid., pages 320-321, "The Skull Valley Indian Mission."
Ibid., pages 322-336, "Santa Clara Indian Mission."
Ibid., pages 337-343, "Elk Mountain Indian Mission."
Ibid., pages 344-356, "Las Vegas Mission."
Ibid., pages 357-376, "The Salmon River Mission."
3. Carter, *Heart Throbs of the West*, pages 144-161, "Indian Slavery of the West."
Ibid., pages 162-176, "Pioneer Missionaries Among the Indians."

See "PROBLEMS AND ACTIVITIES" at the end of chapter 31, page 304.

Chapter 31

EXPERIENCES OF THE SANTA CLARA INDIAN MISSIONARIES

ESTABLISHING THE SANTA CLARA MISSION

The Utah pioneers had learned through their early contacts with the natives that the Santa Clara Valley was the favorite rendezvous of the Paiute Indians in southern Utah. A number of natives lived there and were practicing agriculture in a crude way even before the whites arrived.

The first Mormon explorers to visit that region promised the Indians that Brigham Young, the white chief, would send some of his people among them to teach them to farm and live as white men lived. The governor fulfilled this promise by sending twenty-three missionaries to labor with the Indians. The party of missionaries left Salt Lake City early in 1854.

The most famous in the group was Jacob Hamblin. He is the most noted Mormon scout and Indian interpreter in Utah history. Around his personality developed this successful missionary enterprise. For a number of years he served as its president.

Many of the other early missionaries left their names in honor in southern Utah history. Their experiences among the bronze-skinned natives are as dramatic as the experiences of the Catholic Fathers during the Spanish American colonial period. A few of the most important Santa Clara Indian missionaries were Ira Hatch, William Hennefer, Thales H. Haskell, Rufus C. Allen, Dudley Leavitt, and Andrew Gibbons.

The missionaries arrived at John D. Lee's settlement, called Harmony, on May 16, 1854. Lee and his group had been sent to southern Utah two years earlier by Governor Young. They had already done some work among the natives, as the records show that ten Indian children attended the Indian school at Harmony the Sunday preceding the arrival of the missionaries.

Some of the missionaries remained at Harmony and did work among the natives in that district; but Jacob Hamblin, Ira Hatch, William Hennefer, and several others went on an excursion down the Santa Clara and Virgin rivers. They definitely concluded that the most favorable spot for an Indian mission in southern Utah was the Santa Clara Valley. Therefore, in December, 1854, they chose a site for the mission at a point on the stream about five miles northwest of its confluence with the Rio Virgin.

The Santa Clara Valley was very narrow, being only about three-quarters of a mile wide where the settlement was located. This necessitated dividing the farm lands into extremely small tracts, but the settlers were fortunate in that the soil was exceptionally productive. It was soon found that semi-tropical fruits such as grapes, figs, and almonds, as well as apples, peaches, plums, cherries, and pears could be grown very well there.

The missionaries began the work necessary in founding a community. They erected a log cabin on the upper end of the present site of Santa Clara, built canals, and made preparations to begin irrigation when spring should arrive. The following year they constructed an excellent rock fort.

Also during the winter they prepared 100 acres of land for planting. On this land they fulfilled the promise that the explorers had made to the Indians, i.e., they taught the natives how to farm in a more scientific way. The Mormons and the Indians cultivated the land jointly and shared the produce equally. Jacob Hamblin reported: "We raised melons and had the privilege of disposing of them ourselves. I do not think that the Indians ever took any without leave."

JACOB HAMBLIN PRAYS FOR RAIN

Early the following spring Jacob Hamblin asked the Indians to help construct a large dam across the Santa Clara River in order that water might be stored for irrigation purposes. The natives were reluctant to help. As little snow had fallen in the mountains that year, they insisted that the stream would dry up the

coming season and they would have no water with which to fill the reservoir. But Hamblin, being a remarkable and pious man, promised them that they would have sufficient water with which to mature their crops.

Finally the red men relented. Chief Tut-se-gab-its and his tribe, numbering about 800, worked diligently with the white men in constructing the dam. When it was completed it was 100 feet long and 14 feet wide. From here on we shall let Hamblin tell the story:

"With much hard labor we completed our dam, and watered our crops once in the spring of 1856. The water then failed, and our growing crops began to wither. The Indians then came to me and said, 'You promised us water if we would help build a dam and plant corn. What about the promise, now the creek is dry? What will we do for something to eat next winter?'

"The chief saw that I was troubled in my mind over the matter, and said, 'We have one medicine man; I will send him to the great mountain to make rain medicine, and you do the best you can, and maybe the rain will come; but it will take strong medicine, as I never knew it to rain this moon.'

"I went up the creek, and found it dry for twelve miles. The following morning at daylight, I saw the smoke of the medicine man ascending from the side of the Big Mountain, as the Indians called what is now known as the Pine Valley Mountain. Being among some Indians, I went aside by myself, and prayed to the God of Abraham to forgive me if I had been unwise in promising the Indians water for their crops if they would plant; and that the heavens might give rain, that we might not lose the influence we had over them.

"It was a clear, cloudless morning, but, while still on my knees, heavy drops of rain fell on my back for about three seconds. I knew it to be a sign that my prayers were answered. I told the Indians that the rain would come. When I returned to the settlement, I told the brethren that we would have all the water we wanted.

"The next morning, a gentle rain commenced falling. The water rose to its ordinary stage in the creek, and, what was unusual, it was clear. We watered our crops

all that we wished, and both whites and Indians acknowledged the event to be a special providence.

"I think more corn and squash were grown that year by us than I ever saw before or since on the same number of acres. The Indians gathered and stored up a large amount of corn, beans, and dried squash."¹

JACOB HAMBLIN

Up to August, 1857, Rufus C. Allen had been president of the Southern Indian Mission. Most of that time he had resided at Harmony, having entrusted the direction of the natives at Santa Clara to Jacob Hamblin. On August 4, Governor Young released Allen and appointed Hamblin to succeed him.

No better choice could have been made for the direction of the mission. Hamblin was without doubt the most influential and successful Mormon missionary to the red men in Utah's history, and one of the greatest in American history. So great was his power with the natives and so highly was he esteemed that he has aptly been named the "Apostle to the Lamanites."

He was a tall, thin, angular man, with a voice so low that to hear him one had to get very close to him and listen with great attention. This distinctly personal characteristic helped to make him unusually impressive to the savages.

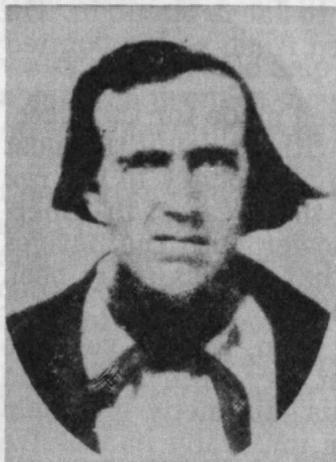
Jacob Hamblin's devotion and kindness to the Utah Indians was expressed from the time of his first contact with them to the end of his life. Even before he came on the mission to the natives of southern Utah, he and other whites were sent to Tooele County to recover some livestock which had been stolen by the Indians. Hamblin discovered the natives. The old chief came toward him and made gestures of peace. Jacob persuaded the chief and his band to go to the settlement with him, promising them protection.

When they reached the fort, the captain of the posse was determined to shoot the natives. He lined them up against the wall of the fort. Hamblin protested, but the

¹ Cited in Preston Nibley, *Pioneer Stories*, 58-59.

captain still insisted. Thereupon Jacob threw himself in front of the Indian chief and said, "If any one is to be shot, I will be the first. I promised these Indians protection. I don't care to live, if my word is of no value." The Indians' lives were spared.

Throughout his career in dealing with the bronze-skinned natives, Hamblin always believed that if he dealt justly with them they would never harm him. He was placed in many dangerous positions, but each time he escaped unharmed or wounded only slightly. In the words of John Henry Evans:



JACOB HAMBLIN

"Although Jacob Hamblin generally carried a gun of some sort, his dependable weapon was prayer and the most absolute trust in God . . .

"He ate with the Indians, he slept with them, he talked their language, he prayed with them for rains to save their crops, he took one of their boys to rear in his own way, he thought their thoughts and reasoned in their simple ways—till he knew more perhaps than any other American ever knew of the natives, and exerted more influence with them. And it is safe to say that no

one ever fought them with a more effective weapon."²

None of the founders of Utah had the confidence of the Indians more than did Hamblin. The fine relationship that existed between him and the natives is illustrated in the following story:

One day Hamblin was in need of some Navajo blankets, and he was willing to trade a horse for them. He sent his son, Jacob Junior, a boy of twelve, to an Indian village some twelve or fifteen miles away for the purpose of making the trade. The boy, riding one horse, led another which was to be traded.

Upon arriving at the camp of the red men, young Jacob told the chief the purpose of his visit. The Indian

² John Henry Evans, *The Heart of Mormonism*, 452-453.

told the lad that he had use for the pony. Thereupon he went into his tent and returned with an armful of blankets. The boy, desiring to make a good bargain, shook his head and said, "That is not enough blankets."

The kind old chief went into his tent and fetched out another armful of blankets. Jacob mounted his pony, and all the blankets were loaded on the back of the horse with him. Then he began his return journey.

When Jacob Hamblin saw the number of blankets which his son had brought home, he said, "You've made too good a bargain, Jake." He made two piles of the blankets, and then suggested, "Now, son, you'd better take these back," pointing to one of the stacks.

Young Jacob protested. But the father explained that, whether dealing with Indians or white men, "honesty was honesty." The boy returned to the Indian village and went directly to the tent of the old chief. As he approached he observed that the native was standing in the tent door looking in the direction of the white settlement. The old chief's face shone with a happy smile as the boy came up.

"I knew you would come back," the Indian said in broken English. "Jacob Hamblin your father; he my father, too, and the father of us all," pointing to his fellow-tribesmen. "He heap honest man!"

HAMBLIN'S NARROW ESCAPE FROM NAVAJO INDIANS

Jacob Hamblin's greatest influence with the Indians came through his absolute fearlessness, which was demonstrated in an event that occurred in 1875. Brigham Young sent Hamblin to Arizona, to try to prevent a threatened Navajo uprising against the Mormon settlements in southern Utah.

In January Hamblin started from Kanab alone on a mission that was intended to pacify thousands of savage warriors. One writer thinks that "since Saint Patrick invaded Erin, no bolder episode has been known in history."

He was joined by J. E. Smith and his brother at Moen Copie. About a day's journey farther eastward, the three men arrived at the Navajo village. The Indians,

who erroneously believed the Mormons had killed three members of their tribe, immediately took the white men prisoners. They then met in a lengthy council to decide the fate of the three men. The savages decided to release the Smiths, who were not Mormons, but they decreed that Jacob Hamblin was to be burned at the stake there in the council room. One of the Smiths described the scene as follows:

"Had we shown a symptom of fear, we were lost; but we sat perfectly quiet, and kept a wary eye on the foe. It was a thrilling scene. The erect, proud, athletic form of the young chief as he stood pointing his finger at the kneeling figure before him; the circle of crouching forms; their dusky and painted faces animated by every passion that hatred and ferocity could inspire, and their pulse upon us; the whole partially illuminated by the fitful gleam of the firelight (for by this time it was dark), formed a picture not easy to be forgotten.

"Hamblin behaved with admirable coolness. Not a muscle in his face quivered, not a feature changed as he communicated to us, in his usual tone of voice, what we then fully believed to be the death warrant of us all.

"When the interpreter ceased, he in the same easy tone and collected manner, commenced his reply. He reminded the Indians of his long acquaintance with their tribe, of the many negotiations he had conducted between his people and theirs, and his many dealings with them in years gone by, and challenged them to prove that he had ever deceived them, ever spoken with a forked tongue."³

A Paiute chief standing in the doorway of the council tent, asked Hamblin if he was not afraid.

The fearless scout replied, "What is there to scare me?"

He replied, "The Navajos."

"I told him I was not afraid of my friends.

"Friends!" said he, "You have not a friend in the Navajo nation. Navajo blood has been spilled on your land. You have caused a whole nation to mourn . . . Are you not afraid?"

³ Cited in James H. McClintock, *Mormon Settlement in Arizona*, 85-86.

“No,” I replied, “my heart never knew fear.”

“The Navajos wished to know what the Paiute chief and myself were talking about. Upon being informed, their hearts were softened.”

The final results were the release of Hamblin and his companions and the prevention of the threatened Indian uprising. Twenty-one days later Hamblin again met the Navajos and completed the peace between them and the people of Utah.

HAMBLIN'S JOURNEYS TO CALIFORNIA—ESCAPE OF HATCH AND LEAVITT FROM MOJAVE INDIANS

Late in the autumn of 1857 a group of Gentile merchants who had been doing business in Salt Lake City, anticipating difficulty between the Mormons and the United States Army, were returning to the Eastern States by way of California and the Isthmus of Panama. Before leaving the Mormon Mecca, they obtained a letter from Governor Young to Jacob Hamblin instructing him to direct the company and their goods safely through to the Pacific Coast.

Hamblin joined the merchants a day or two after they passed through Santa Clara. He found a few Indians around them and the whites were very excited. One of them asked him if he could “save the ship.” The Utah scout replied that he could if they would permit him to run things as he saw fit. This they gladly consented to do.

As it was nearly evening, they asked Hamblin what to do with their animals. To the surprise of the merchants, the “Apostle to the Lamanites” informed them there was good grass and suggested that they send two Indians to take care of the animals during the night. As pay for their services, the two Indians should be given their supper first, and when they brought the animals back the following morning, each of them was to receive a shirt.

Such a suggestion sounded ridiculous to the Gentile merchants. But when Hamblin told them that if he were to direct matters he would do so in his own way, they

sent the animals out to feed with two Indians as the herdsmen. Hamblin remarked:

“I presume that some of the company did not sleep much during the night. The animals, however, were all brought safely into camp in the morning. After that, the company appeared to feel quite safe, and took much pains to have things move as I directed.”⁴

When they had traveled about sixty miles farther westward, they met a Moapa Indian who told the scout that the red men had gathered at the crossing of the Muddy River with the intentions of making an attack on the passing emigrants. Thereupon, Hamblin started at dawn the following morning, and arrived at the crossing of the Muddy nearly two hours earlier than the company. He found the Indians at that spot, as had been reported. He soon learned directly from them that they really did intend to kill all the men and collect the spoils. Hamblin tells how he saved those merchants from disaster:

“I called them (the Indians) together, and sat down and smoked a little tobacco with them, which I had brought along for that purpose. I then said: ‘You have listened to my talk in times past; you believe that it is good to hear and do what I say.’ They answered, ‘Yes.’

“I then told them I was going through to California with some friends, Americans and merchants; and that we had brought along many blankets, shirts and other useful articles. I hoped they would see that none of the animals were stolen, and if any strayed, they would bring them into camp. Some of the Indians did not readily consent to let the company pass in peace.

“For further security, I sent for their women and children to come out of their hiding place, where they had been sent for safety, as is the custom of the Indians when preparing for battle.

“I had matters in much better shape on the arrival of the company than I found them. I was careful to listen to all the talk of the Indians, and spent the evening and also the night with the largest collection of them, so

⁴ Jacob Hamblin, *Deseret News*, May 20, 1858.

they could not make any general move without my knowledge.”⁵

The emigrants passed the night in safety. The next morning they continued their journey across the fifty-six mile desert to Las Vegas Springs. There they met Ira Hatch and Dudley Leavitt. They were returning from a mission to the Mojave Indians where they had not fared so well with the natives. Hatch and Leavitt reported that the Mojave Indians had taken their horses and belongings and had decided at a council meeting of the warriors that the Mormon elders should die.

Hatch told a Paiute friend, who acted as interpreter, to tell the Mojave chief, Chanawanse, to let him pray before they were killed. The chief consented.

Thereupon “Hatch knelt down among the blood-thirsty savages, and asked the Lord to soften their hearts, that they might not shed their blood. He also said more that was appropriate to the occasion. The prayer was repeated in measured sentences by the interpreter. It had the desired effect. The heart of the chief was softened.” He protected the white men in his lodge that night. Early the following morning he told them to go as fast as they could to Las Vegas, eighty miles distant. They traveled this distance on foot with but little food. Here they joined Hamblin’s party.

After leaving Las Vegas, Hamblin and the Gentile merchants had no more trouble with the Indians while on their trip to California. Jacob Hamblin can be given credit for their arrival in safety. His great influence with the Indians saved the merchants from disaster.

VISITING THE MOQUI INDIANS

In the autumn of 1858, Brigham Young instructed Jacob Hamblin to take a company of missionaries and visit the Moqui villages in Arizona. Hamblin selected ten of his associates and an Indian named Nahraguts to be the guide, as none of the Mormons had as yet visited that section of the country.

Leaving Santa Clara on October 28, 1858, the mission-

⁵ *Ibid.*

aries followed their Indian guide to the Moqui villages. Here they were hospitably received by the natives, who readily listened to their message but refused to accompany the Utahns back across the Colorado River and join the Santa Clara mission. The natives had a tradition that their forefathers had said they must not cross the river until "the three prophets who took them to the region they then lived in should return and lead them out again."

After spending several days with the Moqui Indians, Jacob Hamblin appointed four of his men to remain until early spring with them while he and the other missionaries returned to Santa Clara. Those who remained were to study the language of the Moquis and teach them the Gospel.

This missionary visit to the Moquis in 1858 was the first of a series of such visits. It was the beginning of the intercourse between the Utahns and the Indians on the southeast side of the Rio Colorado and of the exploration of the country, which culminated in the establishment of many Mormon colonies in Arizona.

MURDER OF GEORGE A. SMITH, JR.

In 1859, Hamblin made a second trip to the Moquis, and a third in the fall of 1860. President Young wished the missionaries to stay among those Indians for one year on this trip, and so they provisioned themselves accordingly. Hamblin's company, consisting of ten missionaries and an Indian, left Santa Clara in October.

The "Apostle to the Lamanites" seemed to have felt a premonition of impending danger. Quoting his own words: "In speaking at a public meeting the day before leaving, I felt different from what I had ever previously done on leaving home; that something unusual would happen. What it would be I did not know." A depressing feeling that some evil would befall the company bore heavily upon the leader during the entire trip.

Two days after crossing the Rio Colorado, the missionaries met four friendly Navajos, who warned them that they would be killed by hostile Indians at the next watering place if they continued on. But as they had exhausted their supply of water and were two days'

journey from the river, the missionaries concluded that the only course they could follow was to continue on to the next watering place.

Upon arriving at that point they came upon a hostile band of Navajos from Fort Defiance Indian Reservation, exactly as they had been warned. George A. Smith, Jr., the son of the apostle and a member of Hamblin's party, had his horse stolen by the savages. While trying to recover it, young Smith was mortally wounded by the hostile red men. Three bullets from a revolver pierced the lower portion of his body and four arrows were lodged between his shoulders.

Jehiel McConnell rescued the wounded man from the savages and carried him on his horse. Smith's pain was so excruciating that the movements of the horse caused cries of agony to come from his lips. This, no doubt, hampered the progress of the fleeing missionaries who, accompanied by the four friendly Navajos, were endeavoring to make their escape. Shortly after sundown, November 2, 1860, the wounded man died. Being hotly pursued by the savages, the missionaries were forced to wrap the body of the deceased lad hastily in a blanket and hide it in a hollow place in a rock by the side of the trail.

The remainder of the company returned to Santa Clara without further fatality, but not without enduring acute suffering from lack of food, for their supplies had been captured by the hostile Navajos. Even more distressing than the suffering caused by the stealing of their provisions was that caused by the loss of one of their faithful companions.

That winter Jacob Hamblin led another company across the Colorado to the place where Smith's body had been left and took the remains to Salt Lake City for burial.

GROWTH AND SUCCESS OF THE SANTA CLARA INDIANS MISSION

The Santa Clara missionaries did not spend all of their time trying to teach the natives the Christian religion. As has already been stated, they very success-

fully carried on farming cooperatively with the red men, and laid the foundation for a permanent settlement.

In June, 1859, Apostles George A. Smith and Amasa M. Lyman organized the Saints at Santa Clara into a ward, ordaining Zodoc K. Judd to be the bishop. At that time there were some twenty-five Indian missionaries there.

Thirty families of colonists arrived at Santa Clara in the fall of 1862 to help convert it into a permanent Utah community.

The Santa Clara Indian Mission had proved to be a big success. The missionaries had not only taught the natives many things in regard to living as the white man lived, and had strengthened the ties between the white and red races, but Jacob Hamblin and his associates had explored the country and opened up trails over which Mormon colonists passed to open up land settlement in northern Arizona. As Spain had done earlier, so did Brigham Young send out missionary-explorers, followed by colonists.

SUPPLEMENTARY READINGS—CHAPTER 31

1. Preston Nibley, *Pioneer Stories*, pages 216-226, "A Victory for Peace," Hamblin's experiences with the Navajo Indians.
- Ibid.*, pages 227-239, "Jacob Hamblin—A Missionary Among the Indians."

PROBLEMS AND ACTIVITIES

1. Read the story, "Magic Word."
2. Tell to the class members the story of one of the Indian missions listed in the "Supplementary Readings."
3. Compare the principal features of the Utah Indian policy with that of the usual way in which the Americans treated the natives.
4. Tell the story of Jacob Hamblin's praying for rain.
5. Write a description and character sketch of Jacob Hamblin.
6. Describe the exciting experience that Hamblin and the Smith brothers had with the Navajo Indians.
7. Tell the story of Hamblin's journey to California.
8. How did Hatch and Leavitt escape from the Mojave Indians?
9. Tell the story of the murder of George Albert Smith, Jr.
10. Make a list of all the missionaries to the Indians mentioned in the chapter.

Chapter 32

CONFLICTS OF INDIANS AND WHITES

PREVIEW

In comparing Utah colonial history and that of other American frontiers, there were relatively few Indian uprisings in Utah and comparatively little loss of life and property. However, it was but natural that some conflict should occur between the natives, who had resided on the canyon streams for past generations, and the newcomers, who were engaged in agriculture.

Two small Indian skirmishes took place in Utah Valley in 1849. The Walker War occurred in 1853-1854, and Captain J. W. Gunnison and members of his party were murdered during that conflict. Some white men assisted the Indians in the Mountain Meadows Massacre, which took place in the fall of 1857. But probably the most serious of the Indian troubles in Utah history was the Black Hawk War (1865-1868).

During the sixties and seventies, there were Navajo raids in southern Utah. Trouble developed with the Indians in the San Juan area during the eighties and nineties, and a small Paiute uprising took place in the same district in 1921. It was terminated when the leader, "Old Posey," was fatally wounded.

We shall now tell the story of the two major conflicts of the Indians and whites in Utah.

THE WALKER WAR, 1853-1854

One of the main causes of the troubles with the Indians in 1853-1854, known as the Walker War, was the settling of the white men upon the Indians' hunting grounds. As the natives saw one canyon stream after another in Utah being taken from them, resentment toward the newcomers continued to increase in their hearts.

Also, as has been pointed out, Chief Walker and others were engaged in the business of Indian slavery. They were buying or stealing Indian women and children and

selling them to the Mexicans. Governor Young forbade both the Indians and the Mexicans to continue this practice.

Seeking revenge on the settlers of Utah, the Mexican traders supplied arms and ammunition to the red men and maintained that white settlers had taken away another of their natural rights. In this way the ground was prepared for a conflict between the natives and the founders of Utah. All that was needed was for some indiscreet person to commit an act which would give to the natives an immediate excuse for war.

This act took place on July 17, 1853. Three Indian men and a squaw came to the cabin of James Ivie, about a mile and a half north of Springville. The men stayed outside and sent the Indian woman into the house with three large trout. She offered to trade them to Mrs. Ivie for some flour. The white woman called to her husband to get his views on the trade.

"Give her three pints of flour for the fish," Ivie suggested. Then he resumed his work at digging a well.

Two more Indians came into the cabin, one being the husband of the squaw. When he saw the small amount of flour she had received in exchange for the trout, he began kicking and beating her. Mrs. Ivie immediately called her husband, who tried to stop the buck from beating his squaw, and a fight resulted. As Ivie pushed him outside, the Indian grabbed his gun which he had left standing by the door. He tried to get the weapon in position to shoot Ivie, but the white man seized the muzzle of the gun. In the struggle the weapon was broken, the Indian retaining the stock and Ivie the barrel. As the fight proceeded, Ivie struck the Indian with the barrel of the gun so violently that the red man fell dead. Thereupon the other Indian attacked Ivie. As a result of a similar blow with the barrel of the gun, he fell to the ground in a condition of unconsciousness.

The Indian woman, whom Ivie had tried to protect, came running out of the cabin door with a stick of wood in her hand. With it she hit Ivie several blows, cutting a gash so deep in his face that a scar remained there the

rest of his life. Endeavoring to protect himself, Ivie struck the Indian woman, and she too was killed.

At this juncture in the fight, Joseph Kelley from Springville came upon the scene. He tried to revive the three Indians by pouring water on them, but to no avail. He sent the third Indian buck, who had not participated in the fight, after another bucket of water. Instead of bringing the water, the native hurried off to Chief Walker's camp to inform his people of what had occurred at Ivie's cabin. Thereupon, Ivie, his wife and child, and Kelley hurried to Springville for protection.

Bishop Aaron Johnson, who was chief magistrate in all civil and military affairs at Springville, took immediate steps to protect the settlement; and the interpreter, William Smith, tried everything in his power to settle the trouble with the Indians. He offered Chief Walker ponies, beef, flour, and blankets, but the Indians refused to settle unless Ivie was given to them to be tried. Johnson and Smith refused to give him up.

The next day Chief Walker broke camp, joined his brother Arapene near Payson, and together with their Ute warriors they started for Payson Canyon. On the way, however, they found Alexander Keele, who was standing guard near the settlement. They murdered Keele and then went on into the canyon. The war-chief sent word to the whites that he and his people intended to fight until the settlers were all exterminated.

During the following nine months Indian attacks were made upon the pioneers who resided in Utah, Juab, Sanpete, Sevier, Millard, and Iron counties. Livestock was killed and herds of cattle were driven off by the natives. Many of the smaller settlements were abandoned, the inhabitants moving into large communities for protection. In the Utah towns where forts were only partially constructed, the people completed them hastily.

Conditions became so bad that the Utah militia was called into action. Groups of soldiers traveled throughout the Territory to help protect the citizens.

During the entire course of the Walker War, Governor Young continuously advised the people not to take the offensive, but to treat Walker and the other Indians

with kindness. This, he felt, would solve the conflict more quickly than would the killing of the savages.

In May, 1854, the governor decided to visit Chief Walker with the hope of bringing the war to an end. He and a number of leading Utah citizens went to the Indians' camp at Chicken Creek, Juab County, about fifteen miles south of Nephi. They took with them sixteen head of cattle, some blankets, clothing, and trinkets to be given to the red men as presents. About fifteen chiefs were present at the peace parley, among them Walker, Kanosh, Peteetneet, Squash Head, and Sanpete.

As Governor Young and his associates entered Walker's tepee, the Ute chief extended his hand and then motioned for the governor to sit down beside him on a buffalo robe. Walker remarked, "Brigham Young great chief, Walker also great chief."

Dimick Huntington, the interpreter, informed the Indians of the purpose of the white men's visit, and hoped that the pipe of peace might be smoked. A few moments of silence passed and then an old chief, whose body showed many scars of war, arose and spoke:

"I am for war. I never will lay down my rifle or tomahawk. Americats have no truth. Americats kill Indians plenty. Americats see Indian woman—he shoot her like deer. Americats no meet Indian to fight. He have no mercy. One year gone, Mormons say they no kill no more Indians. Mormons no tell truth. Plenty Utes gone to Great Spirit. Mormons kill them. No friend to Americats no more."¹

Then Chief Sanpete arose to speak. Tears were rolling down his aged and furrowed cheeks. He told how a rifle bullet had killed his wife and his son:

"My son was a brave chief; he was so good to his old father and mother. One day, Way-sho-ya was hunting rabbits as food for his old parents. When the night came and he was still absent, his old mother went to look for her son. She walked a long way through the thick brushes. At the dawn of day, the mother and the son were both away, and the infirm and aged warrior lonely. He followed the trail of his wife in the brush and there

¹ Cited in Young, *The Founding of Utah*, 276.

he found the mother of his child lying over the body of Way-sho-ya, both dead from the same bullet. The old woman met her son, and while they were returning home, a bullet from the rifle of the Americats shot them both down. Old Sanpete can fight no more, his hand trembles, his eyes are dim, the murderer of his wife and brave Way-sho-ya is still living. Sanpete no make peace with Americats.”²

Chief Walker refused to give his decision, but told Governor Young that he would talk with the Great Spirit and tomorrow would tell the Mormon chief whether they would have peace or war. After a peace-pipe was passed around the assembled group, Brigham Young ordered that an ox be killed and a feast prepared for the red men.

The next morning Walker was presented with the sixteen head of cattle and the other presents which the white men had brought for that purpose. He seemed very pleased. Then Governor Young, his party, and the Indian chiefs assembled in Walker's wickiup to continue the peace parley.

Chief Walker spoke, “White man have not been fair with Indians. They say Walker and his warriors killed Gunnison. That's not true. When the Americat soldiers were slain, we were 300 miles away selling horses.

“Walker has heard all the talk of the good Mormon chief. No like to go to war with him. . . . Walker love Mormon chief. He is good man. When Mormon first came to live on Walker's land, Walker gave him welcome. He gave Walker plenty bread and clothes to cover his wife and children. Walker no want to fight Mormon; Mormon chief very good man; he bring plenty of oxen to Walker. Walker talk to Great Spirit. Great Spirit say: ‘Make peace.’ All Indian say ‘No fight Mormon or Americats more.’ If Indian kill white man again, Walker make Indian howl.”³

Thus Governor Young and his associates made a treaty of peace with Walker and the other leading Ute chiefs. This brought to an end the Walker War, during

² *Ibid.*

³ *Ibid.*, 277.

which nineteen white persons and many Indians had been killed.

THE BLACK HAWK WAR 1865-1868

The worst Indian outbreak in Utah was, without doubt, the Black Hawk War. It began in 1865 and lasted over three years. The main depredations were committed in Sanpete and Sevier counties, yet the people suffered losses of property and life throughout the southern part of the Territory of Utah.

This native outbreak occurred right at the time when the Federal Government was urging the Indians of the West to go on to the reservations.

The main cause back of the conflict was the constant usurping of the red men's hunting grounds by the settlers. Sanpete and Sevier counties were fast becoming a granary, and the Indians saw their hunting grounds going into the hands of the white men. Under the best conditions, the problem of supplying food was difficult for the natives. This problem was greatly increased when the settlers took the land.

The main leader of this conflict was a Ute chief named Black Hawk. Sanpitch, Yene-wood, and other chiefs cooperated with the Ute leader in his depredations upon the white men.

The Black Hawk War had its beginning in Sanpete County. Hungry Indians in that part of the country occasionally killed straying cows. They felt that they had a right to them to sustain their lives, but the white men looked upon these acts as savage thievery of their private property.

During the winter of 1864-1865, a small band of Ute Indians was camped near Gunnison, Sanpete County. The Indians contracted smallpox which resulted in the death of a number of them. They felt that the whites were responsible; therefore, they threatened to burn their homes and steal their livestock.

The settlers of Sanpete County invited the chiefs of the band to meet with them in Manti on April 9, 1865, for the purpose of talking the matter over. It was hoped that the result of such a conference would be peace between the two races. Many of the Utes were in favor of the pipe

of peace, but a young chief named Yene-wood wanted war. He went about in the meeting mumbling and making demonstrations, and trying to persuade the other Indians against peace.

John Lowry, who was said to be under the influence of liquor, demanded of Chief Yene-wood that he keep quiet. A quarrel followed in which Lowry, anticipating an arrow, dragged the young hot-blooded native from his horse and gave him a thrashing. Indian Joe quickly jumped on a horse and rode to the Indians' camp to notify his people of what had taken place. The Indians felt that they now had sufficient cause to declare open hostilities upon the whites.

Their method of warfare was to drive off all the settlers' cattle that they possibly could. Whenever they had opportunity to catch white men away from town, they shot them from ambush, mutilated their bodies and scalped them. They pounced on their enemies unawares and unannounced. They always cunningly sought advantage over the attacked, seldom if ever meeting an enemy on equal terms or in open combat. Thus Indian warfare proved very terrifying to the white men.

Most of the natives that participated in this war were Indian desperadoes, the lawless ones from many bands, particularly those remote from the settlements. During the first summer of the war the red men succeeded in driving off at least 2,000 head of cattle from Sanpete and Sevier counties. These they took to the region of the Grand River where they feasted on them throughout the winter. Early the following spring they were back at the settlements making their attacks and continuing their stealing.

They kept up their depredations until a treaty of peace was finally reached in 1868. Even after that for three or four years there continued to be minor Indian outbreaks. Finally, on September 7, 1872, General Morrow of the United States Army concluded a treaty with the natives at Mount Pleasant, and Indian hostilities ceased.

The Black Hawk War cost the Territory of Utah \$1,121,037.38 in cash besides a great loss of property suf-



Courtesy of the U. S. Forest Service
 "A UTAH MULE DEER"

ferred by the settlers. At least seventy white people lost their lives and equally as many, if not more, natives died. More than 3,000 Utah men were called into military service during the course of the conflict. The brunt of this struggle was borne by the settlers of Sanpete, Sevier, Kane, Piute, Iron, and Washington counties, and some effect was felt in Millard and other counties.

The Utah State Legislature passed a law in 1909, appropriating \$50,000 for the Black Hawk War veterans or their widows still living. It granted a pension of \$20 per month to surviving officers and men and \$12 per month to the surviving widows of those enlisted in military service against the natives during the years 1865-1867.

SUPPLEMENTARY READINGS—CHAPTER 32

1. "Attack at Santaquin," pages 327-328, Supplementary Stories to Unit V.
2. Peter Gotteredson, *Indian Depredations in Utah*, 1-350.
3. Young, *The Founding of Utah*, pages 291-292, "The Mountain Meadows Massacre."
Ibid., pages 267-283, "Pioneers and the Indians."
Ibid., pages 284-292, "The Black Hawk War."
4. John Henry Evans, *The Story of Utah*, pages 137-149, "The Walled Towns of Utah."
5. Hunter, *Brigham Young the Colonizer*, 2nd ed., pages 233-237, 244, 254. Early Indian Skirmishes in Utah.
6. Creer, *Utah and the Nation*, pages 192-225, "The Mountain Meadows Massacre."
7. Neff, *History of Utah*, pages 364-409, "The Indian Problem."
Ibid., pages 410-433, "The Mountain Meadows Massacre."

Chapter 33

UTAH INDIAN RESERVATIONS, 1847 TO 1943

SPANISH FORK INDIAN FARM

The Utah pioneers believed that if they could teach the Indians how to farm, live in houses and adopt the customs of the white men, the natives would become civilized. Then the two peoples could live side by side in harmony with each other, and the whites could more easily teach the red men Christianity. Therefore, following the Walker War in 1854, Governor Young induced Chief Peteetneet and his band of Utes to settle on a farm three miles west of Spanish Fork. The pioneers built the chief a good house.

The Indians were given titles to nearly 13,000 acres of land. Missionaries were called by the church authorities to this reserve to help the natives break up the land and to teach them how to farm. These missionaries were composed of pioneers from the surrounding locality such as Provo, Springville, Spanish Fork, Salem, Payson and Benjamin. In 1859, 2,500 bushels of wheat were produced.

But the raising of the crops and the feeding and clothing of the Indians proved to be a great hardship on the whites who had been called to do the job.

At the time of the establishment of the Indian farm, Governor Young appointed Joseph Elison Beck, a resident of Spanish Fork to supervise the natives. After the United States Government took over the farm, Dr. Garland Hurt of Kentucky came to Utah to be Indian agent, and retained Mr. Beck as supervisor of the Spanish Fork Indian Farm.

The farm lasted until after Congress passed an act (1861), creating the Uintah Indian Reservation, located in eastern Utah. On June 8, 1865, O. H. Irish, Superintendent of Indian affairs, aided by the influence and presence of ex-Governor Young and other prominent citizens, made a treaty with fifteen Indian chiefs at the

Spanish Fork Indian Farm. The natives agreed to relinquish their rights to all stipulated lands within the Territory and to move within one year to Uintah Valley. They agreed to be peaceable, to cultivate reservation land, and to send their children to the schools that should be provided by the government.

The United States Government, on the other hand, agreed to protect the red men, and to distribute among the tribes the sum of \$25,000 a year for the first ten years, \$20,000 for the next twenty years, and \$15,000 for the following thirty years. The government was to pay the Indians of Utah sixty-two cents an acre for their claims of 291,480 acres of farming lands located on Spanish Fork River, Corn Creek, Deep Creek, and Twelve Mile Creek.

Not until 1867, however, were all the Indians at Spanish Fork moved to the Uintah Reservation and the lands they previously occupied taken over by white settlers.

OTHER INDIAN FARMS

Several other Indian farms were established in Utah during the colonial period. The settlers of Fillmore helped Chief Kanosh and his Pahvant band do some farming. In 1856 the Utah Indian agent, Dr. Hurt, established an Indian farm on Corn Creek for Kanosh's band. He also established another farm for the natives on Twelve Mile Creek in Sanpete County. And another Indian farm was located in Thistle Valley, one-half mile southeast of Indianola.

WASHAKIE

In 1875 a band of Shoshoni Indians in northern Utah appealed to Brigham Young for ownership of some land. While on a trip to Cache Valley, the pioneer leader visited the Indians and helped them locate their farms. From a hilltop he studied the country, and pointing toward the present town of Washakie, he said, "There is where I want the Indian colony to locate."

The natives named their town Washakie after the

great Shoshoni chief who was so friendly to the Mormons. They "proved" their land and received titles. They have made for themselves a self-supporting community, remaining on the site selected for them by Brigham Young to the present day.

The Indians at Washakie are industrious and law-abiding. At the present time, nearly all of them belong to the Mormon Church. Their bishop is a full-blood Indian, named Moroni Timbimboo. He and his counselors successfully adjust all difficulties that arise between the members of their community. A county peace officer seldom visits their town.

Besides doing their farming, the people of Washakie make beaded buckskin moccasins, gloves, and jackets of fine craftsmanship. This activity supplements their income. A school supervised by the Indian agent from Fort Hall, Idaho, is the only government institution at Washakie.

UINTAH INDIAN RESERVATION

The first Indian reservation in Utah came into existence in 1861 when President Abraham Lincoln signed an executive order creating the Uintah Reservation. The land granted to the natives as it stands today covers approximately 380,000 acres. Thirty-six thousand acres are irrigated and the remainder is grazing land.

Shortly after the creation of the reservation, the Utah Indian agent received the order to move all the natives in Utah from their farms or small reservations to the Uintah Valley. Many of the red men, feeling that the government would not deal justly with them, refused to go. But finally, after much persuasion and trouble, a great majority of them were induced to move to the reservation.

Congress authorized in 1902 that 80 acres of farming land be allotted to each head of an Indian family, and 40 acres be given to each member of the tribe living on the reservation.

The Ute Indians living in Uintah today earn their livelihood from farming, stock raising, and hiring out as daily laborers. A great majority of them live in frame

cottages comparable to those of white settlers of that district. But there are a few who still insist on living in tepees.

At the historic Fort Duchesne is located the present reservation headquarters. About 50 regular government employees reside there, 20 of whom are natives.

An Indian school is located at Whiterocks. The students ride in buses from their homes each day to the school just as the children of the whites do in many of the Utah school districts. Practically all of the children of school age are enrolled. Only those who are physically unfit, married, or engaged in some profitable work do not attend school. Many of the students after completing the course at Whiterocks attend some higher institution of learning.

The Indians still hold many of their native dances and festivals. Late in March or early in April, the Bear Dance is held at Whiterocks, Ouray, and Myton. For four days they celebrate the coming of spring. The dance is performed in a brush enclosure, the women choosing partners. Facing each other, the partners take a few steps forward, then a few steps backward, repeating indefinitely. The musical accompaniment is supplied by placing a notched stick in a piece of tin or an old tub and rubbing it with a smooth stick.

Late in July or early in August, the Sun Dance is held. At this religious ceremony, the old men dance to cure their ailments and the young men to avert physical infirmities. The dance is held in a circular brush enclosure about 60 feet in diameter. The dancers abstain from food and water during the two and one-half days of the dance, but they rest about half the time. The dance ends at the third sunrise.

SHIVWITS (SHEBIT) INDIAN RESERVATION

When the pioneers first went into Utah's Dixie to build homes, Governor Young sent a commission of twenty-three men to make peace negotiations with the Indians and to assure them of the white men's friendly intentions. Jacob Hamblin headed this commission. The treaty des-

ignated that the natives were to farm on one side of the creek in the vicinity of the present community of Washington and the whites were to farm on the other side. In general, friendly relationships were maintained.



TYPES OF INDIANS STILL REMAINING IN UTAH, BELONGING TO THE GOSHUTES, UTES, SHOSHONE, AND BANNOCK TRIBES

Finally on September 28, 1891, the Secretary of the Interior set aside certain lands in Washington County for the Indians who had been living near the town of Washington. The Paiute Indians of the southern part of the State, particularly the Shivwits, were also to be placed upon this new reservation. Later more land was added to the reservation until it now contains 26,880 acres, about 72 acres being tillable.

The Shivwit Indians at the present time live in small rock or lumber houses and use government supplied equipment. For some time after the reservation was established, they continued to live in their wigwams, but

they now have greatly altered their customs. Some of them even drive their own cars.

On land which they own they raise gardens and a limited amount of small grains, alfalfa hay, and fruit. Their tillable acreage is too small to permit them to raise an abundance of grain, but they are able to raise a surplus of vegetables and some extra fruit. These they sell in the nearby towns.

Their principal foods consist of the crops that they raise, yet they have not abandoned completely the custom of gathering some wild vegetable foods. The young flower shoot of the Yucca (Oose) is used in the spring as we use asparagus. The unripened seed of the same plant is used later in the season as a fruit and known as Ooseapple. Pine nuts are gathered in great quantities.

The Indians still practice some of their native arts, such as making of buckskin gloves, moccasins, purses, and belts. The purses and belts carry the old tribal designs—charms for love, health, and success. Some of them are quite intricate and unique in the beading work.

They also make baskets to sell, weaving them from the squawbush. The weaver will follow any design on the basket that the customer desires. But their favorite decorations on the basketry include rattlesnake markings, figure designs, birds, flowers, and forms of crosses or arrowhead patterns.

DEEP CREEK AND SKULL VALLEY INDIAN RESERVATION

Brigham Young sent William Lee of Grantsville and others in 1869 to Skull Valley to care for the needs of the Gosiute Indians. A tract of land was purchased and water rights acquired. Indians were encouraged to obtain land of their own under the Homestead Act. Some of them did so. Later the Church turned the titles of land which it held over to the natives, with the result that a number of them own farms.

Colonel H. Head, Superintendent of Indian Affairs in Utah, was so interested in the movement that he furnished machinery, wagons, and oxen for the natives and cooperated with Lee in teaching them how to farm.

At the times of the opening of the Uintah Indian Reservation, many of the Indians were moved from Tooele County to Uintah. However, a number of them remained on their farms.

The Federal Government set aside approximately 34,500 acres of land on March 23, 1914, for the Indians who still resided at Deep Creek and Skull Valley. The former is located 60 miles south of Wendover, Utah, on the Nevada State line, and the latter is situated south and west of Grantsville in Tooele County.

At the present time the red men farm their lands in Skull Valley during the summer and go to Deep Creek for the winter, where their children attend school. The Indian School and Agency occupy about 250 acres of land at Deep Creek.

NAVAJO INDIAN RESERVATION

The Navajo Indian tribe is the largest tribe of natives in the United States today, numbering about 47,000. They reside in New Mexico, Arizona and Utah. However, only slightly over 300 of them live in Utah.

The Navajo Reservation was established on June 1, 1868. In 1908 it was composed of 9,503,763 acres. As the reservation stands at the present time, it is located on the land where four states meet at one point—the only place in the United States where such is the case. These states are Utah, Arizona, New Mexico, and Colorado.

The portion of the Navajo Reservation in Utah is situated between the San Juan River and the Arizona line. It is bordered on the west by the Rio Colorado and on the east by the Colorado State Line.

The Navajo Indians who live in Utah are similar in dress, customs, and activities to those of the same tribe who reside in Arizona and New Mexico. As a group these people are slow in adopting the white men's ways and culture. They cling to much of their ancient culture, traditions, and songs, chanting their prayers with deep religious feelings.

Their house, of the pit type, is called a hogan. It is sometimes dug into the side of the hill, or it may be made

of posts, brush, and mud. The summer hogan is a thatched roof supported by posts.

The principal industries of the Navajo Indians are sheep-raising and rug-weaving. They move from place to place with their herds as the supply of grass and water requires, but usually certain groups live in well-defined areas.

They have become famous for the weaving of their Navajo rugs. They began weaving about 1780 A. D., imitating the Pueblos. About 1800 they began zigzag and diamond designs. They never, however, completely enclose a design, but leave a thread leading out for the evil spirits to escape. They believe that if they completely enclose the design the weaver would lose her sight or mind.

While the men tend the sheep, the women do all the weaving on a hand loom. The weaver keeps the design in mind and develops as she weaves, starting from the bottom and working up. When the rug is half completed, she turns it over, begins at the bottom, and works until the two halves meet. A well-woven rug is fine in texture, intricate in pattern, and will shed water.

There are a few other small Indian reservations in Utah which we have not discussed. From the following statistical report, the students can easily locate them.

PROBLEMS AND ACTIVITIES

1. Tell the story of the Spanish Fork Indian Farm.
2. What interesting facts do you know about the Indian town of Washakie?
3. Describe the Uintah Indian Reservation.
4. Make a list of the Indian reservations mentioned in the chapter.
5. Compare the manners and customs of the Indians on the Shivwits reservation with those of the Navajo Indians.
6. Tell the history of the Skull Valley Reservation.
7. List an important event mentioned in the chapter regarding: Chief Peteetneet, Joseph Elison Beck, Dr. Garland Hurt, O. H. Irish, William Lee.

UTAH INDIAN RESERVATIONS AND SETTLEMENTS¹

1938 Statistics

<i>Reservation:</i>	<i>Location:</i>	<i>Tribe</i>	<i>Approximate Population</i>
Uintah-Ourray	Fort Duchesne, 23.7 miles and 1 mile south of Vernal on State Highway 88.	Ute	1,304
Navajo	79.3 miles south of Monticello.	Navajo	306
Goshute	52.5 miles south of Wendover, Utah.	Gosiute	159
Washakie (Non-governmental)	5.4 miles north and 2.2 west of Plymouth.	Shoshoni	132
Shivwits-Shebit	12.3 miles west of St. George on U. S. Highway 91.	Paiute	91
Allen Canyon	17 miles west of Blanding.	Ute	43
Skull Valley	23.6 south and 2 miles west of Timpie Junction.	Gosiute	38
Cedar City (Church property)	Cedar City, Mormon Church Farm.	Paiute	29
Koosharem	2.9 miles south and .6 miles west of Koosharem.	Paiute	27
Kanosh	12.8 miles south and 2 miles east of Fillmore.	Ute	20
		Paiute	5
Paiute	42.8 miles west and 68.3 miles south of Milford.	Paiute	21
Gandy	Kane County near Kanab	Ute	6
		Total	2,184

¹Cited by special permission from *Utah—A Guide to the State*, 45.

SUPPLEMENTARY STORIES TO UNIT V

THE SQUAW FIGHT

(This story is quoted from the *Memoirs of John R. Young, Utah Pioneer, 1847*. Mr. Young had considerable contact with the Utah Indians, and wrote this story from his own personal experience.)

The coming of our people to Utah in 1847 brought us into contact with the powerful intermountain tribe of Utes. Up till then these Indians had but little association with the white man; consequently in their social life, they were following exclusively the customs and traditions of their savage ancestors. Many of their practices were horrifying. The law of "an eye for an eye, and a tooth for a tooth" was born and bred in them; hence, if a white man killed an Indian, the tribe took revenge by killing the first white man who chanced to fall into their hands, though he might have been perfectly innocent, having never harmed them. They also took great delight in torturing helpless victims. . . .

A brutal custom of the Indians we termed "squaw fights." They came about in this way: If a brave saw a maiden that he desired, he would go to her father, who, according to their laws, had a right to sell her, and bargain for her, usually paying from one to five ponies for her. If it happened that the girl had a lover, and he would put up as much purchase money as had the first applicant, then the lovers would settle it by a fist fight.

Sometimes conditions would be such that every warrior in the tribe would be allowed, nay, would be honor-bound—to take part in the melee, and aid his tribesman to win his wife. It would then be a national war, and would be conducted on long-established rules and ceremonies which the Indians hold in deep reverence.

In 1861, at the frontier town of Santa Clara, in southern Utah, I witnessed one of these actual fights. A young, slender, delicate looking girl, evidently the belle of Tutsegovett's band, was purchased by a brave of Coal Creek John's band; but a brave of the Santa Clara tribe was the girl's accepted lover.

The aspirants were men of influence in their respective bands though they were unequal in physical ability. The man from Cedar, whom I will call Ankawakeets, was a large, muscular, well-matured man of commanding personality—a warrior tried and proven, while Panimeto, the Clara man, was only a stripling; a youth of fine features and an eagle eye, bespeaking pride and ambition, but fifty pounds lighter in weight than Ankawakeets.

By the rules of the contest, this physical difference made it impossible for the lovers to settle it by single combat; hence, it was arranged by tribal agreement that twenty warriors on each side should participate in the struggle. The ground selected was a flat just west of the old Clara fort. A square was marked off, the creek being chosen for the south line; a line drawn in the sand marked the east, west, and north boundaries.

East of the east line was Ankawakeets' goal, which, if he could reach with the girl, she was his; contra, west of the west line was Panimeto's goal. On a line running north and south through the center of this square were the braves, lined up, stripped to the skin save for the indispensable gee-string.

At the tap of the Indian drum, with bowed heads, and arms wildly beating the air, the two files rushed like angry bullocks upon each other. The air-hitting was fierce and rapid for a few minutes, until a second tap of the drum, when the warriors clinched, and the mass became a seething, whirling, cyclone of dark figures, cheered on by the squaws, and by an occasional war-whoop from some interested, on-looking warrior.

To vanquish an opponent you had to throw him and hold him flat on his back for the supposed time it would take to scalp an actual enemy. At the end of an hour's exciting struggle, a few warriors on each side had been vanquished; but the forces remaining were equal in number, so neither party had gained any advantage.

They now changed the procedure. The father led the maiden to the central line. She looked terrified; and well she might, for the ordeal through which she was to pass was a fearful one; one of brutal pain that would test her powers of endurance to the uttermost. The

champions ran to the girl, and seizing her by the wrists undertook to force her to their respective goals. Soon it became a "tug-of-war" with fifteen strapping warriors on each side. The flesh of the trembling maiden quivered under the strain of thirty brutal demons struggling and yelling to accomplish their aims.

Gyrating from one side of the field to the other they came, in one of their wild swirls, to the banks of the creek and fell into the water pell-mell up to their necks. The girl, evidently in a swoon, was entirely submerged, only her mass of glossy tresses floating on the surface of the water.

Andrew Gibbons, one of the Indian missionaries, flung himself on the bank, and seizing the girl's hair, he raised her head above the water. Instantly every brave broke his hold, and scrambled on to the bank; and Ankawakeets angrily demanded that Gibbons should fight him for having interfered.

To my surprise, Gibson accepted the challenge, flung aside his hat, and stepped into the ring. Tutse gave the signal, and Ankawakeets sprang to the fray, only to measure his length backward on the sand. Three times in succession his stalwart body kissed the earth. Then, moving with more caution, the Indian dodged a blow, and succeeded in grappling with Gibbons, but again the white man's skill was superior to the savage's strength. Ankawakeets was flung to the ground and held until the imagined scalping was performed. Then Gibbons stepped back and folded his arms. His vanquished opponent arose, and with a majestic air, that a white man could not imitate, he stepped to the maiden, spoke a few low words that seemed to have a magical effect, and taking the unresisting hand, led her to the victor and presented her as a bridal trophy for the white man's valor and skill.

Gibbons, with a face glowing with satisfaction at the happy turn of the combat, accepted the maiden, and leading her to Panimeto, gave her to him—a mistake wherein the white man's sympathy for the weak overruled his judgment. The presentation was followed by a war-whoop from Ankawakeets and his braves. Rushing to

their camp they returned with guns in hand, and forming a circle around the girl, ordered her to march.

This fight gave me a deeper insight into the nobility and sterling character of our Indian missionary boys. What fearless men they were, ready for any emergency!

At this crisis it looked as if Ankawakeets would triumph by armed force; yet the whites felt that his cause was not just; but an unsuspected champion, a veritable lion, stood in the path. This time it was Thales Haskell, another Indian missionary, of whom it was said, "His cheeks never paled, and his voice never trembled." He sprang in front of Ankawakeets and said:

"I called you a chief, but I see you are a boy, and a coward at that. Put up your gun, and be a man."

Then Tutsegovett's voice was heard, commanding the father to lead the girl to the center of the field; and told the warriors that they might go on with the fight until the sun should hide its face behind the mountain. If neither party won by that time, the girl should be released from the father's vows.

Each band of warriors withdrew by themselves for a few minutes' consultation; then, with firmness depicted on every countenance, they took their places, the champions grasping again the wrists of the trembling young squaw. A look of despair deepened the pallor of her face, as if the terror of death was resting upon her; and a death-like silence reigned as both sides waited the signal to begin the encounter.

At this critical moment, the girl's young brother, who had stood aloof with folded arms and clouded brow during all the struggle, bounded to his sister's side and, drawing his knife from its sheath, he buried it in her bosom. She fell lifeless into her father's arms. The brother, holding the bloody knife on high, said:

"I loved my sister too well to see her suffer more. You call me a boy; but if there is a brave who thinks I have done wrong, let him take the knife and plunge it into my heart; so will I join my sister and lead her to the red man's happy hunting ground. I am not afraid to die."

Every warrior bowed his head, and turning, walked in silence to his camp.

On the morrow, our people aided in giving fitting burial to the lovely Indian girl, whose life had been sacrificed to the demands of a brutal custom. I will only add that shortly after this tragedy, Jacob Hamblin, the man whom the prophet, Brigham Young, ordained to be the "first apostle to the Lamanites," gathered the Indians in a council and talked to them until they promised to give up the squaw fights. It was a step which marked an epoch in the life of the Indians; and incidentally it serves to illustrate the influence for good that this wonderful peace-maker held over our fallen brethren, the Lamanites.

MAGIC WORD

(This story is quoted from the *Improvement Era*, February, 1942.)

Two Utahns had called at the house of an elderly lady in California. After introducing herself, and sitting down quite comfortably in an easy chair, she said: "You know, boys, I owe my life to the Mormon Pioneers."

This of course aroused our interest at once. We asked her to tell us more about it.

"Well," she said, "I'll tell you the story from the very beginning. My parents lived in the State of Iowa until I was seven years old. At that time my father, hearing that thoroughbred horses were rather scarce in California, decided to sell our property, purchase a few head of the best horses available, and move to California.

"Within a month we were fully prepared to leave, and in May of 1864, along with fifty other families, we set out for California. We left Iowa with several head of beautiful thoroughbred horses, and with enough money to buy a ranch after arriving there. However, the journey was much too hazardous and rough for that breed of horses, and as we traveled on we were forced to leave them behind one by one, because they failed to stand up under the strain of the steady movements and hot sun. After a month's travel we traded our last two horses for a team of old work mules because of their strength and ability to go on.

"I never tasted any eggs, milk, butter, or flour at any time during the journey. And at times we traveled for days, through the hot deserts, without having the opportunity of replenishing our water supply, although we always tried to keep an extra supply of water in barrels which we carried on the sides of the wagons. Whenever we did find a water-hole it was generally covered with a green scum, so it always had to be boiled before we could use it, and whenever pollywogs were found in it we had to strain it before boiling.

"We had very little trouble with the Indians on the trip, for most of them were friendly. However, while we were camped at Green River in Wyoming we were attacked by about three hundred and fifty painted warriors. They carried white men's scalps on their belts, had no bridles or saddles on their horses and used very few guns. As they swarmed down from the hills and started encircling our encampment, we knew we wouldn't have a chance if we tried to fight back—so we all ran out, threw up our arms, and shouted, 'Mormons!—Mormons!' The warriors hearing our shouts finally stopped, and believing we were Mormons turned and rode away—leaving us to travel on in peace.

"The next day on the opposite side of the river we found the charred remains of five burnt wagons, and the bodies of fifteen men, women and children who had been ruthlessly killed and scalped by those unmerciful creatures. I then offered a silent thanks to God, and to the Mormons, for I knew it was only due to their friendliness with the Indians that our lives had been saved. . . .

"Today I am the only one left (of the party), but I am sure if the rest were here, they would say just as I have: 'We owe our lives to the early Mormon Pioneers.' "

ATTACK AT SANTAQUIN, UTAH COUNTY

(This story was written by Albert Jones.)

The settlers of Santaquin had been driven from their homes, and had made their temporary residence at Payson that being a more populous town and able by its num-

bers to defend itself against the Indians who were then on the warpath under the lead of their chief Wah-ker (Walker). Crops had been planted at Santaquin that spring and a small party owning land there had come from Payson in the morning of October 14, 1853, to harvest their potatoes. Among the number were Jonathan S. Page, Fernee L. Tindrell, Sybrannus Calkins (a Mormon battalion boy), and John Sheffield, then a lad of about fifteen years. These harvesting parties came and returned to Payson the same day.

On the morning of this day one of the boys going over the hills with some companions espied a wolf and could not resist taking a shot at the brute, although that was contrary to orders in those days, as the firing of a gun was the signal agreed upon announcing the approach of Indians. The older people were alarmed on the instant, but upon finding out the cause of the shot, reprimanded the boy and returned to their several patches of potatoes, working with a will to secure them for their winter's use.

About 2 p. m. firing was heard again, but the men had grown careless, thinking it was the boys shooting again. However, as the shooting continued, the parties became alarmed, and Jonathan S. Page and Sybrannus Calkins, who were working together, looked up from their work and saw a number of Indians in the distance firing at Fernee L. Tindrell and the boy, John Sheffield. They saw Tindrell run quite a distance and then fall, but lost sight of the boy entirely.

"The Indians," said Captain Jonathan S. Page, who narrated this incident of the early Indian wars, "came straight on toward us, firing at us as they came. We prepared to take off a wagon box for breast works and fight them, but so many of them came in view through the oak brush and corn that we decided to leave and run to the main body of harvesters. We had two yoke of oxen with us. One yoke chained to a wagon got so excited and sagged back on the chain, so that we could not unhook it.

"We started off driving a yoke of Calkin's cattle before us, but they were so heavy and moved so slow, that

we abandoned them, and away we ran. The Indian war-whoop was ringing in our ears, and the bullets whistling around us. I was young and a good runner, and with that horrid war-cry to urge me on, I cleared the three-foot sagebrush in our path like a deer. Calkins, who had been exposed in his service in the battalion, could not keep near me, and called out, "Page, you ain't going to leave me?"

"I slackened speed until he came up. The bullets and arrows were whistling and screaming around us again.

"We renewed our pace, the Indians pressing close behind us, until we came to a thicket of large oak brush, into which we rushed for shelter; the Indians soon approached above us on a ridge—not a rag on them. Their red bodies shone and glistened in the sun. They must have been greased. They danced about the ridge, waving the scalp of poor Tindrell, and shouting their terrible war-cry. The thrilling effect is felt when imitated in our sham battle in the celebration of the twenty-fourth of July, but in the position we were in at the time, its terrifying effect had full force and our hair stood on end. As we dashed into the thickest oak brush we saw Abel Butterfield (a man noted for his great size and strength) on another ridge. We called to him that the Indians were upon him and that he had better run for safety. It seemed to daze him, and as we looked out from our hiding places, we could see the old man (we always called him old) walking up and down on top of the slope opposite the Indians, waving his arms, and calling with his stentorian voice for the boys of Payson and boys of Spring Creek to come on. This ruse, no doubt, had its effect, for the Indians did not advance farther.

"They continued to cry to us to come out of the brush and attack them. They dared not come near us. I had a Kentucky rifle that carried a ball about as big as a pea, while Calkins had an old-time Taylor rifle. After some time the Indians withdrew and went to the wagon and the cattle we had left. There were two other yoke of cattle there belonging to James Holman. The Indians shot and killed the oxen chained to the wagon and drove off the others with them.

“Levi Colvin had a pair of horses there, and Jonathan Davis mounted one of them and rode to Payson to give the alarm. Soon about forty men in wagons and on horseback were hastening to our relief, in charge of Col. W. C. McClellan.

“Robert E. Collet (later of Pleasant Grove), also ran into Payson on foot, following down the creek northward, and arrived there soon after the horsemen got in.

“Levi Colvin and myself, before the relief party came, went up through the brush and found the body of Tindrell; he was scalped, and all his clothes were off, except his shirt. He was shot seven times. Two bullet holes and five arrows were found in his body. The reason they had not taken off his shirt was that one of his arms was pinned to his body with an arrow. One arrow had gone through the body, entering the back and protruding at the breast bone; one bullet passed through him close to the heart, and he must have run seventy-five yards at least, after receiving this shot, before he fell.

“The horror that filled my soul at seeing the scalped and naked body of my friend, who but a few hours ago had been full of life, is indescribable. Shot down by cruel and relentless Indians, he lay there stripped, dead and mutilated, under the bright October sun. We left him there, and returned to the position occupied by the party of harvesters.

“The company from Payson, under the command of Col. W. C. McClellan, soon came on the ground. We took up the body of Brother Fernee L. Tindrell and sorrowfully wended our way back to Payson, where we interred his body in the cemetery with military honors, I being one of the party that fired the salute above the grave.

“Young John Sheffield had hid in the brush and escaped unhurt. He came to us when he saw the arrival of the relief parties from Payson.

UNIT VI
THE COLONIZATION OF UTAH

CHAPTER 34—THE FOUNDERS OF UTAH

CHAPTER 35—METHODS OF LAND SETTLEMENTS IN
UTAH

CHAPTER 36—CITY PLANNING

CHAPTER 37—ESTABLISHING COLONIES

CHAPTER 38—UTAH LAND POLICY

CHAPTER 39—UTAH WATER PROBLEM

CHAPTER 40—REGULATED IMMIGRATION TO UTAH

CHAPTER 41—HANDCART MIGRATION

SUPPLEMENTARY STORIES TO UNIT VI

Chapter 34

THE FOUNDERS OF UTAH

COLONIZERS AND PURPOSE

Although the non-Mormons were very important in Utah's industrial history, it was the Mormons who established the towns and cities. Therefore, a study of Utah colonization must deal primarily with Brigham Young and his people.

Among the founders of Utah were many great leaders as well as a host of people who were anxious to follow those in authority. The cooperation of these two groups was a factor which helped to make Utah colonial history one of the most successful and thoroughly organized projects in the history of the American frontier. In the words of Dr. Herbert E. Bolton:

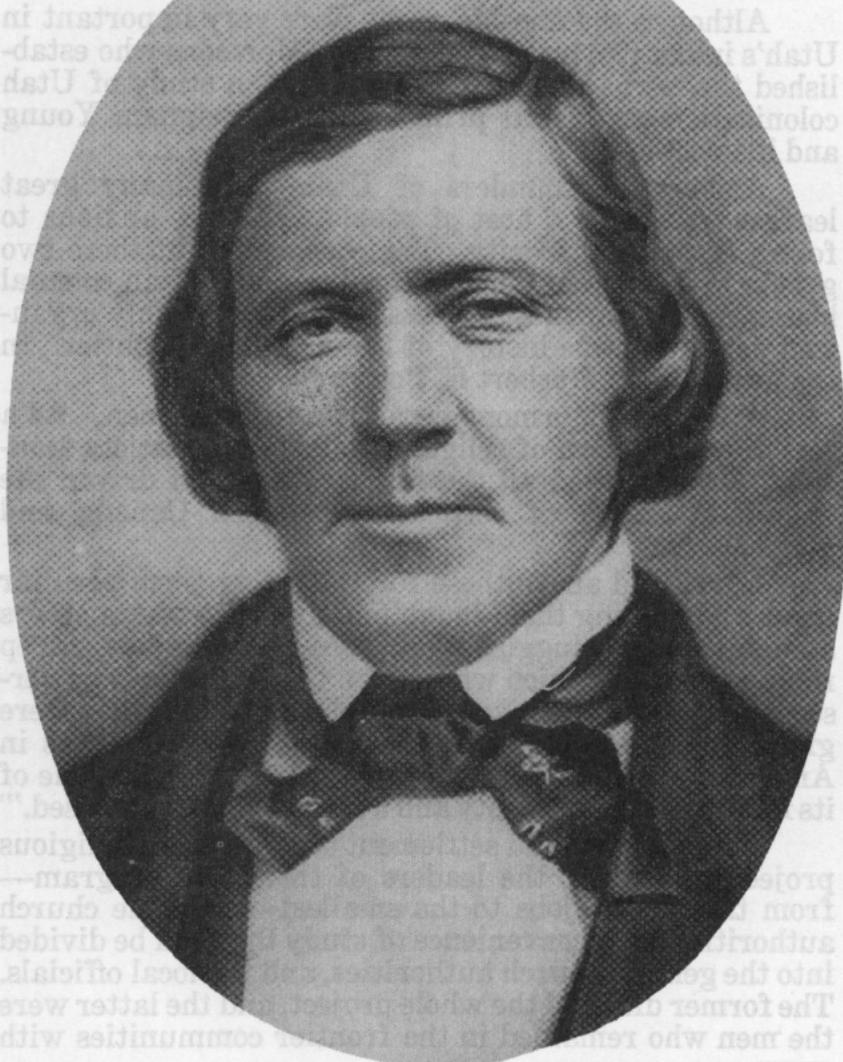
"The early Mormons were true frontiersmen. As a sect they were born of religious unrest on a restless frontier. They typified all the forces which had driven the American wedge of settlement between Canada and Mexico. . . .

"Over and above these forces, giving them peculiar vigor and making them tough and dynamic where others seemed soft and sluggish, they were galvanized by a deep religious fervor, which was driven to a white heat by persecution. Made effective by superb leadership, they were given weight by a torrent of European homeseekers in America, which at this moment was near the pinnacle of its fame as a land of plenty and a refuge of the oppressed."

The Mormon land settlement of Utah was a religious project; therefore, the leaders of the whole program—from the largest jobs to the smallest—were the church authorities. For convenience of study they can be divided into the general church authorities, and the local officials. The former directed the whole project, and the latter were the men who remained in the frontier communities with

¹ Herbert E. Bolton, "The Mormons in the Opening of the Great West," *The Utah Genealogical and Historical Magazine*, XLIV (Salt Lake City, 1926), 53.

THE FOUNDING OF UTAH



"BRIGHAM YOUNG DURING THE EARLY UTAH PERIOD"

* Herbert K. Bolton, "The Mormonism in the Making of the Great West," The Utah Genealogical and Historical Society, Salt Lake City, Utah, 1916.

the pioneers and worked out all the details of building the new communities.

Of the local officials, the stake presidencies and bishops were the main contributors. Many of the noble and essential things which they did will never be written nor remembered, but their work was very essential to the success of the whole colonial program.

BRIGHAM YOUNG

The main church authorities who towered high as giants in the settlement of Utah were the First Presidency and the Twelve Apostles. President Brigham Young was the greatest leader of all in Utah colonial history. He was a man of true vision and sound organizing sense. In fact, historians have pronounced him to be one of America's great characters. As a colonizer, he has no superior.

Governor Young had an unusual amount of influence over his people. They obeyed him, they respected him, they admired him, and—greatest tribute of all—they loved him. Mormon literature is filled with expressions of how he inspired and stimulated those persevering pioneers whenever he paid a visit to their most remote hamlet or to their most thriving settlement. The esteem in which he was held is comparable to that given to kings or emperors.

THE COUNSELORS AND TWELVE APOSTLES

Closely associated with the President were his two counselors, Heber C. Kimball and Willard Richards. They were also men who possessed great ability as leaders and colonizers. With them worked the Twelve Apostles as leaders of important projects. The following men composed that quorum during the early Utah colonial period: Parley P. Pratt, Orson Pratt, Orson Hyde, John Taylor, Wilford Woodruff, George A. Smith, Amasa M. Lyman, Ezra T. Benson, Franklin D. Richards, Charles C. Rich, Lorenzo Snow and Erastus Snow.

These men developed exceptional powers of leadership, rising to every responsibility that was placed upon them. Surely "there were giants in the earth in those

days" just as truly as there were at the time of Ulysses. Without the cooperation and support of those men and many others whom we shall not mention, Brigham Young could not have carried on the colonizing of Utah so successfully.

THE LAITY

Of what type of people were the laity or common members of the Church during the Utah colonial period? Where did they come from and why did they migrate to the Great Basin? These are among the interesting questions which come to one's mind as he meditates on how these noble pioneers cooperated with their leaders, obeyed their council, and made the desert blossom as the rose.

A study of these questions reveals the following facts: one-third of the Mormon immigrants to the Basin were of foreign birth; two-thirds of that group were from the British Isles and the rest migrated from the other foreign missions; of the emigrants from foreign countries, the Scandinavian countries supplied the largest number next to the British Isles; the majority of the British emigrants before migrating were miners or factory workers while the Scandinavians were fishermen. Thus upon arriving in Utah most of them had to adopt new occupations.

Of the Mormon immigrants to Utah, then, two-thirds were born in the United States. By far the greater portion originally lived in states north of the Ohio River—New York, Pennsylvania, Illinois, and Ohio furnishing from fifty to sixty per cent of the group. Missouri, Kentucky, and Tennessee made up the majority of the remaining forty per cent. Most of the Missourians, however, were children of northern stock who had come south during the thirties when the Mormons first established themselves there. So when the sources are traced back, one finds that the original home of a large percentage of the Utah pioneers was the Eastern States. Many of the leaders of the colonial movement, including Brigham himself, were originally from New England, which fact helps to account for so many similarities between the institutions established in Utah and those found in the New England states.

It also shows from whence came their characteristics of integrity, industriousness and thrift.

The one motive which dominated the migration of the Latter-day Saints to Utah—that of finding a place to establish permanent homes in which to worship God according to the teaching of their religion—resulted in the settlers coming in family units. Church leaders urged that the Saints marry early and rear large families, and the economic system made obedience to such teachings profitable to all concerned. Cheap land was another factor in the system of large families.

Another significant characteristic of the personnel of Utah colonization was the almost equal proportion of sexes. Adventure and quest of fortune attracted thousands of men to most of the other far western states, with the result that in many of the non-Mormon settlements the male population far out-numbered the females and children. But the Utah colonists from the advent of the second group of pioneers, contained as many female as male emigrants. Religion appealed to women and that appeal brought many of them into the wilds of the Great West with their husbands in search of a home in Zion. They were willing to brave the hazards of pioneer life in order that they might serve God according to their religious convictions. Thus because of the force of religion, family units pioneered Utah.

As a whole the personnel of the early Mormon colonies was much like that of other frontiers. Through their experiences in trying to develop a new country and make a living the men developed ingenuity, fortitude and a certain ruggedness of personality; the women were hard-working and persevering, as in any other new country. The greatest difference in the make-up of the groups was that the Mormons were the type of people to whom the chief appeal had been religion rather than material gain. But those valiant pioneers successfully planted towns and cities over a broad expanse of country and made for themselves a paradise of the Utah desert.

Chapter 35

METHODS OF LAND SETTLEMENT IN UTAH PERSPECTIVE

Prominent students of history, political economy and sociology have studied the Mormon colonization of Utah with admiration. They have praised the unique and successful system of land settlement put into operation by the pioneer founders of this state. In the words of Dr. Thomas Nixon Carver, prominent professor of Political Economy, Harvard University:

"I have been interested in the Mormon policy. It is one of the most interesting and instructive experiments in the world. It throws a great deal of light on the art of nation building. It therefore furnishes a laboratory for the study of the science of statesmanship. . . .

"The great statesman of the Golden Age of Greece boasted that he could make a small city into a great and glorious one; but the Mormon leaders did even better than that. They did not have a small city to start with. They started with nothing and built a great and glorious commonwealth. It was necessary for the Mormon Church to train its own people. They not only began with desert land and had to put everything on it, even water; they also had to start with relatively uneducated people. This double task of developing both land and people could never have been performed except by economizing to the nth degree. The results were a marvel of statesmanship. It may have been the bond of common religion, it may have been superior intelligence and insight. Whatever the source, the result was good."

The unusual success at colonization of the Utah pioneers will stand in history as one of the noble accomplishments of a group of God-fearing people. In order for one to receive a clear understanding of Utah history, he must study the Mormon methods of land settlement. At this point we should remember that the founders of Utah

¹ Thomas Nixon Carver, *The Westerner*, April 9, 1930.

purposely selected a spot in the heart of the desert where they could establish a commonwealth of their own, they hoped, without further strife with Gentile neighbors.

This desert country served as an ideal laboratory for the Saints to put into effect their theories of empire building. The rugged mountains and the hot, barren desert, coupled with the strenuous conditions of frontier life in the Great West, produced marvelous qualities of leadership in many of the pioneers of Utah. These things, however, contributed only their share to the development of leadership. Most important was the faith they had in their religion.

WORK OF THE FIRST PRESIDENCY

Brigham Young and his two counselors stood at the head of the land settling project. They were the leading personalities in formulating and putting into operation the great colonizing program. Their plans succeeded because of the cooperation they received from the people. They had a corps of helpers which ranged from apostles to those holding minor positions in the priesthood in the most remote towns. It was through this official system of Mormon Church government that President Young controlled the founding of the Utah communities and the nurturing of them into successful towns.

But the pioneer leaders did not leave all the work of establishing the new communities to the people. They saw to it that the necessary jobs were completed. In fact, Brigham Young personally supervised the laying out of many of the towns into surveyed square blocks with wide streets and the allotting of farming lands and city lots to the settlers. If he was not on the ground when the colony was first established, he visited it shortly thereafter to see if it were located on the best spot and to give any other practical suggestion.

It was Governor Young's policy, in connection with the other leading citizens of Utah, to make annual trips through the settlements for the purpose of giving the pioneers advice and encouragement.



Joseph Smith



Brigham Young



George A. Smith



Willard Richards



Amasa Lyman



Daniel H. Wells



Isaac H. Hunt



Peter H. Packer



George F. Smith



Amasa Lyman



Ezra T. Benson



Amasa Lyman



George F. Smith



Orson Snow



Franklin D. Richards

FIRST PRESIDENCY OF THE MORMON CHURCH AND TWELVE APOSTLES
IN 1853

WORK OF THE APOSTLES

During the early and most active period of Utah colonization, Governor Young divided the areas selected for settlement into large divisions territorially speaking and placed the responsibility of founding towns in the hands of apostles.

For example, Amasa M. Lyman and Charles C. Rich were sent "to Southern California in 1851 to preside over the affairs of the Church in that land and to establish a stronghold for the gathering of the Saints." George A. Smith was sent to the Little Salt Lake Valley (Iron County) in 1851 and from that time forward was actively engaged in helping establish numerous settlements south of Salt Lake City. Whenever there was a colonial project of great importance, George A. Smith was sure to be at the center.

Lorenzo Snow was appointed in the fall of 1853 to manage the affairs in Brigham City where for a number of years he experimented successfully in the "United Order." Ezra T. Benson was called to gather colonists for Tooele Valley. Orson Hyde directed the establishment of colonies at Fort Supply and Fort Bridger, Wyoming, in 1853, and two years later was sent as overseer of the Saints in Carson Valley. After returning from Nevada in 1858 Hyde was put in charge of the founding of settlements in Sanpete and Sevier counties. Charles C. Rich and Marriner W. Merrill supervised the Saints in northern Utah and southern Idaho after the Johnston Army episode.

In 1861 Erastus Snow and George A. Smith were appointed by Brigham Young to lead a group to "Dixie," where he wished a city to be located on the slope north of the junction of the Santa Clara and the Rio Virgin. The city, he said, was to be named St. George.

From this time Erastus Snow came forward as the most prominent figure in the southern part of the Great Basin. In fact, he ranks in importance as a Utah colonizer next to Brigham Young himself. As actual founder of colonies, his achievements are unsurpassed in Utah history.

Erastus Snow was a natural-born leader of men. His great success lay in his ability to make a friend of every person he met. People loved to be with him no matter where he was, or what he was doing. Like the great Nazarene, he worked with and for his followers—not as one who domineered them. His method was, “‘How many men will come with me?’ He never sent men as a rule—it was ‘Come.’ And according to reports he had all the men he wanted, pay or no pay.”²

Mr. Snow made his annual trips throughout southern Utah, Nevada, and northern Arizona, to the various settlements under his direction, just as Brigham Young made his annual tours throughout the Great Basin. Each of them used the same methods in directing settlements.

He generally made suggestions for the people to improve conditions in one way or another. The campsite may need moving to safer quarters or to a healthier place; it had been located too near the settlement for needed expansion: or the site chosen was too limited to warrant sufficient numbers to locate permanently and safely against Indians. At least two or three months of each year Erastus spent in traveling. He would go from town to town and from ranch to ranch in his old carriage.

DUTIES OF BISHOPS AND STAKE PRESIDENTS

Other important leaders in Mormon colonization were the bishops of wards and the presidents of stakes. Frontier conditions gave the former an opportunity to develop direct control over their wards. They were the leaders of the pioneer bands which went in various directions from Salt Lake City to found settlements.

Usually before the nucleus group left the Mormon Mecca for the purpose of establishing colonies, Brigham selected a man of good common sense and a marked degree of leadership to ordain as a bishop. If the appointment was not made before the colonists left Salt Lake, the President or one of the Twelve visited the infant colony for the purpose of ordaining one and completing an

² Joseph William Olsen, *Erastus Snow, Missionary and Pioneer*, 118, Ma.

³ *Ibid.*, 176.

organization. The bishops actually pioneered the settlements, directed their activities, and nourished their growth, and after struggling villages became self-sufficient, they kept them so.

As the colonies multiplied about the hub city of a particular district, an outstanding character was chosen as president over a stake which consisted of several towns. He and his two counselors, acting under the direction of the First Presidency, ministered to the spiritual as well as the material needs of the pioneers in their territorial district.

METHODS OF SELECTING COLONISTS

When a new colony was to be founded, its membership was selected by Brigham Young. Families and groups of families were called as missionaries to leave their homes for the purpose of establishing new towns. A few of them were told to remain in the new place until called to go elsewhere and assist in establishing other colonies. But the majority of the settlers sent to various sites in the Great Basin went with the understanding that their mission was to remain and build up that part of the Basin. No matter how isolated or unpromising the district, the Saints accepted the call as coming from God through the Church authorities.

Sometimes Brigham named each family which was to assist in establishing a certain colony, and at other times he merely appointed a leader and gave him authority to select a given number of families. For example, Isaac Morley was appointed to establish Manti and told to choose his colonists. On the other hand, in the founding of Saint George each family received a specific call from Brigham Young. The following quotation is illustrative of the President's method of calling missionaries:

"At the general conference of the Church, held in Great Salt Lake City, April 6, 1855, a large number of missionaries were called to different parts of the world, some to preach the Gospel in the United States and foreign lands, and others to locate new settlements in the valleys of the Rocky Mountains, or in the Great West. Among those were the following brethren called to locate a settle-

ment at Las Vegas, which at that time belonged to New Mexico."

BALANCED GROUPS

In selecting people to establish a new colony, Governor Young was careful to provide a balanced company of industrial and agricultural workers. His policy was to see that each colony was supplied with the various craftsmen needed.

EXPERIENCED AND INEXPERIENCED FRONTIERSMEN

Often in selecting the settlers for a new community, a few families were chosen from nearly every older community in Utah. Then the group was augmented by immigrants who had recently arrived at Salt Lake. This resulted in a mixture of the experienced frontiersmen and a certain number of novices in pioneer life. In this way the pioneer leaders were able to take care of the stream of immigrants flowing continuously into Salt Lake and at the same time to assure the success of the colonial projects.

Many of the immigrants, especially those who came after the first pioneer migration from the States, were completely lacking in the two essentials which would assure their agricultural success—they had neither farming skill nor capital. It is quite true that many had had considerable experience as mid-western farmers, but that experience had all been in a humid country.

But added to that smaller group with experience were thousands who were entirely ignorant of the science of agriculture. Especially was this true of the emigrants from England, who numbered about one-fourth of the group arriving in the Basin during the early colonial period. A large majority of them before joining the Church were either miners or factory workers. From figures given by James Linforth, out of 2,282 emigrants from the British Isles only 173, or less than eight per cent, were farmers, gardeners, and shepherds. There were mechanics, blacksmiths, weavers, along with a few professional men.

From this heterogeneous group the Utah leaders had

to select men who could be valuable in some capacity in a new community. Those who did not fit in were taught new trades, but an effort was made to let each man keep his former occupation if he was in any way outstanding in it.

SELECTED SITES—HUB COLONIES

When the company of settlers departed to their new home, they knew exactly where to go. The site for the new colony had been previously selected as a result of information gained by exploration.

Brigham Young and his associates followed the general policy of selecting the most favorable site in a valley and establishing a settlement upon it. From that "hub colony," land settlement gradually expanded throughout the valley. Thus the center of all colonial Mormon communities was Salt Lake City, and under it were the sub-centers—the hub colonies of the various valleys.

PROBLEMS AND ACTIVITIES

1. Discuss Dr. Thomas Nixon Carver's statement regarding the Mormons as successful colonizers.
2. Who was the most prominent character of the Utah pioneer settlers?
3. What work in the colonizing program did Governor Young assign to the Twelve Apostles?
4. Describe the work of the bishops in the colonizing activities.
5. List four definite methods used in selecting people to establish new colonies.
6. What is meant by a "Hub Colony?"
7. Name one place in Utah besides Salt Lake City where each of the following men lived at one time: Amasa M. Lyman, Charles C. Rich, George A. Smith, Lorenzo Snow, Ezra T. Benson, Orson Hyde, Mariner W. Merrill, Erastus Snow.
8. Show wherein Erastus Snow was a great colonizer.

Chapter 36

CITY PLANNING

THE MAIN FEATURES OF THE PLAN

One who travels through Utah is impressed with the fact that there are several features regarding the Mormon communities which differ from rural communities elsewhere in the United States.

The Utah towns were built under a definite plan of colonization, which gives them their unique features. Some of these features are: square blocks of ten acres each, laid out on checkerboard style; towns averaging seven to ten miles apart with all the people residing in the community; farms covering the adjacent land between the towns, if possible, with no farm houses on them; and the farm lands broken up into many small plots proportionately equal in size.

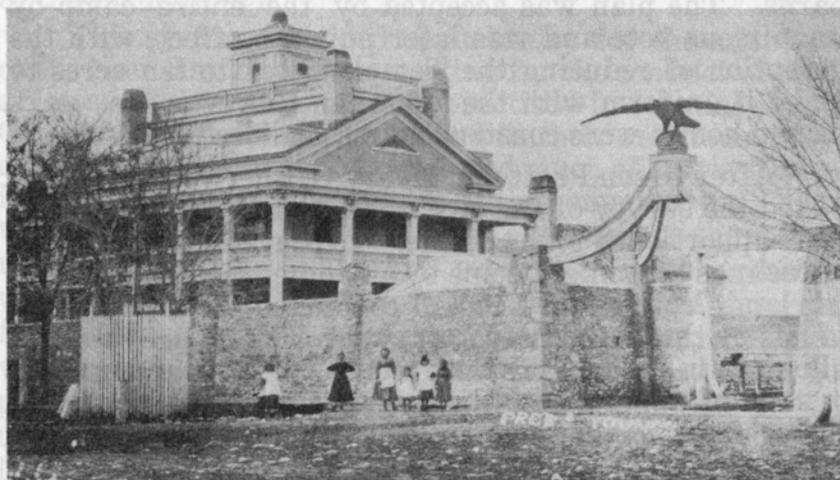
Brigham Young has often been given credit for the unique features of "City Planning" in the Utah communities. However, only a portion of the credit can be taken by the Pioneer leader. The major portion reverts to Joseph Smith.

In 1833 Joseph devised a plan of the City of Zion, hoping to put it into effect at Independence, Missouri, but Gentile persecutions prevented his people from doing so. But he did built Kirtland in Ohio, Far West and Adam Ondi-Ahman in Missouri, and Nauvoo, Illinois, according to that plan.

The plan for the City of Zion provided that all the people should live in the community. Each city was to be a mile square, and when that city was built it was to be duplicated as many times as need called for. The blocks were to contain ten acres each, and each block was to be cut into half-acre lots, allowing twenty houses to the block. The streets were to be eight rods wide and intersect each other at right angles. All the public buildings were to be located on a tier of blocks running through the middle of town. All stables and barns were to be located outside

of the city. No lot was to contain more than one house, and it was to be located twenty-five feet back from the front line.

Joseph's ideas of city building fit the practical needs of a frontier farming community. Therefore, the plan of the City of Zion became the foundation for the building of settlements by the Mormons in Utah. There were, however, a few modifications made in the plan as it was put into operation in the Great Basin. One modification was to put the stables and barns on the city lots, and another was an alteration in the number of houses to be placed on a city block.



EAGLE GATE, ERECTED 1869, AND BEEHIVE HOUSE

LAYING OUT OF SALT LAKE CITY—TYPE EXAMPLE

One of the first problems to absorb the attention of the pioneers after their arrival in the Salt Lake Valley was the laying out of a city. The company voted to sustain Brigham Young and Heber C. Kimball as the supervising committee to direct the job.

The decision was reached to lay out the city in square blocks of ten acres each with the Temple Block containing forty acres. The blocks and streets were to be laid out according to the plan of the City of Zion, but the lots were

to be larger than that plan designated. It was determined to build upon every alternate block four houses on the east and four on the west side of the square, but none on the north and south sides. The blocks intervening were to have four houses on the north and four on the south, with none on the east and west sides. In this plan there would be no houses fronting each other on the opposite sides of the streets.

This plan provided ample space for the planting of flower gardens and shrubbery in front of the house, and served as a safeguard against fire. Back of each house there was a place for a vegetable garden, stables and barns. The plan was accepted by the entire camp by unanimous vote and was later put into effect, with the exception of reducing the Temple Block to ten acres to make it uniform with the others. However, as years passed homes were constructed on all sides of the blocks.

After Orson Pratt and Henry G. Sherwood had completed the survey of the city, the lots and farming lands were apportioned to the people. To prevent any hardness of feelings that might come by any other method of dividing land, Young and Kimball conducted the distribution of lots by the method of lot-drawing. There are so many allusions in the early Utah records to lot-drawing as a method of apportioning land that it seems to have been the common method employed by the founders of our State.

The procedure followed at Salt Lake City was repeated in each of the new pioneer communities as they arose on the numerous mountain streams of Utah. Therefore, if one becomes acquainted with what occurred at the parent colony, he knows the general procedure of Mormon city planning.

FARM-VILLAGE SYSTEM

Another distinctive feature of city planning in Utah is the farm-village system. Whenever possible Brigham planned to establish settlements every ten miles, which he quite systematically achieved. This fixed the distance of

the most remote farms at little farther than seven miles from the village.

The pioneer leaders felt very keenly the advantages gained by settling in compact towns, and impressed the importance of such a system upon their followers. There were recreational, civil, educational, and religious opportunities to be found in town life. Brigham Young and the other leaders urged that each new community immediately provide itself with facilities to enjoy those benefits. Also, there was the advantage of protection from the Indian menace. It seems that the Great Basin furnished a very favorable environment for the development of the farm-village.

This system provided opportunity for the adoption of the New England town-meeting for the conduct of civil affairs. This was commonly practiced in colonial Utah. Often when the Saints assembled in their religious gatherings the presiding officer devoted much of his time talking about the economic affairs of the community. There was continuously a mixture of the temporal and the spiritual in the sermons that were preached. The pioneers were practical frontiersmen who were making a struggle for existence against a barren desert country. There were canals to be dug, bridges to be built, lands to be plowed and planted, insects to be fought and killed. Those urgent matters were closely associated with the religious life of the people, and the religious leaders saw no incompatibility between the two.

The task of supervising the colonizing of an arid country called forth every ounce of intelligence and wisdom that the leaders possessed. One is not surprised, therefore, to find their sermons filled with practical advice to the pioneers on how to conduct their economic affairs.

Thus, in conclusion, we should observe that a vital part of the Utah farm-village system was their town-meetings in which not only the religious needs were taken care of but the social and economic problems were discussed as well.

Chapter 37

ESTABLISHING COLONIES

THE COLONIZING PLAN

Governor Brigham Young announced to the people the plan of colonization that he and his associates intended to put into operation. He stated:

“As the Saints gather here and get strong enough to possess the land, God will temper the climate and we shall build a city and a temple to the Most High God in this place. We will extend our settlements to the east and west, to the north and to the south, and we will build towns and cities by the hundreds, and thousands of Saints will gather in from the nations of the earth. This will become the great highway of nations.”

Looking from our vantage point after nearly one hundred years have passed, it is possible for us to view the results of the Mormon pioneers' plan of land settlement. Did they succeed in accomplishing their dream?

SETTLEMENT OF SALT LAKE VALLEY

As has been pointed out, the opening of the American frontier by the Mormons in Utah began with the settlement of Salt Lake City in 1847. Part of the colonists that arrived that year left the pioneer camp during the fall with their livestock in search of pasturage. Several groups located on canyon streams, some as far as fifteen miles north and others a comparable distance south of the parent colony. Each group of frontiersmen built themselves houses which served as the nuclei for several towns which later became the major settlements in the valley.

The first of these towns to be established was Bountiful. Perrigrine Sessions arrived in the Great Salt Lake Valley on September 26, 1847. Three days later, in company with Samuel Brown, he camped on the site where Bountiful now stands. They had brought with them about 300 head of cattle. After building a small

house, Sessions brought part of his family to Bountiful in December. Five other families joined them the following spring. Thus Bountiful, a city situated about ten miles north of Salt Lake City and lying between the Wasatch Mountains and the Great Salt Lake, has the distinction of being the second settlement established in Utah by the Mormons.

A little later the same fall, Hector C. Haight arrived on the creek seven miles farther north in Davis County with his cattle. He herded them near the present site of Farmington throughout the winter of 1847-1848. He dwelt in a tent at first but early in 1848 Haight and his son built a cabin. Other settlers joined them in the fall. From that time forward Farmington was considered a colony.

Early in 1849, Samuel Oliver Holmes purchased a small cabin from a trapper about a mile southwest of the present town of Kaysville. He planted and raised a crop that year. The following spring William Kay—the man after whom the town was named—accompanied by others settled near Holmes' claim, forming a nucleus for a city.

Settlers also located on a creek between Farmington and Bountiful in the spring of 1849. They called their town Centerville. Thus within a little over a year after the arrival of the pioneers in the Salt Lake Valley four thriving settlements had been established on the rich table-lands of Davis County north of Salt Lake City. All of them became important Utah communities.

While settlers were locating north of Salt Lake, others were also spreading out into the valley in other directions. A number of families led by John Holladay left the fort at Salt Lake in the spring of 1848 and went in search of suitable places for farms. They located on Big Cottonwood Creek about nine miles southeast of the center of the Mormon Mecca. Their colony was at first called Holladay's Settlement and later Big Cottonwood. That same spring other colonists settled at Mill Creek.

John Neff located a mill about two miles below the mouth of the canyon subsequently named Mill Creek early in the spring of 1848. The Gardner family, includ-

ing Robert Gardner, Senior, Archibald Gardner and Robert Gardner, Junior, and their families also located on Mill Creek that same spring. They built a sawmill, and the following year Archibald built a gristmill. Other settlers located farther down the stream in 1848, creating the town of Mill Creek.

During the year 1848 and 1849 several other towns, forming a semi-circle to the south, were established. The Sugar House colony was located near the mouth of Parley's Canyon, east and a little south of Salt Lake City; lying farther south was the town of South Cottonwood; and located in the extreme southeastern end of the valley seventeen miles from the hub city was Draper, while the Jordan settlements were situated in the valley southwest of the parent colony.

SETTLEMENT OF WEBER VALLEY

The second valley in Utah to be colonized was named Weber. Acting in harmony with Brigham Young's suggestion, Captain James Brown purchased from a trapper named Miles Goodyear on January 6, 1848, a large tract of land located on the Weber and Ogden rivers. This tract the latter claimed to have obtained from the Mexican Government.

James Brown and his family moved into the old Goodyear Fort where later during the year other colonists joined them. In accordance with the Utah land policy, Captain Brown retained only a small portion of the land himself and gave the rest to other homeseekers. The infant settlement was known as Brownsville. Before two years had passed, there were nearly thirty families living there.

In January, 1850, Brigham Young sent Lorin Farr to the settlement on the Weber River to preside over the people in that region. A city was formally laid out and the name changed from Brownsville to Ogden, after one of the rivers on which it was situated. So rapid was the growth of this new community that by October, 1853, its population, including North Ogden and the East Weber branches, was 1515 people.

From the hub city of Ogden, land settlement spread throughout Weber Valley. By 1851, settlers were living not only in Ogden City, but also at Easton, later known as Uintah, located in the mouth of Weber Canyon, at Bingham's Fort, now known as Lynne, and at Ogden Hole (North Ogden). And settlements continued to spring up in Weber Valley.

SETTLEMENT OF UTAH VALLEY

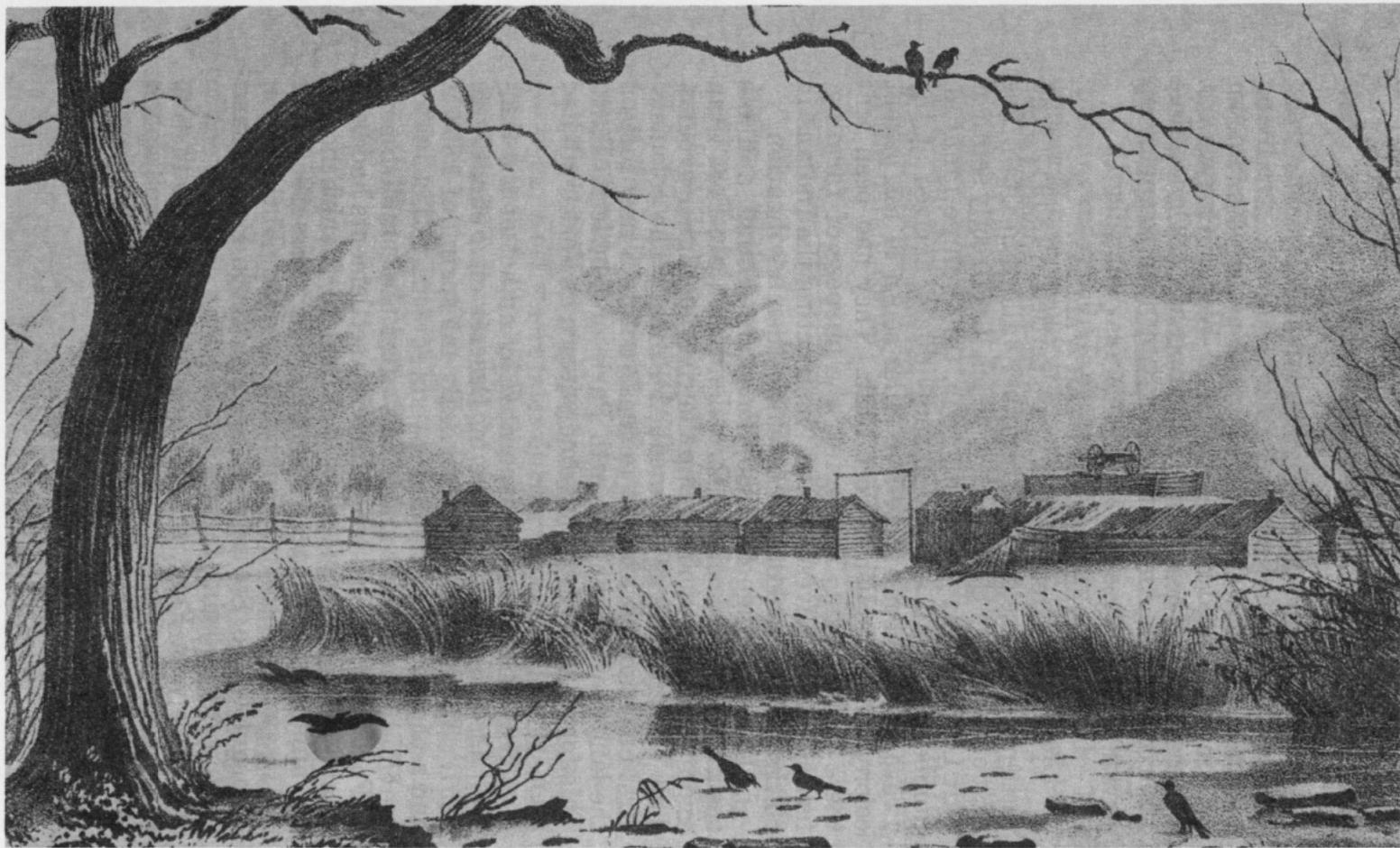
The year after Ogden was settled (1849), land settlement was begun in three other valleys in Utah. The first of these was Utah Valley, which lies directly south of Salt Lake Valley. In April, 1849, thirty-three families, numbering in all about 150 individuals, arrived at the Provo River, about forty-five miles south of the parent colony, and established Fort Utah. They had been sent there by Brigham Young for the purpose of farming, fishing, raising livestock and "instructing the Indians in cultivating the earth and teaching them civilization."

In the spring of 1850, Brigham Young and his associates decided to have the colonists vacate Fort Utah and build a city two miles up the river on higher ground. This settlement was to be called Provo. The colonists' first efforts were exerted in constructing a new fort on the land now known as North Park or Sowiette Park. This fort was built on the same pattern as Fort Utah had been.

Provo City was incorporated by an act of the General Assembly of the State of Deseret on February 6, 1851. The city grew rapidly. By the spring of 1854 it had a population of 1,359.

Within one year and a half after the establishment of Fort Utah, several other thriving settlements had been established in Utah Valley, destined to furnish homes for hundreds of pioneer families. The years 1850 and 1851 saw the establishment of American Fork, Lehi, Pleasant Grove, Springville, Spanish Fork, Payson, and Alpine, others being formed later.

American Fork, the first town established in this valley after the founding of Provo, was settled by Stephen Chipman, Arza Adams, and others. They came directly



"FORT UTAH, 1849"

from Salt Lake City during the summer of 1850 for the purpose of building a settlement.

Canute Peterson, David Savage, Charles Hopkins, and four or five others from Salt Lake came to American Fork Creek in July, 1850. Not being able to agree with Chipman's group, they moved to a small creek three miles west, which they named Dry Creek. Other families joined them from Salt Lake. David Evans, a strong pioneer leader who had been ordained to be a bishop by Brigham Young, was sent to Dry Creek to preside over the people. The infant settlement was named Evansville in honor of their new bishop, but later the name was changed to Lehi.

Contemporaneously with the establishment of Lehi and American Fork, Pleasant Grove was settled. It is located on Battle Creek at the foot of Timpanogos Mountain between American Fork and Provo. John Mercer, Philo T. Farnsworth, and William Henry Adams were the first white men to lay claim to the land on Battle Creek.

Also in 1850, colonies were established under the direction of President Brigham Young on all of the important canyon streams in Utah Valley south of Provo. Springville, Spanish Fork, and Payson were all founded in the fall of that year. Governor Young sent William Miller and Aaron Johnson with a company of Saints who had just arrived in the Basin to establish a settlement at Hobble Creek (Springville).

A little immigrant train of three families led by James Pace pitched their camp in the northern extremity of the present city of Payson on October 20, 1850. Two months later they were joined by six other families. They named their infant settlement Peteetneet after an Indian chief, but the name was later changed to Payson after James Pace.

Spanish Fork, another city of importance in Utah Valley twelve miles south of Provo, also had its inception in 1850. Situated on the Spanish Fork River, it is principally an agricultural and fruit growing community, as are all the surrounding towns.

SETTLEMENT OF TOOELE VALLEY

The fourth valley in Utah to receive white settlers was Tooele. In October, 1849, Ezra T. Benson employed two brothers, Cyrus and Judson Tolman, and Phineas Wright, a millwright, to go into Tooele Valley for the purpose of building a mill. Shortly thereafter Frances X. Lougy, Samuel Meecham and others followed. These pioneer-settlers of Tooele located near the mouth of Settlement Creek Canyon about a mile southwest of the present site of Tooele City. They built several cabins joined together on the east side of the creek. Before winter set in they were joined by John Rowberry, his wife and five children, and Robert Skelton and others. About a dozen families had arrived to found the city of Tooele.

Contemporaneously with the settlement of Tooele, other pioneers were beginning a settlement on Willow Creek to be known as Grantsville. Thomas Ricks and Ira Willis, who were herding stock for Brigham Young, Edwin D. Wooley, and other Salt Lake stock owners, built a herdhouse on what is now the street in front of the Grantsville Coop store in the fall of 1849. They used the ground on which the town now stands and the surrounding country for grazing purposes. Later they were joined by other settlers who helped to develop the settlement into an agricultural community.

SETTLEMENT OF SANPETE VALLEY

Another valley settled in the fall of 1849 was Sanpete. Isaac Morley, with a company of 225 people, arrived at the present site of Manti in Sanpete Valley on November 22, 1849. The establishment of this community was an outgrowth of a request Chief Walker had made of Brigham Young to send colonists to his region for the purpose of teaching the Indians to live as white men lived.

By 1853 the initial period of Mormon colonization in Sanpete Valley had been passed through. A hub colony had been thoroughly and successfully established under the typical Utah pattern. Its population was 647 people. Wide streets had been laid out, with streams of water on

either side along the edge of the sidewalk and rows of shade trees along their banks. Beautiful private gardens, orchards, and farms were flourishing. Another group of pioneers had made the "desert blossom like a rose."

From Manti, settlers had established thriving communities on several canyon streams. In the spring of 1852 James Allred and others had founded Spring City on Canal Creek eighteen miles northeast of Manti. Madison D. Hambleton, Gardner Potters, and about a dozen families erected a cluster of houses immediately below the present townsite of Mount Pleasant and commenced clearing the land. The crops which they raised were excellent, and their success attracted other pioneers. At first the little colony was known as Hambleton's Settlement, but it grew rapidly into the rather important city of Mount Pleasant.

One of the most enterprising and attractive towns in Sanpete Valley is Ephraim. It is beautifully situated on Pine Creek to the base of the Wasatch Mountains, in the center of the valley. Ephraim is seven miles northeast of Manti. The city was planned in regular Utah pioneer fashion of ten-acre blocks with streets six rods wide.

The first settler of Ephraim was Isaac Behunin who located there in the fall of 1852. Within a little over one year after its establishment it boasted a population of 311 persons.

SPREAD OF SETTLEMENTS

By the time 1849 came to a close the pioneers had established twenty-six towns in Utah, with five valleys opened to land settlement. During 1850 seventeen more communities came into existence. They were all located in the same valleys that had previously been opened to colonization. However, plans were under way that year to project land settlement into several new valleys, some of them far distant from the parent colony.

At the October conference Apostle George A. Smith was appointed by Brigham Young to establish a settlement in the Little Salt Lake Valley, about 250 miles south of Salt Lake City, for the purpose of manufacturing iron. Smith, accompanied by 168 colonists, arrived at the

selected spot in January, 1851, and founded Parowan. From that hub city, other towns spread throughout the valley, Cedar City being the most important one.

In 1851 Nephi in Juab Valley, 100 miles south of Salt Lake, was settled, and Fillmore, Pahvant Valley, 50 miles farther south, received its first colonists. Brigham had selected the latter site as the place to establish the capital city for the Territory of Utah.

Pioneer settlements advanced not only southward in 1851, but communities were established north of the present colony as well. Brigham City was located 60 miles to the north. There Lorenzo Snow managed affairs, and put into operation the communistic system tried earlier by Joseph Smith. From that hub city other settlements in Box Elder County were soon established.

In 1856, Cache Valley, which lies northeast of Box Elder, received its first settlers. Peter Maughan and six families settled Wellsville. Three years later, William B. Preston, the Thatcher family and others settled on the present site of Logan.

OUTPOST SETTLEMENT

In addition to advancing colonization to the valleys located more closely to Salt Lake City, Governor Young and his associates supervised the establishing of outpost settlements far distant from the parent colony. The first of these outposts was the Mormon Station (Genoa), Carson Valley, Nevada (at that time Utah). It was located over 500 miles west of Salt Lake City. Situated at the foot of the passes over the Sierra, it served as a midway station between Salt Lake and San Francisco on the northern route to the sea. The first settlers were seven Mormon traders, who established a supply station for passing emigrants in 1849. Later, Governor Young placed the colony directly under Mormon Church control and reinforced it with additional settlers. Carson Valley was to be a subsidiary gathering place to collect the Saints from California and Oregon.

In 1852, John D. Lee located at Harmony in southern Utah, and two years later Jacob Hamblin and others

established an Indian mission at Santa Clara (previously discussed) in the extreme southern end of Utah. And Governor Young dispatched missionary-colonists to Moab, located at an opening in the southeastern end of the Basin, to establish another outpost settlement in 1855.

Two outposts of marked importance were Fort Bridger and Fort Supply, Wyoming (at that time Utah). In 1853 Governor Young sent Mr. Orson Hyde and other colonists to that region for the purpose of purchasing and taking possession of James Bridger's property. Upon their arrival they were not able to find the trapper, but other mountaineers were residing in the vicinity of the fort. It seemed apparent that trouble would soon develop between those two antipathetic groups if the Mormons located at Fort Bridger. Therefore, Hyde took his followers sixteen miles to the west and erected a station known as Fort Supply. Two years later the Mormons purchased and took possession of Bridger's property. Those two outposts were located at the eastern entrance of the Basin on the Mormon Trail where immigrating Saints could replenish their exhausted supplies preparatory to the last 125 miles of difficult mountain and canyon traveling.

Besides these outposts established in Utah, the Mormon pioneers settled at San Bernardino, California, 700 miles southwest of Salt Lake City, at Fort Lemhi, located on the Salmon River over 300 miles north of the Mormon Mecca, and at Las Vegas, Nevada (New Mexico).

LAND SETTLEMENT FROM 1847 TO 1857

While the outpost settlements were being established, numerous towns were springing up on favorable sites on the canyon streams adjacent to Salt Lake Valley. Gradually one valley after another received its portion of colonists, the growth being mainly southward during the first period, as the climate in that direction was thought to be more favorable for agriculture than that northward. Consequently, in 1857, the community farthest north, excepting Lemhi, was only seventy-five miles from the parent colony.

During the first ten years in the Basin, 100 towns were established. The settlements clustered mainly east and south of the Great Salt Lake, of the Jordan River, and of Utah Lake, with a line of communities running in a southwest direction from Juab County to the southwest corner of Utah. Besides these main groups of colonies, a number of Mormons were living in Sanpete County and in the outposts already discussed.

Thus within ten years after the Saints had arrived in the Great West, they had opened colonization activities in a frontier country extending 1,000 miles from north to south and 800 miles from east to west. Brigham Young's plan of colonizing the West was being realized.

CONTRACTION OF THE FRONTIER

Mormon land settlement of the Great West under the direction of Brigham Young naturally divided itself into three periods of almost equal length—1847 to 1857, 1858 to 1867, and 1868 to 1877. The first period of colonization was suddenly halted temporarily by the coming of a Federal army to Utah in 1857-58. Trouble between the United States government and the Mormons had been brewing since the appointment of the first federal officers for the newly organized Territory of Utah in 1851. It reached its climax in President Buchanan's order sending Albert Sidney Johnston and 2,500 soldiers to the West.

When Governor Young learned that federal troops were *en route* to the Basin, not knowing what the outcome would be, he called the settlers at the outposts back to Utah. Fort Bridger, Fort Supply, Lemhi, Carson Valley, Las Vegas and San Bernardino were all abandoned, resulting in a contraction of the frontier and a reducing of the size of the Mormon commonwealth at the close of the first period of colonizing activities.

LAND SETTLEMENT FROM 1858 TO 1867

With the adjustment of the immediate difficulties between the United States and the Saints, the founders of Utah resumed their colonial program with renewed energy and determination. The very first year after the

lull in colonization proved to be, with one exception, the banner period in land settlement. Approximately 30 towns were established, two and one-half times the average number founded per year between 1847 and 1877. Slight advancement of the frontier was made in 1859, but new towns were begun near well-established ones in order to strengthen the valleys centrally located.

In 1860 President Young again began to expand the frontier of his commonwealth. This time the extension of land settlement was much nearer the base of supplies than had been the policy ten years earlier. The expansion was more gradual and principally northward. The agricultural possibilities of northern Utah and southern Idaho had been demonstrated, and one typical Mormon community after another came into existence, until before the year ended the frontier was pushed as far north as Bennington in Idaho.

Also, other frontier districts of importance were opened to land settlement during the early sixties. Mormon towns dotted the Sevier River Valley from the Sanpete settlements to the source of the river. In southern Nevada along the Muddy River, four communities were founded, and three small villages came into existence north of the Rio Colorado in Arizona. Cotton was being raised in a few small towns in southern Utah. Desiring to strengthen that industry, Brigham sent Apostle Erastus Snow and George A. Smith with 746 home builders to establish a city on the slope north of the junction of the Santa Clara and the Virgin Rivers in Utah "Dixie." The city which they established was named Saint George.

A greater number of villages were founded in 1864 than in any other year while Brigham was at the helm, more than thirty being established.

During the period of 1861 to 1868, over 20,000 European proselytes arrived in the Basin in search of new homes. These converts furnished the Utah leaders with most of their material from which to build new communities.

But as the contemplated transcontinental railroad came nearer to Utah, colonization activities slackened, with the result that there were only four new towns in

1866 and five in 1867, as compared to thirty-one in 1864. Thus the building of the railway marked the end of the second period of Mormon land settlement.

The colonizing activities during that period (1858-1867) resulted in the establishment of 135 towns, thirty-five of them in Cache, Box Elder, Bear Lake and Bear River valleys in northern Utah and southern Idaho. Twenty more were located on the Provo, Weber and Ogden rivers and adjacent canyon streams. The Sevier and Virgin rivers and other small streams from central to southern Utah supported forty-five new colonies. Several were located in southern Nevada, with three in Arizona north of the Colorado. The remaining twenty-six were in valleys previously settled.

LAND SETTLEMENT FROM 1868 TO 1877

From the time of the coming of the railway until Brigham's death, the founding of towns was carried on at the relatively even pace of about thirteen per year. However, in 1877, the year of his death, he planted twenty settlements—the greatest number during the third period.

This last period (1868-1877) like the first (1847-1857) was one in which the Utah leaders projected settlements far distant from Salt Lake City. New frontiers were opened. His activities at that time were centered mainly upon developing Arizona. In 1876 there were several groups located on the Little Colorado, and the following year he dispatched colonists to the Gila River country. But before many Saints arrived in southern Arizona, Brigham Young had died, after having successfully directed the establishment of over 360 settlements in the Great West. At least 127 of the number were founded during this last ten year period.

Besides building approximately twenty-five permanent settlements in Arizona, located from the extreme southern to the northern part of the state, the Mormons extended the line of land settlement outward in every direction in Utah and north and west in Idaho. Naturally,

a few new communities sprang up in the sections of the country which had been previously colonized.

During the thirty years of his residence in Utah, Brigham Young and his associates successfully founded and witnessed the development of communities in almost every valley of the present state of Utah, as well as many in southern Idaho, Arizona, and Nevada. Most of the towns built by the Mormons were within a rectangular district 500 miles long by 400 miles wide, omitting the Arizona settlements. However, some were as distant as 1,000 miles east of Salt Lake City in Iowa and Nebraska; San Bernardino was about 750 miles southwest of the parent colony, while Fort Lemhi was located in northern Idaho. The total Mormon population at the time of Brigham's death (1877) was approximately 140,000.

A COMPARISON BETWEEN MORMON AND SPANISH COLONIZATION

The magnitude of this achievement can best be understood by making a comparison between the accomplishment of Brigham Young and his people and those of Spain—one of the most successful of European colonizing countries during the early American colonial period. Of course due consideration should be made for the advantage that the Mormon land settlers had over the Spaniards in the improved facilities for transportation and communication and in not being separated from the last frontier by an ocean. Yet the fact that the king of Spain had at his command many thousands of subjects while Brigham Young had to glean proselytes from the world (even across the oceans) through the Mormon missionary system helps to balance the previously mentioned Mormon advantage.

Similar comparisons could be made between the Mormon land settlement and the colonizing activities of France or England during early American history. But none of these comparisons should be considered as absolutely scientific. The following one is presented merely to help make clear the part played by the Mormons in the opening of the Western Frontier.

Lopez de Velasco, official geographer of New Spain, described the Spanish colonization achievement in his report of 1574. "At that time there were in North and South America about 200 Spanish towns and cities, besides numerous mining camps, haciendas, and stock ranches. The Spanish population was 32,000 families, or perhaps from 160,000 to 200,000 persons." Besides the Spanish population there were 40,000 negro slaves and approximately 5,000,000 Indians.

At the time of Brigham's death in 1877, exactly thirty years had passed since he entered the Basin at the head of his first company of Mormon pioneers. At the time of Velasco's report in 1574, eighty years of the most active period of Spanish colonization had gone by. There were over 360 Mormon towns thoroughly established with a total population of approximately 140,000 Saints,⁷ while in Hispanic America there were about 200 Spanish towns with a total Spanish population of about 160,000 to 200,000 persons. When one considers that in approximately one-third of the time the number of Mormon towns was much greater and their population almost equal to that of the Spanish colonists, one is led to believe that Brigham Young as a colonizer has no peer in American history, and that the Mormon colonization of Utah was one of the most successfully executed projects known.

SUGGESTION AND ASSIGNMENT

Students should refer to *Brigham Young the Colonizer* for an account of the history of their local communities as well as other important ones. In that book eleven chapters give the story of colonizing of Utah valley by valley and town by town. Space would permit only a brief account of colonization in this book.

SUPPLEMENTARY READINGS—CHAPTER 37

1. Young, *Founding of Utah*, pages 176-191, "Colonizing."
2. Neff, *History of Utah*, pages 207-237, "Expansion and Colonization, 1847-1858."
3. Hunter, *Brigham Young the Colonizer*. pages 212-217, "The Settlement of Salt Lake Valley."
Ibid., pages 218-227, "The Colonization of Weber Valley."
Ibid., pages 228-237, "Fort Utah."
Ibid., pages 238-250, "Directed Colonization into Utah Valley."

Ibid., pages 251-259, "Settlement of Tooele and Rush Valleys."
Ibid., pages 260-273, "Sanpete Valley."
Ibid., pages 274-282, "The Mormon Station."
Ibid., pages 283-291, "Fillmore the Capitol of Utah."
Ibid., pages 292-300, "The Northward Advance of Mormon Settlements."
Ibid., pages 301-310, "Fort Bridger and Fort Supply."



SALT LAKE CITY IN 1853

Chapter 38

UTAH LAND POLICY

INTRODUCTORY

Let us imagine that we are the colonizers of Utah—Brigham Young and his associates. Because of our religious beliefs, we have been driven from our homes in the East. Therefore, we have decided to build ourselves homes in a new country, hundreds of miles from any other settlement of white men. Our leaders have selected the semi-desert lands of Utah, because they believe that we will not be molested here. Following us into this desert retreat are thousands of other people like ourselves who are seeking a place to build homes where they can worship God as they desire.

What are the problems in connection with land which confront us in establishing our new homes? How shall we solve those problems?

CHURCH OFFICIALS TO CONTROL DISTRIBUTION OF LAND

The July sun beat down upon the pioneer camp on their first Sabbath in the Salt Lake Valley. It was July 25. Brigham Young and the main portion of the company had arrived only the day previous. At the church services that were being held, Brigham Young made brief remarks.

“I want to make mention,” he said, “of what will be our policy in regards to distributing land to the Saints. No man who comes here to settle shall buy land, but every man shall have his land measured out to him for city and farming purposes. He will receive what he can till. He might till it as he pleases, but everyone of us must be industrious and take care of our land. Remember, brethren, I told you a year ago at Garden Grove that no man should hold more land than he could cultivate; and if a man will not till his land, it shall be taken from him.”

And the little pioneer band agreed that the only fair

policy would be for the Church to dictate to whom land should be given and the amount each man should receive. Church control would assure the distribution of land according to the needs of the people, so that a whole community could live upon the same property that one individual, unrestricted, might take for himself.

Social prosperity, good will among the people, and success of the colonial enterprise depended upon a land policy that would be advantageous to the group, as well as satisfying to the individual. History has proved that the Utah land policy was a statesman-like measure, formulated to safeguard the interest of all.

FREE LAND

“We have no land to sell to the Saints in the Great Basin,” the pioneer leader continued, “but you are entitled to as much as you can till. And none of you have any land to buy or sell more than ourselves; for the inheritance is of the Lord, and we are his servants, to see that everyone has his portion in due season.”

The pioneers readily agreed that none of them had land to sell, nor should they have to pay money for it. They looked upon the resources of nature as gifts of God—wealth that belonged to the community and not to the individual.

In accepting the viewpoint that settlers should receive land without cost, merely for reclaiming it, the founders of Utah were completely in accord with frontier opinion. Between 1820 and the panic of 1837, the American frontiersmen had definitely arrived at the conviction that they should not be required to pay any price for the land.

Of course all the Utah pioneers understood that there must be a small fee paid when they received their land to cover the cost of surveying the lots and recording the deeds. Therefore, in making the distribution of lots at Salt Lake City, the settlers paid only \$1.50 each. Thus at the parent colony the precedent of free land for the colonists was established. The same land policy was followed in all other Utah communities settled by Mormons

before 1869. In speaking of Provo, George A. Smith wrote in 1853: "Last week I let the brethren who were newcomers have fifty town lots, which cost them only the expense of recording and surveying—one dollar and a half each."

JOINT-INCLOSURES AND SMALL FARMS

Brigham Young and Heber C. Kimball formulated what they considered a practicable and workable plan for the distribution of farming lands. It was endorsed by the high council and then approved by the people on September 30, 1848.

This plan proposed that the farming lands be divided into small lots or farms, which were to be assigned to the people by casting lots, and that all of the farming lands at first be inclosed in one large field under one common fence.

The establishment of a large field at Salt Lake City served as a precedent for later colonization. As Brigham sent groups out to settle various sections of the Great Basin, the same procedure of joint-inclosure was followed, making it one of the definite land policies of Utah colonial history. Common pasture lands were also jointly inclosed by the founders of Utah in their various settlements.

Later, however, each farmer fenced his own piece of farming land, but the pasture lands continued to be used jointly by the members of the community.

In the distribution of farm lands at Salt Lake City, only five and ten acre lots were included in the big field. Each farmer received ten or fifteen acres of irrigated land. The precedent established at the parent colony was adopted by the other settlements and the practice of adhering to small holdings became general throughout Utah. For example, in 1854, Jesse W. Fox surveyed the "Big Field" at Brigham City which was divided principally into five acre lots.

This idea of small farms was taught to the people by the pioneer leaders. In 1860 Brigham Young said to the people of Richmond, Utah: "Do not be anxious to have large farms, more than you can till: but divide your lands with your brethren and make yourselves humble and

happy." One of the early settlers of Richfield remarked: "We believe in Elder Hyde's doctrine that ten acres of good land well-cultivated is better than twenty or thirty or more acres skimmed over and producing weeds." Henry Lunt wrote from Cedar City to George A. Smith: "A little farm well-cultivated near homes, I know, is your doctrine, and it is mine and ever was." Therefore, another definite phase of the Utah land system was that of small farms.

Mormon practice of having small farms was quite unusual when viewed in the light of that of the country as a whole. In 1850 the average acreage per farm in the whole United States was 203 acres. The average size of Utah farms increased considerably after 1870. This was due, however, to taking up of lands under the Desert Land Acts and not to any great change in the size of irrigated farms. As late as 1910 the average size of irrigated farms in Utah had increased only to 32.9 acres.

The policy of small farms was wise during the Utah colonial period, making it possible for thousands of people to settle in the Great Basin and enjoy equal opportunities with their neighbors. They could not have done so under a land policy where the first settlers took all the choice farms. But during the twentieth century, the Utah small farms have proved a handicap to the people who are trying to compete with the large farms of the middle-west where the work is done with modern machinery.

ACQUIRING OF TITLES TO THE LAND

Another problem that confronted the founders of Utah was that of acquiring legal titles to their farms.

The pioneer leaders thoroughly understood that sooner or later all of the settlers would have to deal with the Federal Government for their land. They rightly guessed, however, that the Utah land system would be well-established before any interference from the government would develop. They also believed that when the government took direct jurisdiction over the Great West, the people of Utah would receive the same traditional leniency of the Federal Government in the enforcement

of land laws which other newly developed territories had received.

At the time the people of Utah first began to deal with the land problem in the Basin (1847), the land was nominally a part of Mexico. The transfer of the territory to the United States was not made until the following year at the signing of the treaty of Guadalupe Hidalgo on February 2, 1848.

And when the United States became the owner of the country the Mormons had located on, it did nothing for a number of years to extinguish the rights of the Indians to the land occupied by the whites, or to extend the federal land laws to the territory for the benefit of the colonists.

Until 1869 the people of Utah were technically squatters on the public domain. During that period Governor Young and his people systematically colonized land to which they had no title. They surveyed their farms and devised their own system of allotting, registering, recording, and giving temporary land titles while they awaited the action of the United States to grant them official titles to the land.

Various land laws were passed by the local Utah government with the sole purpose of securing the right of possession of the land. The Utah Territorial Legislature passed an act in March, 1852, which stated that when a piece of surveyed land was disposed of the seller should make and execute to the purchaser a full and written quit claim, and acknowledge the same before the county recorder where the premises were situated. Three years later the legislature provided for the transfer of all land claims whether surveyed or not.

A law, passed in 1861, gave ownership to anyone who inclosed a portion or portions of unclaimed government land, or caused it to be done at his expense. Also, he would be declared the lawful owner of all buildings and other improvements that he placed upon said property. Thus the people of Utah legislated their own land laws while they awaited legal titles from the Federal Government.

Probably the main reason for the government's delay in giving the people titles to their lands was that none of

the federal land laws (pre-emption Act, 1841, Homestead Act, 1862) fit the Utah situation.

Finally in 1869 a land office, authorized to grant land titles to the residents of Utah, was opened in Salt Lake City. The federal land laws, however, were not modified to meet the peculiar Mormon situation, but an adjustment was made by the Utah claimants to meet the conditions laid down by the federal laws. Their claims were entered in quarter-sections as homesteads by "trustees." These trustees in turn deeded the soil in small lots to the rightful claimants.

The same procedure was applied to church holdings and to townsite lands. The mayors of the towns entered the townsite claims and later issued deeds to the actual residents. Likewise, leading church officials filed application and received titles for church lands under their names. It was almost an unheard of thing for the holder of the patent to fail to transfer the land to the occupants.

Over twenty years had now passed since the colonization of the Great Basin was begun. A definite Utah land policy had been developed and the residents had now become legal owners of the land which they had for so long been cultivating.

SUPPLEMENTARY READINGS—CHAPTER 38

1. Neff, *History of Utah*, pages 238-276, "Farming the Desert."
2. Evans, *Story of Utah*, pages 264-271, "Tillers of the Soil in Utah."
3. Hunter, *Brigham Young the Colonizer*, pages 142-163, "Land Problem in Mormon Colonization."

PROBLEMS AND ACTIVITIES

1. Make a comparison of the Utah land policy and the land policy on the American frontier in general.
2. List four features of the Utah land policy.
3. Why are the farms in Utah so small?
4. What were the advantages of small farms in pioneer days?
5. What are the disadvantages of Utah's small farms today?
6. When and how did the settlers of Utah acquire titles to their lands?

Chapter 39

UTAH WATER PROBLEM

THE PROBLEM

When the white men first arrived on the sun-baked grounds of Utah, they knew nothing of the science of irrigation. The arid conditions of the Great West forced them to apply water to the soil before they could plow and plant their seeds. They came from a humid country where irrigation was not necessary; therefore, the water problem that confronted them was twofold. They had to learn how to irrigate their crops and how to utilize the limited amount of water to the best advantage of the people who were settling in Utah.

Numerous mountain streams flowed down through the canyons and out into the valleys during the spring and early summer. These water-courses were the determining factors in the location of the Utah settlements. Thousands of acres of good land lay in the confines of the Great Basin most of which was completely incapable of supporting human life had it not been for the high mountain ranges serving as watersheds for the winter snow.

The amount of water available was the most important factor in determining how much and which lands in Utah were farmed. Much fertile land remained uncultivated because of insufficient moisture. The problem that confronted the pioneers was not that of merely finding land to settle on. There was plenty of unoccupied country in Utah. The problem was to find land to which water could be applied with a minimum of effort and cost.

BRIEF HISTORY OF IRRIGATION

Up to the time of the coming of the Mormons to Utah in July, 1847, "there had been among Anglo-Saxon peoples no significant experience with irrigation;" but it was not new to civilization. In fact, thousands of years ago irrigation had been carried on in ancient Persia, Syria,

Palestine, and the Mesopotamian countries. The Egyptian records state that Menes, the first Egyptian king, "extended greatly the irrigation structures of his day." He lived 5,000 years ago. The monuments of Babylon declare that in Abraham's time (2,000 B. C.) King Hammurabi "built a great and wonderful canal by which the desert was made into gardens, and an elaborate system of irrigation covered the Babylonian plain."

Irrigation on the American continent also goes back further than historical records. Early in the sixteenth century when the Spaniards first came to the New World, they found the natives watering their lands. Some of the canals which the Indians were using dated back to the first tradition of the native population. In Peru, Chile, and Argentina, remains of ancient irrigation structures existed comparable with the best that we have today. In fact, in some places stupendous irrigation canals may be traced—400 to 500 miles long—far beyond our modern attempts.

Seventy years before the English colony landed at Jamestown, the Spanish missionaries gained a foothold in the valley of the Rio Grande and continued the practice of the natives of applying water to the soil. In the desert wastes of North America, such as Arizona and New Mexico, irrigation was also practiced by the modern successors of the ancient Americans—the Indians, and the Spanish settlers.

But we must go to the Salt Lake Valley of Utah for the beginning of Anglo-Saxon irrigation in this country. The Mormons were the first among the Anglo-Saxon peoples to practice the art of irrigation on an extensive scale. They dug numerous canals, brought thousands of acres under cultivation, and developed permanent irrigation on a community scale; therefore, the Mormon pioneers possess the honor of having founded modern irrigation in America.

The founders of Utah had no preconceived ideas on irrigation, but the system that they developed was the natural result of trying to make a livelihood in a stubborn environment.



THE BEGINNING OF IRRIGATION IN UTAH, BY J. B. FAIRBANKS

It has already been described how the vanguard company of pioneers had to irrigate the sun-baked ground before they could plow it. Thus the Utah pioneers began their experimentation in irrigation. They had to learn by the trial and error method the whole technique of farming under arid conditions. Through their ingenuity, added to a great deal of practical experience, they soon turned their experimentation into noteworthy accomplishments. The policies which they developed and the marked success with which they met the new conditions show the great foresight of those frontiersmen.

The early experiments in the Salt Lake Valley brought about an irrigation policy which served as a pattern for subsequent practice in all other Mormon colonies. In the words of Dr. Herbert E. Bolton:

"Irrigation was one of the signal contributions of the Mormons to the upbuilding of the Great West. Without it, starvation was as certain as death in old age, so the Mormons built reservoirs in the mountains, ran ditches and great canals across the valleys, and poured the life-giving waters of the Wasatch upon the thirsty soil of the sunbaked desert, causing it to bloom like the rose."

COOPERATION IN WATER UTILIZATION

In Salt Lake City as well as in the other new communities, the most pressing problem confronting the pioneers was that of providing food quickly. It was certainly

¹Bolton, "The Mormons in the Opening of the Great West," *The Utah Genealogical and Historical Magazine*, XVII, 69.

wisdom for every colony to establish itself on the lands to which water could be easily and quickly diverted. Only by the method of cooperative work were the colonists able to survive. While some of the group plowed and fenced the farm lands, others threw dams across the streams of water and hastily constructed irrigation ditches, thereby bringing water upon the lands in the quickest and least laborious manner. The first irrigation ditches were, therefore, naturally small and built in the most accessible places.

But as the population increased the old ditches had to be enlarged, lengthened, their courses changed, and in many cases, new ditches had to be constructed. More intricate and expensive water systems such as high-line canals were made later as the population increased and as the economic position of the settlement improved. Thus in many of the Utah communities several small canals at different levels supply water to the many fields.

Under the cooperative plan of building irrigation ditches and canals, each man did the amount of work according to the number of acres of land which he intended to cultivate. The upkeep or maintenance of the water system was governed upon the same basic principles. The amount of water allotted to each individual was determined by the amount of work he had done in helping to construct the ditches, and each farmer receiving benefit under a certain water system was required to do a prescribed amount of work each year for the maintenance of the canals according to the number of shares of water he owned. Later settlers were privileged to earn shares in the old water ditch by labor performed, or to join others in a new irrigation project.

A plan was devised at Salt Lake in the fall of 1848, and adopted by the other communities later, which placed the management of the irrigation water under the control of the bishops. The residents of each ward, under the direction of their bishops, constructed ditches leading the water to each block in their respective wards. The building of the principal canals and ditches carrying water to all of the wards was under the direction of the high coun-

cil, who allotted the work out to the bishops, making them responsible for its completion.

Besides being the spiritual heads of the colonies, the bishops directed the construction of canals, the allotment of farm lands and water rights, as well as the building of bridges, churches, and forts, all of which were built by cooperative effort. Therefore, the bishops in early Utah history were very important factors in the Utah water system.

In the Utah communities, the small canyon streams were used by individuals or groups of individuals, but the larger streams necessitated the united efforts of a community, and the water was used as the main irrigation project of the entire settlement. Laterals or branch ditches were taken out of the main canal below the mouth of the canyon. These ditches were further divided until it came down to the ditch of the individual farmer. Through cooperative effort, all of these canals and ditches were constructed. Then the water was used in rotation, which gave a rather large stream of water to be used by each farmer once every several days.

Each year, early in the spring before the snow began to melt on the mountains thereby bringing to the valley streams of water, each community cooperatively cleaned and repaired all of their irrigation ditches. Every man was assessed his portion of labor according to the number of shares of water that he owned. The water-master took charge of this work. A committee estimated the cost of cleaning and repairing the canals. Then each man was notified as to his portion of the work which he was to do at a stipulated wage per man and team. Practically always the farmers did their own work and very little labor was hired.

From the beginning of Mormon history in Utah, canals, ditches, and water were owned by the water users. Therefore, not only the upkeep of the water system was carried by them, but the management of the irrigation companies was in their hands. They in turn elected officers, the most important of whom was the water-master.

Every irrigation project had its water-master, who,

if the system was large enough, devoted his full time to seeing that the water was fairly distributed. Some of his duties were to see that dams, head gates, and ditches were kept in proper order, and to notify each water-owner when to irrigate.

By 1869, according to a report to the Utah Legislature, the people of the State had constructed 215 canals of a total length of about 1,000 miles, at an estimated cost of \$1,700 per mile. The building of sub-ditches had cost almost as much as the main canals. Most of the water, which irrigated 167,000 acres of land, was cooperatively owned. The people of Utah had supplied the labor themselves to build the canals and reclaim the land. The canals were built by the farmers, owned by the farmers, and operated by the farmers. This achievement in Utah constitutes one of the greatest and most successful cooperative undertakings in the history of America.

SUMMARY AND CONCLUSION

The following factors have been pointed out in our discussion of the Utah water policy: all the ditches and canals were constructed cooperatively and own cooperatively; there were numerous small water companies in Utah, each of which had its water-master; there was a wide distribution of water which resulted in a thorough utilization of all the canyon streams.

In conclusion, it should be noted that the pioneer leaders, anticipating a large and compact population—just as many people as the mountain streams in Utah could support—early adopted the policy of prohibiting any one person from taking more water than he had immediate use for. Thus the Utah water policy was formulated to promote the welfare of the community in preference to that of the individual, and to insure a productive future for the people.

The water policy established by the founders of Utah persisted, and it still determines the distribution of water in our State today. Statistics compiled in 1910 show the following condition at that date:

“Out of a total irrigated area of 999,410 acres in Utah, individual and partnership canals irrigated 222,448

acres, and cooperative canals, 687,260 or 91.1 per cent of the entire irrigated area of the State at a cost of \$11.22 an acre.”²

² Cited in George Thomas, *The Development of Institutions under Irrigation*, 27-28.

SUPPLEMENTARY READINGS—CHAPTER 39

1. Neff, *History of Utah*, pages 252-261, “King Water.”
2. *Utah—Resources and Activities*, pages 86-100, “Watersheds and Water Supply.”
3. Evans, *Story of Utah*, pages 73-81, “The Miracle of Water.”
4. *Utah—A Guide to the State*, pages 105-111, “Irrigation.”
5. Hunter, *Brigham Young the Colonizer*, pages 164-172, “Utilization of Water by the Saints.”

PROBLEMS AND ACTIVITIES

1. Discuss the problems that have always confronted the settlers of Utah regarding water.
2. Learn the main facts regarding the history of irrigation.
3. Were the Mormons the first people in America to irrigate their farms?
4. Tell the story of how the Utah pioneers cooperated in the use and distribution of the Utah water supply.
5. Write a short story on the subject of the first irrigating done by the Utah pioneers.

Chapter 40

REGULATED IMMIGRATION TO UTAH

OBTAINING COLONISTS

One of the teachings of the Mormon Church was that missionaries were to be sent to the various countries throughout the world to make converts to that religion. They were to encourage the converts to collect together with the main body of the Church in America. They called that practice the "gathering to Zion."

Before the Mormons migrated to Utah, they had done missionary work nowhere outside America but in the British Isles. But in 1849 Brigham Young and his associates began an extensive missionary campaign. Their plan was to open missions throughout the entire world. While thousands of people in America were gold-crazed at that time and were madly rushing to the gold fields of California, the Mormons turned their backs upon the yellow metal and their hearts toward the meek of the earth.

The Mormon missionaries firmly believed that they had the true religion and that it was their duty to give it to others. Incidentally, however, this extensive missionary campaign brought thousands of people to the Salt Lake Valley. The number of colonists depended upon the extensiveness of the missionary work. The converts were urged to migrate to Utah and help build towns, cities, and industries. The following statement is typical of the advice Governor Brigham Young gave them from time to time:

"The channel of Saints' emigration to the land of Zion is now open. The long looked for time for gathering has come. The resting place for Israel for the last days has been discovered. Let all who can, gather up their effects and set their faces as a flint to go Zionward in due time and order."

Within four or five years after Brigham and his

associates had intensified the missionary campaign, Mormon missionaries were preaching their religion in Iceland, Jutland, Sweden, Norway, Denmark, Germany, France, Jersey Island, Switzerland, Italy, Malta, India, South Africa, New Zealand, Tasmania, Australia, Hawaii, the Society Islands as well as some of the other islands of the Pacific, and also in the United States, Canada, and the British Isles. Unsuccessful attempts had been made to preach the Gospel in South America, China, Burma, Bangkok, Gibraltar, Spain, Russia, the West Indies and British Guiana.

President Brigham Young had now directed the opening of missions throughout much of the world. The remarkable thing is that this missionary work was done by a people who were trying to open a frontier country a thousand miles from civilization, and the colonizers had recently been driven from their homes with the loss of property in Illinois.

The missionaries in the different countries met with varying degrees of success. Scandinavia furnished more converts than any other of the new missions, while the British Isles continued to supply thousands of immigrants to Utah. Toward the close of 1851 the records of the British Mission showed a church membership in England of 32,894, the greatest number of Saints ever reported there. Orson Pratt had been the president of the British Mission since 1848, replacing Orson Spencer.

As year after year passed by, the Mormons never decreased their intensive missionary campaign. Hundreds of elders continuously did missionary work in all the countries mentioned and in most of the other countries in the world. And the converts continued to gather to Utah throughout the past century. But since the coming in of the twentieth century, the missionaries have ceased urging the converts to migrate to Utah.

Hubert Howe Bancroft made the following comment about the Mormon missionaries:

“In their missionary adventures no sect was ever more devoted, more self-sacrificing, or more successful. The Catholic friars in their new-world excursions were not more indifferent to life, wealth, health, and comfort,

not more indifferent to scorn and insult, not more filled with high courage and lofty enthusiasm, than were the Mormon elders in their old-world enterprises.”¹

PERPETUAL EMIGRATING FUND COMPANY

When President Young was urging the Saints to come to Utah, the mission presidents informed him that many of the converts were too poor to buy the expensive equipment required in crossing the Great Plains. Therefore, in the fall of 1849 the Mormon leader proposed the creation of a revolving fund for the purpose of helping the people who possessed insufficient money to migrate to Utah.

The proposed company was organized and named “The Perpetual Emigrating Fund Company.” Officers were elected to supervise the operations of the company, Brigham Young being president—a position which he held throughout the remainder of his life.

A committee was appointed to collect money by contributions for beginning the fund. Donations were accepted from all parts of the world, as the plan was devised to assist the Saints to migrate from every country. Many people who migrated to the Basin borrowed money from the fund to pay their transportation. As soon as possible after arriving in Utah they paid back the amount they had borrowed. In this way the same money was used for different emigrants time and time again. This made the company perpetual.

Under the direction of the company, a group of officials in England arranged for the chartering of ships, the assembling of prospective emigrants, and the organizing of converts for the contemplated migration.

Previous to the date of sailing, the shipping agent announced in the *Millennial Star* (a Mormon periodical published in England) the complete plan with instructions to the emigrants. Any person who wished to sail with a particular company gave one pound deposit and filed an application, stating his age, occupation, and place of birth.

¹ Hubert Howe Bancroft, *History of Utah, 1540-1886*, 898.

Usually the day before that set for sailing, the emigrants assembled and boarded the ship in the most orderly manner, all arrangements and details having been previously taken care of by the shipping agents. A captain was appointed to take charge and be responsible for every person on board.

The regular route followed until 1853 was from Europe via New Orleans to Winter Quarters. In 1854 the landing place was changed to Kansas City near which the Saints built a camp known as Mormon Grove.

At the landing place the emigrants were received by another group of agents who organized them for travel and provided them with proper equipment for the journey to the Salt Lake Valley.

The first Saints directly aided by the Perpetual Emigrating Fund were those who had been temporarily camping in Iowa. The records indicate that there were 7,828 Mormons there in 1850. As too few of them had responded to the aid offered, President Young, on September 21, 1851, issued a sharp order to them to come to Utah the following spring.

Early in 1852, Ezra T. Benson and Jedediah M. Grant accompanied Bishop Edward Hunter to Iowa to aid in moving the refugees to the Salt Lake Valley. The population of Utah in 1850 was 11,380. It was increased to between 25,000 and 30,000 by the close of 1852.

The last of the Mormons exiled from Nauvoo arrived in Salt Lake by the aid of the Fund Company almost exactly at the time of the arrival of the first European converts assisted by the fund. This European company, consisting of 250 people, left Liverpool on January 16, 1852. Franklin D. Richards, president of the European Mission, directed the outfitting of the company. There were also 726 other emigrants from Europe that year, which included twenty-eight from Scandinavia, the first emigrants to come from the mission which had recently been opened by Erastus Snow.

TEN POUND PLAN

So responsive were the converts to Brigham Young's request for them to gather from Europe to Utah that the

Fund Company was not able to meet the needs of all the applicants who wished to emigrate. This necessitated the adoption by the Fund Company of a new plan known as the ten-pound plan. Under it each adult was charged ten pounds (forty-five to fifty dollars) and each child under one year of age five pounds, the money to be paid in advance. By buying equipment carefully and in large quantities, the pioneer leaders thought that the company could bring emigrants to Utah for these low prices.

Although 957 people from Great Britain alone were brought to Utah that year under the ten pound plan, the Fund Company underestimated the cost of transportation and had to borrow money to help complete the journey.

The Mormon emigration system had now developed three distinctive classes of emigrants: those who paid their own way, those who came under the ten pound plan, and those whose transportation was financed by friends at Salt Lake City.

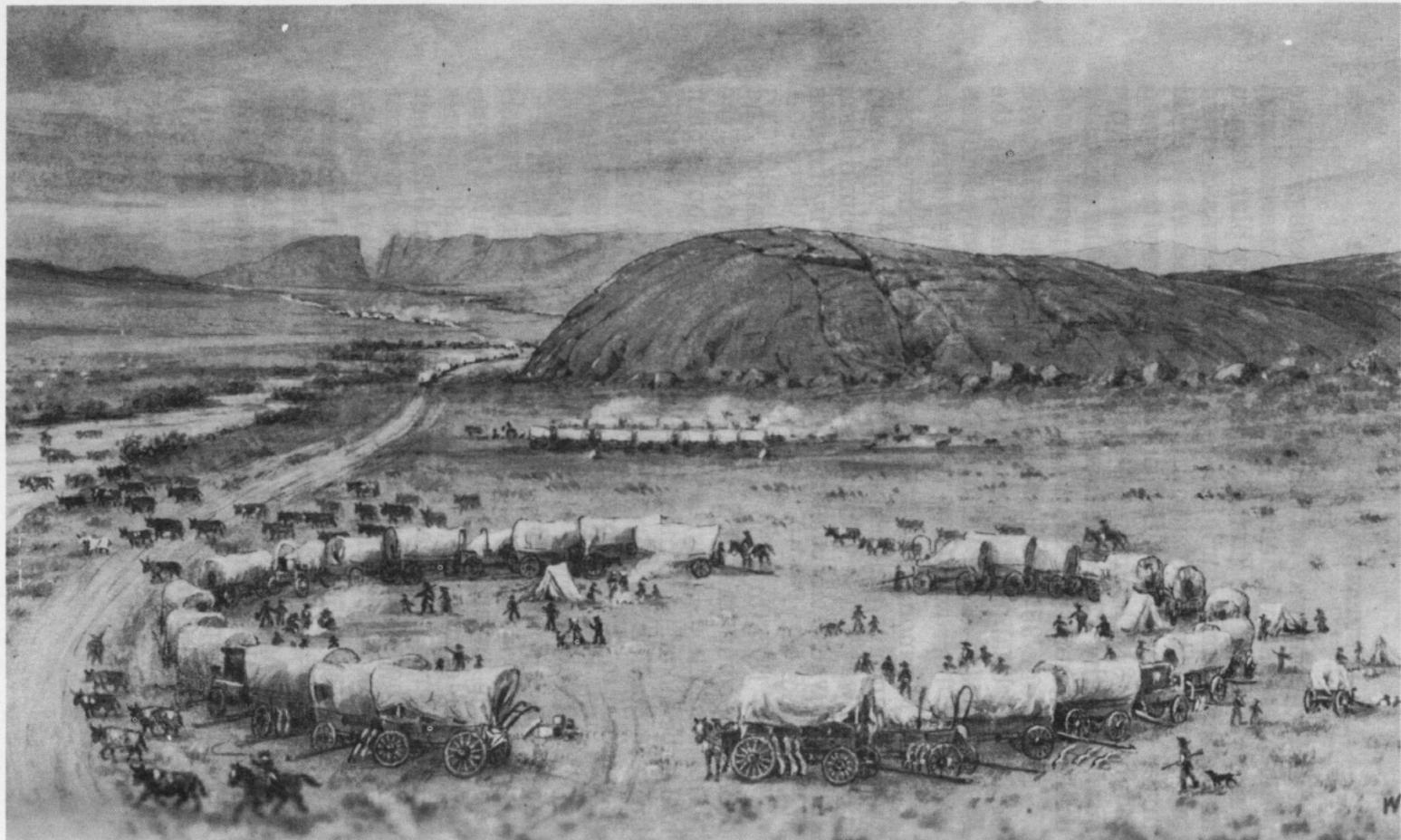
From 1853 to 1856 the cost of transportation and outfitting companies of Saints for the journey across the plains continuously increased, so that the ten pound plan had to be modified to meet the increase in costs. In 1854 thirteen pounds per person was the rate while in 1855 it was raised to fifteen pounds.

IMMIGRATION TO UTAH, 1848 TO 1860

From 1848 to the close of 1855, fifty-five vessels sailed from Liverpool, England, with organized companies of Mormons on board. There were 16,592 people who registered with the emigrating agents, and 319 other converts who came to America during that period without registering. Practically all of them migrated to Utah.

The year 1856 marks a new experiment in Mormon emigration—the handcart transportation. This method of crossing the plains was used until the close of 1860. The story of the Mormon handcart migration will be told in the next chapter.

The Fund Company temporarily withdrew its aid to emigrants in 1857 because of lack of funds. That fact and the coming of Johnston's army to Utah decreased



EMIGRATION TRAIN CAMPED AT INDEPENDENCE ROCK, WESTERN WYOMING, IN EARLY SIXTIES, BY W. H. JACKSON

emigration. But there were still thousands who continued to migrate to America and on to Utah as soon as conditions warranted. During the period from 1856 to 1860, approximately 8,000 immigrants arrived in the United States bound for Utah.

CHURCH TEAMS AND IMMIGRATION FROM 1861 TO 1869

Brigham Young adopted a new method of bringing the converts to Salt Lake in 1861. From that date until 1869 at the coming of the railway, large numbers of teams were sent from Salt Lake each year to meet the immigrants at the western terminus of the railway. As the railroad advanced the overland trip by wagon was shortened. Funds collected by the Perpetual Emigrating Company were used in paying train fares while teams and teamsters were supplied gratis in response to calls made by the pioneer leaders. The first year of operation of this new plan, 1,959 converts, of whom 1,283 came by the Church teams, migrated to Utah.

The largest wagon train assisting immigrants to Utah was in 1866. Ten separate companies, including 456 teamsters, 3,042 oxen, 397 wagons, 89 horses, 134 mules besides 49 mounted guards, are said to have assisted that year in bringing settlers to Utah.

During the period of migration by Church teams, approximately 1,913 wagons were sent east to receive immigrants and bring them to Salt Lake City. There were 2,389 men and 17,543 oxen employed in crossing the plains to the railroad terminal and returning to Utah.

IMMIGRATING BY RAIL

The first Mormons to come all the way to Utah over the Union Pacific arrived at Ogden on June 25, 1869. From that time forward the agents of the Emigrating Company directed immigration to Utah by rail.

The coming of the railroad did not increase the number of emigrants from Europe to the Basin, however, as one might have expected it to do. In fact, in the eight year period preceding 1869 during which the Church

teams were in operation, the number of immigrants exceeded the number for the next eight year period by 6,644.

DISSOLVING OF THE PERPETUAL EMIGRATING FUND COMPANY

The Mormon Church was still exerting its best efforts in doing missionary work and bringing the converts to Utah when Brigham Young died in 1877. The Perpetual Emigrating Fund Company was still in active operation, but it was not destined to exist many more years. A little over a year after Brigham's death, opposition to the Fund Company—caused mainly by enemies of the Church who thought that the Mormons had used the money to further the practice of polygamy in Utah—had crystalized to the extent that the matter was called to the attention of the State Department at Washington, D. C. Finally, on February 15, 1887, a bill known as the Edmunds-Tucker law, framed for the purpose of disincorporating the Church of Jesus Christ of Latter-day Saints and dissolving the Perpetual Emigrating Fund Company, passed both houses of Congress. On March 3, it became a law without the signature of President Grover Cleveland.

Although it is impossible to estimate the exact amount of assistance the Perpetual Emigrating Fund Company contributed in the colonization of Utah, there is no doubt that its influence was remarkable. Approximately 85,220 emigrants from Europe migrated to the Salt Lake Valley between 1840 and 1887 under the direction of the Church. While Brigham Young was President of the Church (1847-1877), over 70,000 European immigrants were brought to Utah. As Katherine Coman has said, "It was, taken all in all, the most successful example of regulated immigration in United States history."

¹ Katherine Coman, *Economic Beginnings of the Far West*, II, 84.

SUPPLEMENTARY READINGS—CHAPTER 40

1. "The Story of a Utah Pioneer," pages 397-404, Supplementary Stories to Unit VI.
2. "All is Well! All is Well!," pages 404-408, Supplementary Stories to Unit VI.
3. Bancroft, *History of Utah*, pages 397-421, "Missions and Immigration."

4. Neff, *History of Utah*, pages 578-583, "Perpetual Emigrating Fund Company."
5. Evans, *Story of Utah*, pages 32-41, "A Stream Pours into the Basin."
6. Young, *Founding of Utah*, pages 121-131, "The Great Migration."
7. Hunter, *Brigham Young the Colonizer*, pages 92-117, "Proselyting and Emigration."

PROBLEMS AND ACTIVITIES

1. Read the stories: "All is Well! All is Well!" and "The Story of a Utah Pioneer."
2. How did the leaders of Utah obtain additional colonists.
3. Describe the missionary work of the Utahns in 1849 and thereafter.
4. Define: Perpetual Emigrating Fund Company, Ten Pound Plan.
5. Make a list of the methods used by Utah pioneers in crossing the plains to Salt Lake City.
6. Describe the immigration by "Church Teams."
7. Make a list of the accomplishments of the Perpetual Emigrating Fund Company.
8. Write a statement regarding the part played by each of the following men in directing immigration to Utah: Brigham Young, Ezra T. Benson, Jedediah M. Grant, Edward Hunter, Franklin D. Richards, Orson Pratt.

Chapter 41

HANDCART MIGRATION

THE PLAN

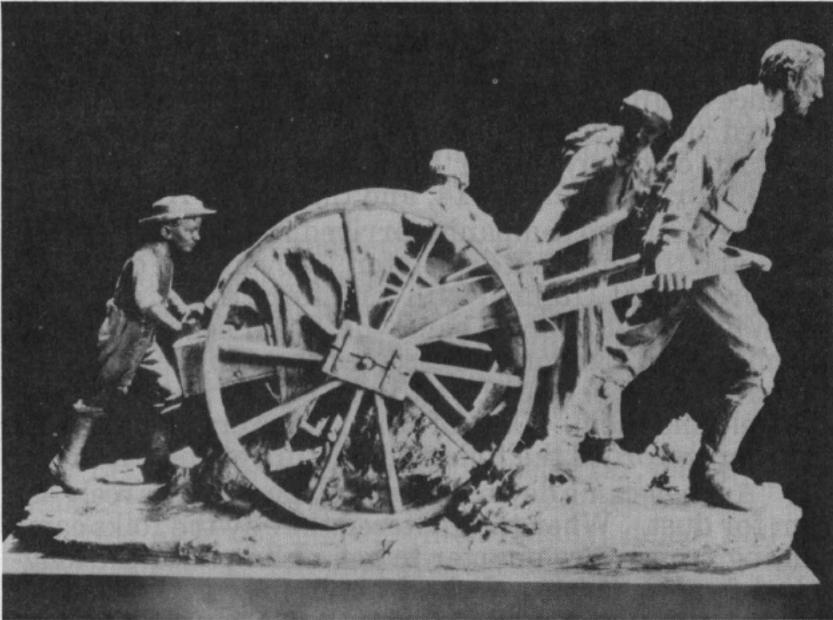
The handcart migration to Utah is a dramatic story in western history. Nearly 4,000 people crossed the plains from 1856 to the beginning of 1861 by pushing and pulling handcarts. Trials and hardships were endured and many of the travelers perished between the Missouri River and the Salt Lake Valley. The handcart migration nevertheless was a successful movement. It provided opportunity for hundreds of people to come to Utah who could not have afforded to come otherwise. They added much to the industrial and social life of the growing communities of our State.

Several causes contributed to the instituting of this method of travel. Hundreds of people were migrating to America from Europe, especially from England, in 1855 and 1856. One of the main causes of this migration was the high cost of food brought about by the Crimean War. Among the emigrants were many who had joined the Mormon Church and desired to come to Utah. Also, the cost of transporting emigrants from Europe to the Salt Lake Valley rose so rapidly during the early fifties that this experiment was tried to cut down the cost.

The decision to use handcarts was reached by the pioneer leaders only after the most careful study and experience in directing the immigration of the Saints to the Great Basin during the past nine years. They believed that the mode of travel could be made equal if not superior to that of ox teams if the whole project was supervised carefully.

Governor Young emphasized very strongly in his instructions to the emigration agents that the carts were to be constructed of well-seasoned lumber. Each person was to be restricted to the number of pounds he could bring with him, making the load comparatively light. An

early start across the plains was imperative in order that the immigrants might reach Utah in safety before winter set in. The emigrating agents were to have the carts constructed, supplies collected, and all necessary arrangements made for the trip across the plains to Utah prior to the arrival of the ship with the emigrants. There was to be no delay at the outfitting post after the Saints arrived.



HANDCART FAMILY, BY F. S. KNAPHUS

THE HANDCARTS

The handcarts consisted of two wheels with thimbleless axles and a framework underlaid with boards, constituting the box of the cart. The framework extended in front with a crossbar by which the cart could be pulled. The length of the side pieces and shafts was about six or seven feet. The supplies were strapped on to the frame of the cart. Often 400 to 500 pounds of flour, bedding, cooking utensils, and clothing were carried on one cart. However, only seventeen pounds of personal luggage was allowed each person.

Doubtless many of the emigrants were greatly disappointed upon arriving at Iowa City when they learned that they would have to discard all of their personal belongings except the meager seventeen pounds.

HANDCART EMIGRATION OF 1856

The handcart emigrants of 1856 crossed the plains in five companies. They traveled from Iowa City to Florence, Nebraska, with their handcarts and then on to Utah. The first company, led by Edmund Ellsworth, left Florence on July 20. Four days later the second company followed under the leadership of Daniel D. McArthur. The third company, under Edward Bunker, left on July 30, the fourth on August 14, and the last on August 26.

The first two companies arrived in Utah on September 26 and the third six days later. Governor Young and other prominent Utahns, with a military escort and Captain William Pitt's brass band, met them near the mouth of Emigration Canyon and escorted them to the city. The majority of the people of Salt Lake turned out to receive and welcome them. One of the observers, Charles M. Tressedor, recorded the following picture of their arrival:

"As they came down the bench you could scarcely see them for dust. When they entered the city the folks came running from every quarter to get a glimpse of the long-looked-for handcarts. I shall never forget the feeling that ran through my whole system as I caught the first sight of them. The first handcart was drawn by a man and his wife. They had a little flag on it, on which were the words, 'Our President, may the unity of the Saints ever show the wisdom of his counsels.' The next handcart was drawn by three young women . . . The tears ran down the cheeks of many a man who you would have thought would not, could not, shed a tear."

WILLIE AND MARTIN COMPANIES

Unfortunately the journey of the two last handcart companies in 1856 resulted in tragedy, making one of the saddest pages in Utah history.

¹ Charles M. Tressedor, *Latter-day Saint Journal History*, September 29, 1856, Ma.

When the emigrants that composed these two companies arrived at Iowa City, they had to wait for carts, yokes, tents, and other equipment to be constructed. The delay was largely responsible for the later disaster.

The fourth company was under the direction of Captain James G. Willie and the fifth under Captain Edward Martin. When they arrived at Florence, some of the emigrants suggested remaining until the following spring, stating that Governor Young had instructed the handcart companies not to leave that late in the season. However, they were overruled by enthusiasm and the desire of many members of the group to hurry on to Utah. The fifth company was even more handicapped than the fourth, as it started later and had a larger number of feeble emigrants.

It is probable that even the members of the two last companies could have reached Salt Lake safely if circumstances had favored them. As it was, however, they soon met difficulties. The chief hardships of the early part of the journey were the mid-summer heat and the dust; and when the rains converted the latter into mud, traveling became very difficult.

Before the emigrants had traveled far, many of their handcarts needed repairs. They had been hastily constructed of green timber which readily dried and fell apart under the burning August sun.

Almost from the very start the handcart companies had been put on rations. Suffering became intensified because the emigrants were not able to replenish their food supplies at Fort Laramie as they had planned to do.

Part of the handcarts had become useless and were left by the wayside. The remainder were so heavily loaded that while crossing the steep slopes west of Fort Laramie, the emigrants were forced to throw away much badly needed bedding and clothing.

But the biggest factor which made tragedy inevitable was the fact that heavy snows and extremely cold weather set in much earlier than had been the case for many years previously. By the middle of September, heavy frosts made the nights uncomfortable. It was impossible for the members of those unfortunate companies to keep

warm with their scant supply of clothing. Snowstorms came every few days, accompanied by fierce winds, piling the snow a foot and a half deep on the level.

Improperly clad and weakened by the rations, the more delicate ones died and were hastily buried by the wayside. Fear that winter would exterminate the entire company if they did not hasten onward prevented even proper ceremonies for the departed. They were wrapped in sheets and lowered into hastily dug, shallow graves which were covered with rocks to keep away the wolves which hovered constantly along the trail.

John Jaques, a member of the Martin company, wrote the following description of the sufferings of the emigrants:

"It was the last ford the company waded over. The water was not less than two feet deep, and it was intensely cold. The ice was three or four inches thick, and the stream was about forty yards wide. When the handcarts arrived at the bank of the river, one poor fellow who was greatly worn down with travel, exclaimed: 'Oh dear, I can't go through with that!' His heart sank within him, and he burst into tears.

"But his heroic wife came to his aid, and in a sympathetic tone said: 'Don't cry, Jimmie. I'll pull the handcart for you.'

"In crossing the river the shins and limbs of the waders came in contact with sharp cakes of ice, which inflicted wounds on them which did not heal until long after reaching the valley."

Dan W. Jones reported: "The train was strung out for three or four miles. There were old men pulling and tugging at their carts, many of which were loaded with sick wives and children. We saw little children, six and eight years of age, struggling through the snow and mud. As night came on the mud and snow froze to their clothing."

Food supplies rapidly vanished and there was no chance to have them replenished. The destitute sufferers, unable to continue their journey farther because of sheer exhaustion, established camp shortly after crossing the

² Cited in Young, *The Founding of Utah*, 148.



HANDCART EMIGRATION, 1856-1860

ford on the North Platte River. They sought shelter in hollows and in willow thickets and awaited whatever fate was theirs. This was the Martin Company, the last one on the pioneer trail in 1856. Four ounces of flour per day were at first doled out to the famished people, but finally food supplies were completely exhausted. Deaths were so frequent that a "burying squad" was appointed.

RESCUE PARTIES

In October Governor Young learned of the condition of the emigrants from missionaries who had passed the handcart companies on the Sweetwater.

Rescue parties were sent to take provisions and bedding to the emigrants and to bring them to Salt Lake. Before October had passed, about 250 teams had been sent to assist the sufferers.

The rescue train found the Willie Company encamped two miles below Rocky Ridge on the Sweetwater, and the Martin Company at a point sixteen miles above the Platte bridge, about 100 miles behind the Willie company. Both groups had consumed the last of their food a few days before the rescue party arrived.

When members of the rescue party first appeared on a distant hill overlooking the Martin Company's camp, some of the emigrant children, who were eating bark off willows to prevent starvation, were badly frightened, thinking the white men were Indians. But upon the approach of the horsemen, the children were happily surprised to be given a few crackers, which kept them alive until the wagons loaded with provisions arrived four days later.

The horsemen, Joseph A. Young and Stephen Taylor, reported that the newly dug graves at "Martin's ravine" gave the place the appearance of a cemetery. The people had given up hope and were waiting for the inevitable end—death.

The mortality, due to cold and hunger, was terrific in both companies. Captain Willie lost 75 souls out of something over 400, and nearly 150 found wayside graves out of Martin's company of 576 emigrants. Fifteen died

in one night in the latter group. The survivors were so cold and destitute that they huddled together and sat on and around the bodies of the deceased until the heat had left them.

Mr. Chislett, a member of the Willie Company, gave a graphic account of the meeting of the emigrants and the relief train:

“On the evening of the third day after Captain Willie’s departure, just as the sun was sinking beautifully behind the distant hills, on an eminence, immediately west of our camp, several covered wagons, each drawn by four horses, were seen coming toward us. The news ran through the camp like wildfire, and all who were able to leave their beds turned out en masse to see them. A few minutes brought them sufficiently near to reveal our faithful captain slightly in advance of the train.

“Shouts of joy rent the air; strong men wept until tears ran freely down their furrowed and sunburnt cheeks, and little children partook of the joy which some of them hardly understood, and fairly danced around with gladness. Restraint was set aside in the general rejoicing, and, as the brethren entered our camp the sisters fell upon them and deluged them with kisses. The brethren were so overcome that they could not for some time utter a word, but in choking silence repressed all demonstrations of those emotions that evidently mastered them.”³

The suffering emigrants of both the Martin and Willie companies were conveyed to Salt Lake by the rescue party, arriving late in November. They were immediately taken into the homes of the citizens of Utah and were nursed and fed while they recuperated.

APPRAISAL

There were several causes for the unhappy disaster which overtook these two handcart companies. The emigrants themselves were somewhat fool-hardy in their over-enthusiasm to reach Utah. Much of the blame is due those officials who permitted them to start on their journey so late in the year, contrary to the instructions of

³ Cited in B. H. Roberts, *A Comprehensive History of the Church*, IV, 93-94.

Governor Young, which were so emphatic on this subject.

Moreover, the successful trip made by the first three handcart companies of 1856 demonstrated this mode of travel to be a practicable and valuable method of transportation. Therefore, the pioneer leaders had the emigrants travel under the same plan for four more years. But precautions were taken to see that the handcart companies left the outfitting post early in the season with good equipment.

SUPPLEMENTARY READINGS—CHAPTER 41

1. Neff, *History of Utah*, 584-595, "The Handcart Companies."
2. Bancroft, *History of Utah*, pages 422-433, "Handcart Emigration."

PROBLEMS AND ACTIVITIES

1. Who originated the plan of crossing the plains with handcarts?
2. Make a list of the principal features of the plan of handcart migration.
3. Describe or draw a picture of a handcart.
4. Tell the story of the handcart migration of 1856.
5. Talk to someone in your community, if possible, who is a descendant of a handcart company and have him tell you the experiences of the handcart immigrants.
6. Was the handcart method of migration a success or a failure?
7. Give a statement identifying: Edmund Ellsworth, Daniel McArthur, James G. Willie, Edward Martin, Joseph A. Young, Stephen Taylor.
8. Describe the disaster that befell the Martin and Willie companies.
9. For how many years did Utah immigrants cross the plains with handcarts?
10. Write a story entitled, "My Experiences While Crossing the Plains in a Handcart Company."

SUPPLEMENTARY STORIES TO UNIT VI

THE STORY OF A UTAH PIONEER

(This story is quoted from the *Memoirs of John R. Young, Utah Pioneer*, 1847, pages 286 to 297).

In 1863, I was living in southern Utah. It was believed the Mormon immigration would be unusually heavy that year; hence great exertions were put forth by the people to bring the season's gathering to a successful termination. Cooperation was the power which, under the wise guidance of Brigham Young, made it possible to build up a prosperous commonwealth in that isolated desert.

Teams were raised in all parts of the Territory, organized into companies of fifty wagons each, four yoke of cattle to each wagon and placed under the care of experienced men. These were sent to the Missouri River, 1400 miles, to haul back the luggage of the immigrants. The people were required to walk.

Rules of government were established in each camp, and firmly carried out. No swearing was allowed; all assembled for prayer at the call of the chaplain, morning and night; usually at nine o'clock all retired for rest; and at five all arose. These camps were practical training schools of great value.

It fell to my lot to drive a team in Captain John R. Murdock's train. Upon arriving at Omaha, I was selected to take charge of an independent company, people who had means to immigrate themselves to Utah. On the 8th of August, I commenced the task (mission, we called it, for we all served without pay) of leading these people, who were Scandinavians, from Omaha to Salt Lake City.

When it is remembered that these people spoke a language that I did not understand; that they were not accustomed to driving teams; that I had to teach them even how to yoke their cattle, and hitch on to their wagons, it will be easy to imagine the magnitude of the task I had undertaken.

For the first week we made only from five to ten miles a day; but at the end of two weeks, we could make twenty-five. At Wood River centre, the western line of civilization, and the last telegraph station, I received a dispatch from our immigration agent, Feramorz Little, telling me that the Sioux were on the war-path, and that we must be watchful or they would run off our cattle. As a word of encouragement, he added that Captain Preston would overtake me in a few days, and would give me four mounted Utah men to aid me as scouts and night guard for my cattle.

Thus cheered, I pushed boldly out into the hunting grounds of the Sioux. But day after day passed, and Captain Preston did not come. At last I reached Ash Hollow, where there was a stockade and five Utah men guarding supplies left by the down-going trains. Leaving early the next morning, we made a drive of twenty-five miles, across the big bend of the Platte. In the evening a squad of U. S. troops camped on the opposite side of the river, and hollowed across to us to look out for "the devil was let loose"—meaning that "Sitting Bull" was on the war-path.

In the morning they were gone, and when we brought up our cattle, one of our best oxen was missing. It belonged to a Swede, who had only a light wagon and one yoke of oxen. Selecting a large cow from the herd, I yoked her in, and started the train in charge of the interpreter. I then circled the night herd-ground; and being a good trailer, I soon found the track of the ox going back and caught him at Ash Hollow twenty-five miles from camp.

Giving my horse a feed of grain, and taking lunch with the men, I started with the ox to overtake my train. The long, weary day went by, the sun was near setting, and I had just passed the night camp ground I had left in the morning, when a small cloud of dust coming from the foothills attracted my attention. Just as I was entering a gorge, I drove the ox into the wash, then turned back up the hill, until I could see the dust again.

With the aid of my telescope I made out four Indians rapidly driving a herd of horses toward a patch of timber on the river. A careful inspection convinced me that the

loose animals were American horses, and I soon recognized them as Captain Preston's. It now flashed through my mind why he had not overtaken us: The Indians had stolen his horses and crippled his movements.

Well, there I was, twenty miles from camp, alone, with no weapon but my revolver, and almost face to face with the robbers who had stolen my friend's horses. I stood and watched until they reached the timber. Selecting a large tree for a camping place, they threw down their traps, and three of them bunched the horses, while the fourth caught and hobbled them. Then they cut poles, and started down the river, evidently to catch fish for their supper.

I saw that the arroya that I was in emptied into the river near their camp; and knowing that the moon would not rise until a few minutes after dark, I instantly formed a plan, and went to work to put it into execution. I was averse to shedding blood, having always been taught to avoid it except in self-defense. I resolved, however, to recapture the horses, and then, if followed, I would fight.

Leaving the ox, I moved cautiously down the ravine and reached the mouth of it just as the gloom of night settled over the plain. The Indians had returned and built a large fire. One of them walked out and bunched the horses, and their movements attracted the attention of my mare. She threw up her head and started to neigh, but I gave the bit a jerk in time to check her. The movement, slight as it was, showed me how dangerous was the work I had undertaken.

The Indian soon returned to camp and threw some more wood on the fire, which in the still night flamed high in air, rendering objects visible for some distance round, and greatly assisted my movements. I felt that now was my time to act. Approaching carefully the outer circle of horses, and dropping my bridle-reins, I moved quietly from horse to horse, cutting their hobbles; then regaining my own horse, moved the band slowly until they found they were unfettered, when I leaped into my saddle, and started them on a run.

The wild yell that rang out on the night air curdled my blood, and made my hair stand on end. For a moment I

was quite unnerved, but soon recovered, and lashed the horses at a wild rate across the plain. By the time I reached the ox the moon had risen, and it seemed as light as day. I drove the horses and the ox across the gully, and then wheeled back and stood in the darkness at the bottom of it, waiting for my pursuers.

Soon the pattering of feet reached my ears; and holding my breath until two dark forms came into view, I opened fire. The quick somersault and rapid retreat convinced me that Mr. Indian had been twice surprised by the white man. Emptying my revolver to give the idea that there were several of us, I sent the stock hurrying toward my camp. The road was tolerably straight and free from hill and hollow, so I was not much afraid of being ambushed. Yet I was keenly alert, and the fluttering of a bird or starting of a hare would arouse me.

As several hours passed without interruption, I concluded that my shots had taken effect, at least so far as to discourage the Indians from following me. But I was suddenly aroused from this feeling of security by another danger I had not counted on. It was the low, distant howl of a wolf. Soon an answer came, then another, and another. I smiled, for I had a contempt for the whole wolf tribe, believing them to be cunning and cruel, but cowardly. I turned the cylinder of my pistol to see if it was properly reloaded, and, finding it all right, calmly awaited the gathering of the howling pack.

With lolling tongues and fiery eyes they came galloping up, falling into small groups, snapping, snarling, and fighting. I hesitated to shoot for fear the smell of blood would whet their ferocious appetites. My hesitation ceased, however, as a large gray wolf trotted up to my side and crouched to spring at me. Instinctively I put a bullet through his shoulder, and he fell backward with a yell. In an instant a score of hungry brutes sprang on to him, and tore him to pieces.

At the same moment a fresh pack came sweeping across the road in front, enclosing us in a circle. The frightened horses recoiled back upon me, and I began shooting right and left. One of the excited ponies suddenly bolted from the herd, and ran wildly across the plain.

Instantly every wolf joined in pursuit. For a moment, there was a rushing sound, which gradually died out in the distance, then I was left alone with my trembling ponies, and my heart wildly beating.

At 4 a. m. I reached the camp in safety. The Danes had put the children to bed; but the men and women were sitting around a fire in the center of a corral formed by the wagons. When I rode up they greeted me with four hurrahs, and strong hands lifted me from my saddle and bore me triumphantly to the watch-fire.

When the joy had somewhat subsided, I said: "Boys, that ox has traveled one hundred miles, and I have ridden seventy-five. These horses are Captain Preston's. I took them from the Indians who had stolen them. Now, double the guards around the camp and cattle, put out your fire; and let me sleep until morning . . ."

The first day after my adventure passed pleasantly. We made a good drive and camped on a small clear stream, and the usual horseshoe corral was formed. At dusk the horses were placed on the inside, and guards placed at the ends of the corral.

In the morning it was reported that the horses had been restless. I circled the camp, and near the mouth of the creek I found where two Indians had jumped across. I knew that mischief was intended. That night I was cautious in selecting a camp-ground, and careful in forming the corral, being sure that no gaps were left.

Before our company left Omaha two American families joined us. They were rough Nebraska farmers; and one of the men, named Jerry, was of great service to me. He was good-natured, strong, and fearless. A younger brother of mine was also with me. He, too, was quiet and reliable. I told the people that I feared the Indians were following us, and that they would try to stampede our stock, which I dreaded above all things.

I had seen the effects of stampedes in my first trip across the plains. A tornado is but little more to be dreaded than the rush of a large herd of crazy, frightened cattle. I have seen wagons smashed to stove-wood and strong men trampled to death. I therefore requested Jerry and my brother to spread their blankets near me,

and I kept my best horse saddled ready for any emergency.

And the emergency came about three o'clock in the morning. A wild yell like an Indian war-whoop rang out on the air, followed by a rush of cattle. In an instant all was confusion; women and children tumbled pell-mell out of the wagons in their night-clothes, screaming and fainting. The men, guns in hand, formed bands and, rushing in front of the cattle fought desperately to keep them from bolting, and caused the crazy beasts to run in a circle. Every round brought them nearer the wagons; and I knew if they struck them that we were ruined.

Grasping my two trusted men, I urged them to mount their horses and throw themselves between the cattle and the wagons, and force the cattle, if possible, to bolt from us. I seconded their efforts by mounting my horse, and getting my interpreter, hurried to the men who were fighting the cattle, and led them to where I could hear Jerry and my brother's voices vainly trying at each returning surge of the dark mass, to force the cattle farther from the wagons.

Massing my men at the most exposed angle of the corral, I ordered them, on the return of the cattle, to fire a volley into the air. The sheet of flame from the guns seemed for a moment to paralyze the stock; and then with a rush that shook the ground beneath our feet, away they thundered toward the foothills on the north.

I lay flat on my horse, and crowding him into the jam, was swept along with the herd for about three miles, until I was satisfied no Indians were following; then I straightened up and commenced talking to them. This had the effect of quieting them. They slowed up, began lowing, as if calling to each other, and finally stopped. I was soon joined by my brother; but Jerry's horse, being slow, was soon distanced and lost, and he did not find us. Nor did he reach camp until the next day.

As soon as it was light, we moved the cattle back to camp; but they were nervous, and great care had to be taken in yoking them up. About nine o'clock we broke camp. I put my brother's team in the lead, and told him to drive briskly as I wanted to keep the wagons some distance apart. I strung out the teams and instructed the

drivers not to close up. I purposed to drive fast until we should reach Goose Creek, fifteen miles away, and then camp.

All went as I desired, until we reached the summit of the last ridge. From then we had a mile of downhill grade to the creek. I glanced back, and could see the line of white covered wagons following each other like birds of passage, moving in orderly columns to a warmer clime. A feeling of joy filled my bosom, for I felt that the labors of the day would end in peace. I spurred my horse and galloped rapidly to the front to select the best spot on which to form my camp.

Crossing the creek and ascending the bench a few rods to the west, I turned and look back just in time to see two Indians ride from the head of a hollow on our left. As they rushed past the rear of the train, they gave their wild, blood-curdling war-whoop. As quick as lightning an alarm seemed to flash from one end of the train to the other, and every team rushed wildly down the hill.

My pen is too weak to describe the heart-rending scene that followed the fearful rushing of the wild, stampeded cattle. Wagons were jolted against wagons with such force that the inmates were thrown out, to be run over and trampled under foot by other mad teams following in their rear. On they came, tearing blindly in any direction that their crazy fear led them. Wagons were embedded in the mire of the creek, and the tongues jerked out. At last they began to scatter, and then stopped.

Children ran instinctively to their parents for protection. In groups they wandered from their teams, avoiding them as though they had become beasts of terror to them. I rode to my brother, and directed him to the selected camping place. He unhitched his team, and driving the oxen some distance away, unyoked the right ox and turned its head toward the off one's tail, then yoked it again. In this shape, as long as yoke and bows held, there was no danger of stampeding.

The movement was like a revelation to the people, and they took new hope. I rode from wagon to wagon directing their movements, and checking noise and confusion. By sundown, the camp was formed, the cattle

secured, the guards placed, and fires lighted. Then I turned my attention to the wounded ones. I had but little knowledge of surgery; but all eyes were turned to me. With a prayer for God's blessings to attend my efforts, I sewed up gaping flesh wounds. Providentially no bones were broken but there were two lovely women and one man who needed no help of mine. Loving hands smoothed the tangled hair and closed the eyes of the dead, and loving lips kissed the pale brows. Then white sheets were spread over them, and they were left to rest. On the morrow, on the near hillside, we dug their graves, and of the dear old family chests, coffins were made. Then a venerable man, in workman's garb, spoke sweet words of comfort;

"Blessed are the dead who die in the Lord."

ALL IS WELL! ALL IS WELL!

(Taken from a story written by Susa Y. Gates)

It was in the early fifties. The heated breath of August pressed hotly upon the parched surface of the untamed western plains. The long crooked train of wagons had been moving since long before the sun had arisen. Two by two they shambled along.

As the train gradually rose on the crest of another hill, the eye of the leader saw in the clear distance a stream of water and from his throat there sprang a cry of joy, which vibrated swiftly from point to point until the hindmost wagon had received the cheering news. And then, as hope flooded both eye and heart of all in the dusty train, the lips of a woman sent forth the notes of a song. A hundred voices all caught up the melody and the music floated back, reaching the last poor wagon with its two lonely occupants;

Come, come ye Saints, no toil nor labor fear,
 But with joy wend your way;
 Though hard to you this journey may appear,
 Grace shall be as your day.
 'Tis better far for us to strive, our useless
 Cares from us to drive;
 Do this, and joy your hearts will swell—
 All is well! All is well!

The toiling feet of the man behind the rear wagon tingled faintly in response to the music, but his throat was too dry, the strength of his limbs was too far spent for his voice to rise above his heart—yet his fevered eyes misted with hope renewed as the boy beside him sang out the refrain: “All is well! All is well!”

“I jest believe our old oxen know that song, daddy, for when it’s sung they pick up their feet and try to keep up with the other wagons.”

The man smiled faintly in response to the boy—“Ay, ay, lad. So ’tis. More’n one poor dying soul has kept spirit in body by the chord that song fastens between them. ’Tis a good song, lad, a good song, but they should sing it all. I love the last verse best.”

“Why do you like that verse so well, daddy? It makes me cry. It jest brings back my mother’s face to me, and I see her buried beside that muddy Missouri River and the choir a-singing that last verse, until I can stand it no longer, I jest can’t.”

The boy dropped his whip while trying to rub tears from his eyes. The man beside him whispered: “Never mind, Tommy, lad, don’t you mind. It’ll not hurt ye any more, if I can help it. Mother was glad to lie down and rest, but, there lad, sometimes daddy gets tired too, and then I love to hear someone tune up that song; it mellows me to the bone, it does.”

At last they reached the water and a dozen sprang towards the stream with cups, eager to offer each other a drink of the insipid, but gratefully accepted water, flowing by the cottonwoods. The boy driving the rear wagon just then came up with grateful eyes fastened upon the sluggish stream. Maggie, a brown-eyed, dimpled cheek lassie called, “Here, Tommy, here’s a drink for your father. It’s wet, and ’deed that’s about all ye may say for it.”

The man drank eagerly and much, but the warm liquid did not cool nor satisfy the fevered thirst.

Then once more they were winding out upon the dry and burning plain. “Tommy”, said the sick man, as

the wagons were leaving, "you yoke right up, and follow along wi' the train. Let daddy lie here and rest a bit. 'Twill do me good, lad, and I'll get into camp tonight all right. So don't worry about me, lad."

"Ah, but daddy, you must have yer dinner."

"Ye can leave a bit, and a cup to drink the water, but I don't feel much in the way of eatin', lad."

"Oh daddy, I wish ye'd jest let me tell Elder Snow that we have nothing left to eat."

"Now, Tommy, after you've been the brave lad to drive the oxen, and to learn all these new American ways, are ye giving up in the very sight o' the hills O' Zion? Do ye not know that very few in the company have any more to eat than we? Hurry on, lad, lest ye get too far behind the train. I can walk the ten or twelve miles of your day's journey, in a very short time, Tommy. Ye mind how good on the walking daddy always was, Tommy. Go on, lad, now go."

The boy hurried away at last, for he also feared to get too far behind the train. His father had sometimes lingered like this and he knew the day's journey, as traveled by the heavy oxen, was not much of a tramp for a well taught Englishman. And so he drove on. The night was almost as sultry as the day had been. When the wagons at the Sweetwater drew slowly around the circular space for their camp, the evening star was already bright in the west. The tents were soon up inside the wagon circle and the scant supper was not long in being prepared nor in being disposed of.

Then out came the fiddles. "Choose your partners for the first quadrille!" And hearts forgot to sigh, hunger was lost in merriment, and around the grassy ring there flew three score of happy, pounding feet. That set and another, and still another did the rosy Maggie dance, when a childish voice called out of the darkness, "Miss Maggie! Miss Maggie!"

"That is Tommy. Wonder if there's anything wrong at his wagon." The girl reached out and drew the ten

year old child into the light of the unclouded moon, and putting her arms closely about him asked, "Tommy, dear, speak up."

"My father is not come into camp, Miss Maggie, and I'm worried about him."

The girl called the leader. A small posse of men were swiftly detailed to go back and find the missing man. When they came upon their invalid companion, not very far from camp, his own simple gratitude and trust dispelled their forebodings, and they broke once more into song and story as they trudged back to camp.

Tommy was so overjoyed to see his father that tired as he was, he joked and made merry all the while his father ate sparingly of the small portion of milk and parched corn left for his share. Afterwards the father held the drooping body of his son against him for some moments in silent communion, and then the tired head fell against his shoulder. He looked into the silent brilliant heavens and then, without any preamble, he began the hymn they all loved so well:

Come, come, ye saints, no toil nor labor fear,
 But with joy wend your way;
 Though hard to you this journey may appear,
 Grace shall be as your day.
 'Tis better far for us to strive,
 Our useless cares from us to drive.
 Do this, and joy your hearts will swell!
 All is well! All is well!

Why should we mourn, or think our lot is hard?
 'Tis not so, all is right!
 Why should we think to earn this great reward
 If we now shun the fight?
 Gird up your loins, fresh courage take,
 Our God will never us forsake,
 And soon we'll have this tale to tell—
 All is well! All is well!

The boy in the wagon stirred uneasily, as if memory were parted between times when that song had cheered the weary hour and when it had been sounded as the

knell above his poor mother's lonely grave. But he was very tired, and his father sang on:

We'll find the place which God for us prepared,
 Far away in the west;
 Where none shall come to hurt, nor make afraid,
 There the Saints will be blessed;
 We'll make the air with music ring—
 Shout praises to our God and King;
 Above the rest these words we'll tell—
 All is well! All is well!

But now, the father paused a moment to listen for any tiny call of protest which may come from the boy before he began the last verse; but the dusty, long and weary day had safely locked the doors of slumber for Tommy's eyes, and the man began the last verse letting all his worn spirit soar to God and wife, in the hope so sweetly couched in that closing verse:

And should we die before our journey's through,
 Happy day! All is well!
 We then are free from toil and sorrow too;
 With the just we shall dwell.
 But if our lives are spared again,
 To see the Saints their rest obtain,
 O, how we'll make this chorus swell—
 All is well! All is well!

And then with the last notes the shadows of night and sleep encompassed every weary soul. When they called loudly to arouse the over-tired Tommy from his boyish sleep next morning, they found the father and son still resting. When Tommy woke and looked upon the white still features of his father, he knew that he, too, was with God, —the glory of the slightly parted lips, the peace in the softly solemn features hushed the frightened cry which gurgled to his throat, and he threw himself upon that quiet breast sobbing: "Oh, Daddy, all is well with you—But, oh daddy - - - daddy!"

UNIT VII

POLITICAL HISTORY OF UTAH

CHAPTER 42—THE STATE OF DESERET

CHAPTER 43—THE TERRITORY OF UTAH

CHAPTER 44—THE UTAH WAR

CHAPTER 45—THERE AROSE A PEOPLE “WHO KNEW
NOT JOSEPH”

CHAPTER 46—THE STATE OF UTAH

SUPPLEMENTARY STORY TO UNIT VII

CHRONOLOGY

Chapter 42

THE STATE OF DESERET

THE FIRST GOVERNMENT IN UTAH

One of the first needs of a people in establishing frontier settlements was to provide themselves with a government. Since the founders of Utah were practically all Mormons during the first year or two in the Basin, it was the natural thing for them to govern themselves by the church. Therefore, the first government in Utah was a church government in which the Mormon officials had jurisdiction over the affairs of the people, and the Latter-day Saint teachings were the standards by which the settlers must live.

Before Brigham Young and his associates left the Salt Lake Valley for Winter Quarters in August, 1847, they organized the pioneers who were to remain in the valley into a stake of Zion. A stake presidency and a high council were appointed. As has already been mentioned, John Smith, the uncle of the Prophet Joseph, was selected to be president, with Charles C. Rich and John Young as his counselors. Charles C. Rich was appointed to be chief military commander, John Vancott, marshal, and Albert Carrington clerk and historian. These seventeen men and Apostles Parley P. Pratt and John Taylor constituted the first government officials appointed by the pioneers of Utah.

The duties of the officials were numerous and varied. Besides being the religious teachers of the people, they served as a court of justice. It was their work to fulfill all the duties accompanying the establishment of a frontier community, such as the assignment of farming lands, the granting of licenses to establish sawmills and to control the mountain streams, the issuing of building permits and the supervision of timber.

Very few crimes were committed during the first year in Utah. Naturally, some cases of disobedience to law occurred which had to be handled by the officials. There were no jails, so offenders had to be punished by

other methods. The ordinary penalty for theft was for the offender, after having had a fair trial before the high council and having been declared guilty, to promise to do better and to make proper confessions and restore fourfold.

John Nebeker related an incident which caused much fun. One man insisted on keeping a dog and feeding him as much food as a person would eat. Food being very scarce, most people could not afford to keep dogs. One day this particular dog stole four biscuits from a man who, in return, borrowed a shotgun and killed the thief. The owner of the dog brought the case before Mr. Nebeker for arbitration.

In relating what happened, Nebeker said: "I gave the man who had lost the biscuits the full benefit of the law, namely, allowed him fourfold—or sixteen biscuits, which kept the fellow a whole week."

In general, the pioneers had no occasion for severe punishment at first, as most difficulties were settled in a friendly manner. However, on one occasion at least, a whipping post was established and used.

A culprit was caught in the act of stealing a lariat. The high council decided that he must pay a ten dollar fine or receive ten lashes. The offender, defiant, refused to pay the fine even when Mr. Nebeker offered to help him pay it. Consequently, John Nebeker was appointed to do the whipping. The bell post—a pole in the center of town on which was hung a bell to call the people together—was selected as the whipping post. The thief was stripped to the waist and then given ten lashes in the presence of the public.

REORGANIZATION UNDER BRIGHAM YOUNG IN 1848

At the close of a year's absence from Utah, Brigham Young returned to Salt Lake City in September, 1848, bringing another large company of immigrants. He reorganized the stake, dividing it into nineteen ecclesiastical wards. Most of the administration of secular affairs was placed under the direction of the bishops. As soon as each new community came into existence, a bishop was appointed to preside over it, and groups

of several new communities were organized into stakes.

Thus the complete system of Mormon Church government was put into operation in Utah. Brigham Young, as president of the Church, Heber C. Kimball and Willard Richards, his two counselors, the twelve apostles and the other general church authorities, assisted by the stake presidencies, ward bishoprics and other local authorities, constituted the complete governmental officials of Utah for several months.

Other than Brigham Young and his immediate assistants, the bishops were the key men of the whole colonial project upon whom the governor depended to put into operation his program. Under their temporal administration in Utah, taxes were collected and society was governed. When any of the people had difficulties, they came before the bishop's court for settlement. The bishop, his two counselors, and the parties having trouble solved the difficulty in fairness to all.

No fees were collected by the bishop and his counselors. In fact, the Utah pioneer tribunal system had no lawyers nor paid court officials whatsoever. The leaders gave their services as religious duties, without charge. It was their desire to bring about a fair and friendly settlement of all difficulties which arose among the people with the least expense and the greatest degree of justice possible to all concerned.

In general, the only rigorous punishment that these tribunals had at their disposal was the excommunication of the offenders from the church. No punishment could have been more severe, however, nor more dreaded by the Mormons, because they loved their religion and believed sincerely that to retain good standing in the church was essential to future salvation.

ESTABLISHING OF THE STATE OF DESERET

For the first year and a half in the Great Basin the pioneers had no form of government other than their church organization. This proved satisfactory as long as practically all of the people were Mormons. However, as the population increased, non-Mormons began to settle in Utah, many coming as a result of the California gold rush. The pioneer leaders recognized that the influx of

Gentiles would increase, as Utah had become a part of the United States by the signing of the treaty of Guadalupe Hidalgo in 1848.

It seemed necessary, therefore, to provide a government that would prove satisfactory to both Mormons and non-Mormons, and, at the same time, one that would be acknowledged and recognized by the Government of the United States. "True to the character of typical frontiersmen, independent of Congress, and as other groups of people had done," the founders of Utah set about to establish such a government.

On February 1, 1849, Brigham Young issued a call for a convention to meet in Salt Lake to consider the political needs of the people. The document bore the signature of many of the prominent citizens of Utah. It was addressed to all the citizens of that portion of Upper California lying east of the Sierra Nevada.

A considerable number of the inhabitants responded to the call and assembled at Salt Lake early in March, 1849. The members of the convention decided to petition Congress for statehood and to organize, pending Congressional action upon the petition, a provisional government.

The name chosen for the new state was "Deseret," a term used in the Book of Mormon, meaning honeybee. To the pioneers, this name was expressive of their industry and cooperative efforts to reclaim the desert and build a new state.

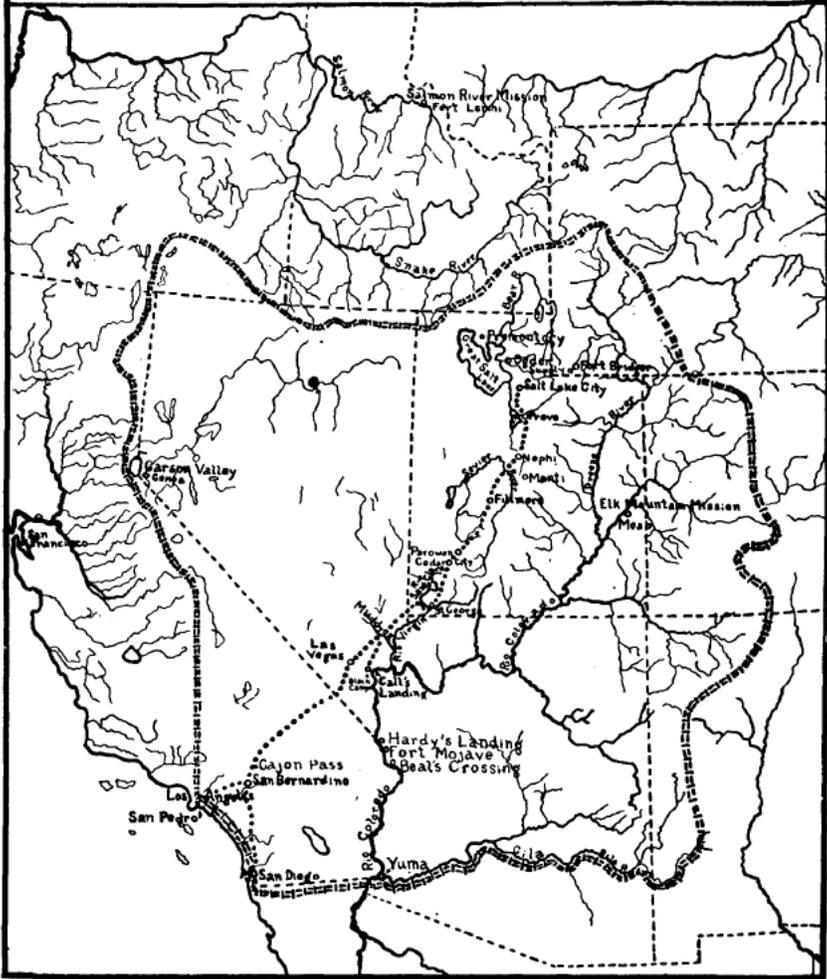
A committee, with Albert Carrington as chairman, was appointed to draft a constitution for the "temporary State of Deseret." On March 8, 9, and 10, the convention considered the report of the committee. After careful deliberation the constitution was adopted without a dissenting vote.

ENORMOUS SIZE OF DESERET

The boundary lines of Deseret as outlined by its constitution inclosed an exceedingly extensive territory. Deseret was bounded on the north by the Oregon Territory, on the east by the Rocky Mountains, on the south by Mexico, and on the west by the Pacific Coast and the

THE MORMON CORRIDOR.....

THE STATE OF DESERET.....



THE MORMON CORRIDOR AND THE STATE OF DESERET

Sierra Nevada. The short coastal strip provided two good seaports, San Pedro and San Diego.

This provisional state created by the pioneers included all present state of Utah, all of that portion of Arizona which belonged to the United States in 1849, nearly ninety-six per cent of Nevada, approximately one-third of California and Colorado, about one-seventh of New Mexico and Wyoming and small portions of Oregon and Idaho.

CONSTITUTIONAL PROVISIONS OF DESERET

→ The constitution adopted for the Provisional State of Deseret resembled, in most respects, the constitutions of other states of the Union. It provided for three departments of government—legislative, executive, and judicial—and for a state militia, mainly for the purpose of protection against the Indians.

All white able-bodied male citizens between the ages of eighteen and forty-five were required to belong to the state militia, "except such as are, or may hereafter be exempt, by the laws of the United States, or of this State."

The legislative authority was vested in a general assembly which consisted of a senate and a house of representatives, both being elected by the people. The qualifications for a seat in either house were similar to those of most other states. Each member of the assembly was sworn into office by taking an oath to support the Constitution of the United States, and of this State.

The chief executive of the State of Deseret was a governor elected for four years. He was "commander in chief of the militia, navy, and all armies" of the state, and had the executive powers and duties usually attached to such an office. A lieutenant-governor was also provided for in the constitution to officiate mainly as the president of the Senate, or to become governor in case of a vacancy in that position.

The judicial power was composed of a supreme court, and such inferior courts as the General Assembly should decide to establish as needs arose. Judges were elected by joint vote of both houses of the General Assembly for

a period of four years. All the state officers were to serve for four year terms.

The constitution gave to all white male residents of the State of Deseret over twenty-one years of age the right to vote.

However, under the church government from July, 1847, until the establishment of Deseret in March, 1849, woman suffrage was practiced in Utah. According to Leland Hargrave Creer: "For the second time in the history of the United States, women were given the right to vote in all political matters . . . New Jersey was the first state to allow women to vote . . . This privilege, extended in 1790, was withdrawn, however in 1897."¹ The rights of women to vote in Utah were also withdrawn in 1849.

FUNCTIONING OF THE STATE OF DESERET

In accordance with the provisions of the constitution, elections were held to ratify the constitution and to elect officers. The following men were elected:

Brigham Young	Governor
Willard Richards	Secretary
Newel K. Whitney	Treasurer
Heber C. Kimball	Chief Justice
John Taylor	Associate Justice
Newel K. Whitney	Associate Justice
Daniel H. Wells	Attorney General
Horace S. Eldredge	Marshal
Albert Carrington	Assessor and Collector of Taxes

Joseph L. Heywood

Surveyor of Highways

Bishops of the various wards.....

Magistrates

The State of Deseret also had its militia. It was organized by Daniel H. Wells and Charles C. Rich. The old name of Nauvoo Legion was revived and applied to this Utah military organization.

One acquainted with Utah history of pioneer days immediately recognizes two things—that the majority of the officers elected to preside over the State of Deseret were selected from among the high Mormon Church

¹ Leland Hargrave Creer, *Utah and the Nation*, 62.

officials, and that all of the men elected were among the most capable citizens in the territory. Brigham Young was, without doubt, the best choice for governor. Likewise Richards, Whitney, Kimball, and Taylor were well qualified for civil positions because of their experience as church executives. The others selected were also men of ability.

Although the Utah pioneers had established a civil government, yet in actual practice they were still being governed by the church officials. There was a complete blending of church and state, so intimate that it was difficult to distinguish in which capacity the official was acting—whether in his civil or church office.

This was but the natural development under those conditions where another organization was imposed upon an already efficiently working one. It was to be expected that a fusion of church and state would continue as long as most of the people in Utah were of one religious faith. Under those conditions the citizens looked to their church leaders, who had very successfully led them in all other affairs, to guide them in politics.

It was also the natural thing for the General Assembly, in establishing inferior courts, to select the bishops of the various wards as magistrates. They and their counselors were already functioning as magistrates of church courts; therefore, the machinery was already set up for them to be civil judges.

In case of a dispute between two Mormons, a bishop's court tried the case and gave the verdict. But if two non-Mormons or a Gentile and a Mormon had trouble, perhaps they brought their grievance before the same bishop. But this time he acted in the magisterial capacity conferred upon him by the constitution and civil laws of the State.

Thus the judicial control of Deseret remained in the same hands, whether under church or state organization. This arrangement, advantageous in efficiency and economy, was very satisfactory to the major portion of the people.

Lieutenant Gunnison, Captain Stansbury, and others who visited Salt Lake City while the State of Deseret was

the governing organ were very favorably impressed with the equitable way in which justice was administered to Mormons and non-Mormons alike. In the words of Stansbury:

“The jurisdiction of the State of Deseret had been extended over and was vigorously enforced upon all who came within its borders, and justice was equitably administered alike to ‘saints’ and ‘gentile’—as they term all who are not of their persuasion. . . .

“Their courts were constantly appealed to by companies of passing emigrants, who, having fallen out by the way, could not agree upon the division of their property. The decisions were remarkable for fairness and impartiality, and if not submitted to were sternly enforced by the whole power of the community.”²

The General Assembly of the State of Deseret was elected by the people on March 12, 1849. It consisted of a Senate and a House of Representatives. On July 2, it convened in its first session and remained the governing unit of Utah until April 5, 1851.

The General Assembly of the State of Deseret held sessions at regular intervals at Salt Lake City, making laws for the benefit and growth of the new commonwealth. The first law passed provided for a state and county road commission for the purpose of providing good highways in this frontier wilderness. The second law incorporated the University of Deseret.

Some of the other laws passed by this governing body were: to establish county recorders; to elect a surveyor general whose work was to keep a record of all surveys made; to prohibit the sale of liquor and arms and ammunitions to the Indians; to regulate control of streams, timber, and industries; to incorporate Salt Lake City, Ogden, Manti, Provo, and Parowan; to incorporate the Church of Jesus Christ of Latter-day Saints; and to establish a stray pond for cattle which were destroying the crops of the pioneers. The last law passed was a resolution to send a block of Utah marble to be placed in the George Washington Monument at that time being con-

² J. Howard Stansbury, *An Exploring Expedition to the Valley of the Great Salt Lake*, 180.

structed at Washington, D. C. These laws were ratified by the Territory of Utah.

SUPPLEMENTARY READINGS—CHAPTER 42

1. Creer, *Utah and the Nation*, pages 56-74, "The State of Deseret."
2. Neff, *History of Utah, 1847 to 1869*, pages 113-167, "The State of Deseret."
3. Hunter, *Brigham Young the Colonizer*, 2nd ed., pages 118-133, "Mormon Theocracy."
Ibid., pages 68-72, "The Mormon Corridor."
4. Evans, *Story of Utah*, pages 92-102, "Early Political Governments."
5. Young, *Founding of Utah*, pages 222-227, "Organizing of Utah Territory."
6. Anderson, *Desert Saints*, pages 83-111, "Deseret: The Mormon State."
7. Whitney, *Popular History of Utah*, pages 53-70, "The Provisional State of Deseret."

PROBLEMS AND ACTIVITIES

1. Describe the government in the Salt Lake Valley during the first year following the arrival of the pioneers.
2. What punishments were administered to those who broke the law?
3. What changes did Brigham Young make in the Utah government in 1848?
4. List the functions of the bishops in the early Utah government.
5. Define "Deseret."
6. Make a list of reasons why the people of Utah established the government of the State of Deseret.
7. Tell the story of the establishing of the Provisional State of Deseret.
8. List the states and positions of states that originally belonged to the State of Deseret.
9. Discuss the constitutional provisions of Deseret.
10. Make a list of the accomplishments of the government of the State of Deseret.

Chapter 43

THE TERRITORY OF UTAH

DESERET BECOMES THE TERRITORY OF UTAH

The convention which met to formulate the constitution for the State of Deseret sent a memorial to Congress asking for admission into the Union as a State.

As if the people of Deseret were mistrustful of the success of their memorial, a petition signed by 2,270 individuals, asking for a territorial form of government, was taken to Washington by Dr. John M. Bernhisel in the spring of 1849.

Before presenting the petition to Congress, Dr. Bernhisel visited Thomas L. Kane. Colonel Kane, who was a friend of the Utah pioneers, advised Bernhisel against asking for a territorial form of government. Kane suggested:

“You are better off without any government from the hands of Congress than with a territorial government. The political intrigues of government officers will be against you. You can govern yourselves better than they can govern you. I would prefer to see you withdraw the bill, rather than to have a territorial government, for if you are defeated in the state government, you can fall back upon it again at another session, if you have not a territorial government; but if you have, you cannot apply for a state government for a number of years. I insist upon it.”¹

Acting upon the advice of Colonel Kane, Dr. Bernhisel did not present the petition to Congress, but labored earnestly in advocating before the members of the Senate and the House that Deseret be admitted into the Union as a state.

In the meantime Colonel Almon W. Babbitt came to Washington with a copy of the constitution of the State of Deseret and a memorial, asking for admission into the Union. On December 27, Stephen A. Douglas presented

¹ *History of Brigham Young*, Ms., 1849, 161.

the memorial and constitution to the Senate, making application for admission of Deseret as a state "with the alternative of admission as a territory if Congress should direct." Mr. Linn Boyd of Kentucky presented the same documents to the House, together with the credentials of Mr. Babbitt asking that he be given a seat in the House.

After much debating a resolution was adopted in July, 1850, stating "that it is inexpedient to admit Almon W. Babbitt to a seat in this body as delegate from the alleged State of Deseret."

Congress was not in the mood to admit Deseret into the Union as a state. The whole question of the establishment of governments in the expansive country recently acquired from Mexico was inseparably interwoven with the problem of slavery. The congressmen from the Southern States were opposed to the admission of every "Free State"; and many of the congressmen from the North, especially from Missouri, Illinois, and Iowa, opposed the admission of the Mormon State.

However, the problem of what to do with Deseret was solved by Congress in 1850 in connection with several other troublesome matters. Senator Henry Clay was made chairman of a committee to devise a scheme of compromise for all the territory recently acquired from Mexico. The recommendations of this committee were later incorporated in the Omnibus Bill, which proposed the establishment of the Territory of Utah, with, however, greatly reduced boundaries.

The Omnibus Bill passed both houses of Congress on September 9, 1850, and was signed the same day by President Millard Fillmore. This law created the Territory of Utah. California, however, was given statehood.

Owing to lack of mail facilities between Salt Lake and the East, the news did not reach Salt Lake until January, 1851.

One more session of the provisional government of the State of Deseret was held after the word was received that Deseret had become the Territory of Utah. At this session Governor Young, in addressing the General Assembly on March 26, 1851, proposed that the

change be made from the provisional government to that of the territorial as speedily as possible. Two days later the following resolution was voted by the Utah founders:

“That we cheerfully and cordially accept the legislation of Congress in the Act to establish a Territorial Government for Utah. That we welcome the Constitution of the United States—the legacy of our fathers—over this Territory.”

The General Assembly was dissolved on April 5, and the provisional government of Deseret went out of existence. However, September 22, 1851, arrived before the territorial government was put into full working order. It took that much time before the federal appointees arrived in Salt Lake City. During this time the laws of the State of Deseret continued to operate, and, as has been mentioned, the legislature of the Territory of Utah (October 4, 1851) legalized, made binding, and in full force all the laws of Deseret.

MEANING OF THE WORD “UTAH”

In creating this territory in the Great Basin, the Federal Government not only rejected the plea of the pioneers for statehood, but they changed the name of Deseret to Utah. The latter name was not the choice of the pioneer settlers. They preferred Deseret, which was taken from one of their scriptures and was symbolical of their ideals. Then why did Congress change the name to Utah? Probably the Congressmen knew nothing of the word “Deseret” nor of its meaning; therefore, they named this western region after the Ute Indians who had resided here for ages. The Spaniards had called this region “Utah (Yuta),” and the trappers had called it “the land of the Utes.” Congress officially christened it “the Territory of Utah.”

SELECTING A SITE FOR THE CAPITAL OF UTAH

When the United States Government created the Territory of Utah, an appropriation of \$20,000 was made for the erection of a government building in which to hold the territorial legislature. Up to that time the Council House, located at Salt Lake City and built by the

Mormon Church, had been used to accommodate the provisional government of the State of Deseret.

On March 28, 1851, at the last session of the General Assembly of Deseret, it was voted to turn the Council House back to the Church and to select a site upon which to erect the "State House," as they termed the new building. Truman O. Angell was appointed to be the architect, and Daniel H. Wells the chairman of the building committee.

The region comprising the Territory of Utah was carefully studied in order that the best site for the capital city might be selected. The pioneer leaders regarded Pahvant Valley as one of the best possibilities for land settlement, and they looked with favor upon the present site of Fillmore as being the spot upon which to locate the capital city.

One of the Utah pioneers' chief concerns at that time was to establish an outlet to the sea and the settlement of Pahvant Valley would further that project. This valley had the advantage of being centrally located in the Territory of Utah. Furthermore, the early spread of colonies had been much more rapid and extensive southward from Salt Lake City than northward.

So favorable were the reports on Pahvant Valley that the Utah Territorial Legislature passed an act in its first session, designating Chalk Creek as the site for the capital city. It was to be called Fillmore City, and the Pahvant Valley was to be formed into a county known as Millard County.

The people of Utah doubly honored President Millard Fillmore by giving their new capital city his last name and designating the new county Millard. They believed that President Fillmore deserved that distinction because he had shown a friendly attitude toward them and had helped inaugurate for them the territorial government. A toast given by Daniel H. Wells on July 4, 1853, in honor of Fillmore, aptly expressed the feelings of the pioneers toward him:

"Ex-President Fillmore: May his retirement be as happy and prosperous as his administration was success-

ful and glorious; and the American people learn to know and appreciate their good men before they lose them."

FOUNDING OF FILLMORE CITY

Anson Call was designated by the Governor and Legislative Assembly to lead a group of homeseekers to Chalk Creek, to organize Millard County, to be probate judge, and to establish what was to be the capital city of Utah—Fillmore.

He was a personality of significance in pioneer history. Like Governor Young, Call was a man of great shrewdness and executive ability, endowed by nature to be a leader of men.

Shortly after Call and his settlers left Salt Lake City for Pahvant Valley, Governor Young and a group of territorial officials followed. It was their purpose to select the exact spot on which to build the capital city. They arrived at Chalk Creek and selected the site for the city on October 28, 1851. Two days later they left Fillmore to return to the parent colony. Before leaving, however, Governor Young instructed Call and his associates to construct a fort near the spot which he had designated as State House Square.

The next matter of importance after choosing the site for Fillmore was for the colonists to survey the city lots and the farming lands. The decision was reached to make the capital city an exact duplicate of Great Salt Lake City.

Under the leadership of Anson Call, a thriving, typical Utah community came into existence within a very short time. The population totaled 304 persons by October, 1853. Colonists continued to arrive in large numbers, many being called from other settlements to cast their lot with the people of Fillmore in order to make that place as strong as possible. Some of the leading state officials took up lots there.

THE STATE HOUSE

While the citizens of Fillmore were taking care of the problems of home and community building, they were



STATE HOUSE AT FILLMORE, UTAH

also exerting every effort within their power, working cooperatively, upon a State House which they had been instructed by Governor Young to build. They hauled beautiful red sandstone from the base of the neighboring mountains for the building.

The foundation was completed by November of 1852. It was built so firmly that George A. Smith reported to the *Deseret News* that "the foundation of the State House is the best foundation in the Territory, and does credit to the builders."

The citizens, during the fall, were all occupied in harvesting their crops, so they gave up the idea of finishing the walls of the State House until the following spring. However, Governor Young sent a group of masons and other workmen from Salt Lake to speed the construction. When the colonists had completed their farm work, they cooperated with the builders by hauling rock, sand, lumber, scaffold poles, and by burning lime. The work progressed so rapidly that on December 9 they had completed the walls; then the workmen returned to Salt Lake. The foreman reported in regard to the State House: "The whole building is built of rock, laid in lime mortar, making it the most substantial building in the Territory."

Work was continued on the edifice, and the south wing of it was completed by December, 1855, at a cost of about \$32,000. The wing was over forty-one feet wide, and nearly sixty-one long.

The architect had designed a magnificent edifice in the shape of a Greek Cross. However, only one wing was ever erected. Later conditions and developments made it unnecessary to construct more.

The old State House still stands, its condition practically as good as when the pioneers erected it. Recently it was converted into a museum. Fillmore City with its pioneer State House is one of the interesting places to visit in Utah today.

HOLDING OF UTAH LEGISLATURE AT FILLMORE IN 1855

The Governor of Utah and most of the members of the Legislative Assembly arrived at Fillmore early in

December, 1855. The fifth annual session of the Legislature of Utah convened on December 10. Heber C. Kimball was elected president and Jedediah M. Grant speaker. The following day Governor Brigham Young delivered his message to the council and the house.

For forty-two days the session of the legislature continued. On January 18, 1856, it was adjourned and most of the officials returned to Salt Lake City.

SALT LAKE CITY BECOMES THE CAPITAL OF UTAH

This was the only session of the legislature which ever met in Fillmore, for it was by now evident that Salt Lake City was industrially and socially the real center. The greater portion of population had concentrated in the region adjacent to Salt Lake. Also, that was the home of the majority of the Utah pioneer leaders. There were more public buildings there which furnished suitable accommodations for the various branches of government to be housed in.

Therefore, instead of coming to Fillmore in the early winter of 1856 to hold the sixth annual session of the Utah Legislature, the members convened in session at Salt Lake City. The following resolution was signed by Governor Brigham Young on December 15, 1856:

"Therefore, be it resolved by the Governor and Legislative Assembly of the Territory of Utah, that the seat of Government is removed from Fillmore City to Great Salt Lake City, until otherwise provided by law. And be it further resolved, that the Supreme Court hold its annual sessions in Great Salt Lake, so long as the seat of Government remains at that place."

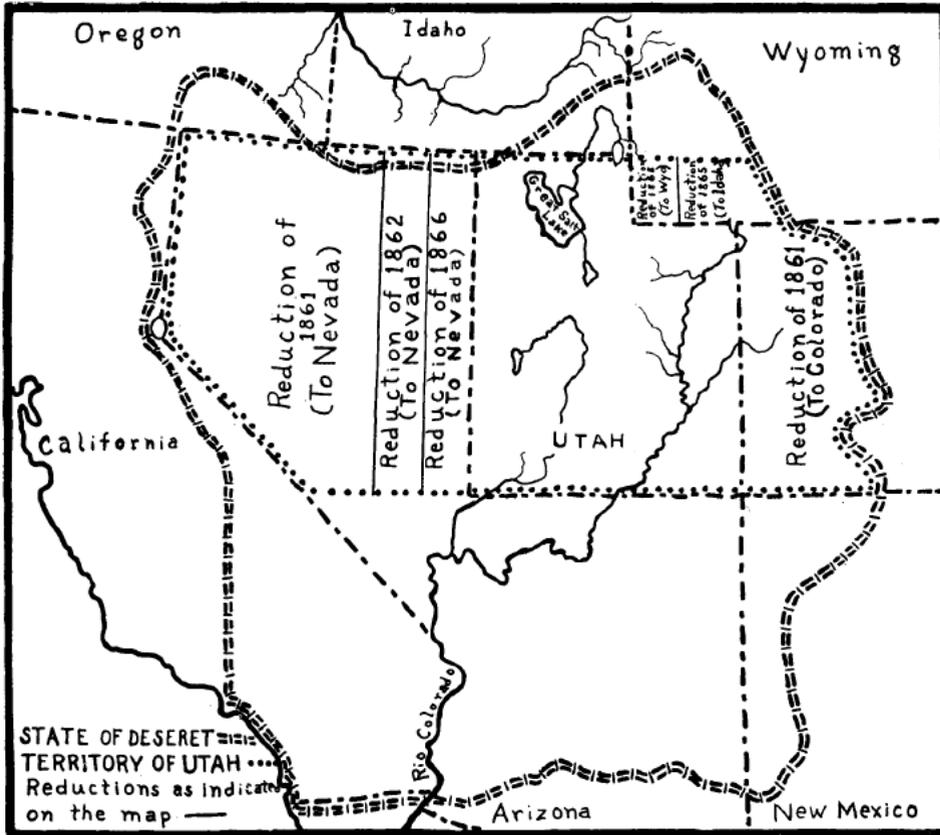
Fillmore's importance as the capital city was thus taken away, and Salt Lake City received all the benefits that come from being the capital city of the Territory and later of the State of Utah.

REDUCING THE SIZE OF UTAH

Before leaving our discussion of the Territory of Utah, we should devote some attention to its geographical size.

As has been suggested, when the State of Deseret

became the Territory of Utah, it did so at a great loss of its domain. Part of the south half of Deseret was given to New Mexico and the rest to California. At the time of its creation, the Territory of Utah in 1850 embraced an area of 220,196 square miles or 140,925,440 acres. It



REDUCTIONS IN UTAH'S TERRITORY

was bounded on the north by the present Utah line, on the east by the rim of the Rocky Mountains in central Colorado, on the south by the State's present boundary, and on the west by the Sierra Nevada. The territorial domain of Utah, while not as large as the State of

Deseret, was indeed extensive, but it was doomed to dismemberment.

Western Utah, now Nevada, comprised a distinct geographical area as well as a separate set of economic and population interests. Therefore, the people of that region petitioned Congress to take the western half of Utah and make of it a state.

Thus in 1861 the Territory of Utah was split into three strips. The western strip, comprising 73,574 square miles with an estimated population of 16,347, was made into the Territory of Nevada; and 42,240 square miles were given to the territories of Colorado and Nebraska. The following year another strip of land was taken from western Utah and added to Nevada and in 1866 an additional strip. Three years later 3,580 square miles were added to the Territory of Wyoming.

Thus by the close of 1868 the Territory of Utah had been reduced to her present boundaries. The State of Nevada had received 91,900 square miles of Utah domain, the Territory of Colorado, 29,500, and the Territory of Wyoming, 14,320, leaving Utah with only 84,476 square miles.

Doubtless the loss of so much of the area of Utah was very disappointing to the founders of our State.

SUPPLEMENTARY READINGS—CHAPTER 43

1. Creer, *Utah and the Nation*, pages 74-87. "The Establishment of the Territory."
2. Young, *Founding of Utah*, 222-231, "Organizing of Utah Territory."
3. Hunter, *Brigham Young the Colonizer*, pages 283-291, "Fillmore the Capital of Utah."
4. Anderson, *Desert Saints*, pages 112-139, "Zion Gains Self-Government."
5. Whitney, *Popular History of Utah*, pages 71-86, "The Territory of Utah."

PROBLEMS AND ACTIVITIES

1. Tell how the State of Deseret became the Territory of Utah.
2. Define "Utah."
3. List a fact of importance mentioned in the chapter about each of the following men: Dr. John M. Bernhisel, Colonel Thomas L. Kane, Colonel Almon W. Babbitt, Stephen A. Douglas, Linn Boyd, Henry Clay, Millard Fillmore, Brigham Young, Truman O. Angell, Anson Call.
4. Draw a map on which you show the original size of the State of Deseret, the size of the Territory of Utah and the various reductions made in the Utah Territory. Also place the two territorial capitals—Fillmore and Salt Lake City—on the map.
5. Discuss the problem of establishing Fillmore as the first capital city of the Territory of Utah.

Chapter 44

THE UTAH WAR

TROUBLE BETWEEN THE UTAH PIONEERS AND THE FEDERAL APPOINTEES

A troublesome factor throughout the colonial period of Utah history was friction between the Mormon pioneer leaders and the United States Government. This friction began when the first federal appointees arrived in Utah in 1851, after Congress had rejected Deseret for statehood but instead had created the Territory of Utah.

Four of the territorial officials, which included Brigham Young as governor, were Mormons, and the rest were non-Mormons from the East. It was almost impossible for these two groups whose viewpoints were so vastly different not to have trouble.

The Mormons were devoted primarily to their church and were suspicious of the Gentile appointees. On the other hand, the non-Mormon officials sent to Utah by the federal government had unfavorable and erroneous impressions of the Mormons. They had picked up those impressions from the numerous disreputable stories which had been circulated about the Mormons. They, no doubt, accepted in sincerity and honesty on their part many of the things which they had heard, not having had the background to look at the evidence from the Mormon viewpoint. It was but natural, therefore, that the Church leaders and Gentile officials should misunderstand each other.

The federal appointees who had the most trouble with the people of Utah and who were the principal factors in causing the United States Government to send an army to the Basin were Judge George P. Stiles and William W. Drummond. Stiles was an apostate Mormon and Drummond was a Gentile. They arrived in Salt Lake City in 1855.

Both of these new appointees were immoral and unprincipled in their conduct. When Drummond's corruption was discovered he left the Territory, never to return.

He wrote a letter of resignation to Jeremiah S. Black, attorney general of the United States, and also other reports in which he made various scandalous accusations against Brigham Young and the settlers of Utah.

In an affidavit to the President, Judge Stiles affirmed many of the charges made by Drummond. Furthermore, false charges against the pioneer leaders were made in letters to President Buchanan by Mr. W. F. Magraw, who had been underbid by a Mormon firm for a mail contract, and by Thomas S. Twiss, Indian agent of the upper Platte.

Among the many accusations, the reports alleged that all the people of Utah were in open rebellion against the laws and government of the United States.

Although Governor Young and his people denied the charges, making lengthy reports to the federal government relative to the true state of conditions in Utah, misunderstanding between the United States and the Mormon pioneers continued.

UNITED STATES SENDS AN ARMY TO UTAH

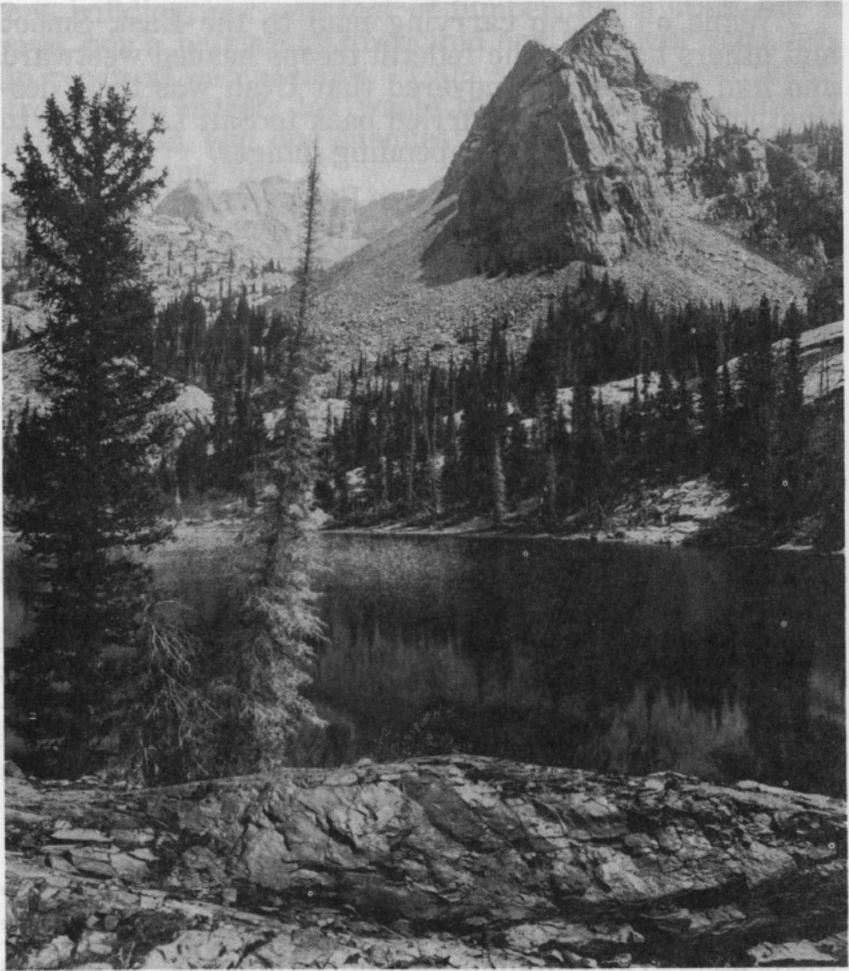
Without thoroughly investigating the situation to find what the real conditions were, President Buchanan and his associates accepted as fact the charges made by Drummond and others against the pioneer settlers and sent 2,500 soldiers to Utah in 1857.

General Albert Sidney Johnston was in command of the expedition. Along with the soldiers was Alfred Cumming of Georgia who had recently been appointed by the President to replace Brigham Young as governor of Utah. There were also other federal officials with the army who had been appointed to posts in the Territory.

The expedition was very generously equipped. According to Bancroft, "Two thousand head of beef cattle, together with a huge and unwieldy convoy, were sent in advance, the trains being larger than in ordinary warfare would have been required for a force of 10,000 troops."¹

The first word that the people of Utah received of the approach of federal troops was on July 24, 1857.

¹ Bancroft, *History of Utah*, 498.



LAKE BLANCHE, BIG COTTONWOOD CANYON

Nearly 3,000 Mormons, including Governor Young and the leading church officials, were at Silver Lake, at the head of Big Cottonwood Canyon, celebrating the tenth anniversary of the arrival of the pioneers in the Salt Lake Valley. About noon Abraham O. Smoot, Orin Porter Rockwell, Judson Goddard and Judge Elias Smith rode into the encampment and privately informed Governor Young and his counselors that a detachment of United States soldiers was on its way to Utah.

While on a trip carrying mail to the East, Smoot and others had met the federal troops headed westward and had by chance discovered that Utah was their destination. The Utahns hurried back to Salt Lake City to warn the people of the impending danger.

UTAH PIONEERS DECIDE TO RESIST THE TROOPS

When Governor Young was informed of the approach of federal troops, he called a council of the leading men for the purpose of determining what course should be followed. The decision was reached to resist the entrance of the troops into the Great Basin.

The Mormons had already been driven from their homes three or four times while residing in the East. Now that they had established another Zion in the heart of a great desert, Brigham Young and his associates were determined not to let even the United States Government dislodge them if it could possibly be helped. When news reached him at Silver Lake, the Governor said:

“Liars have reported that this people have committed treason, and upon their representations the President has ordered out troops to assist in officering the territory. We have transgressed no law, neither do we intend to do so; but as for any nation coming to destroy this people, God Almighty being my helper, it shall not be.”²

PREPARATIONS FOR RESISTANCE

Not knowing what the outcome of the “Utah War” would be, the pioneer leaders prepared for the defense of the people. The Utah militia, under Daniel H. Wells, was mustered into service; the people at the outpost settlements were called back to the Basin; and the residents of Salt Lake and neighboring valleys prepared to burn their homes and all their property and move south.

In outlining the plan of defense, Governor Young told the people: “If there is any man or woman who is not willing to destroy anything and everything of their property that would be of use to the enemy if left, I want them to go out of the Territory . . . Before I will suffer what I have in times gone by, there shall not be

² Cited in Joseph Fielding Smith, *Essentials in Church History*, 500.

one building, nor one foot of lumber, nor a stick, nor a tree, nor a particle of grass and hay that will burn, left in reach of our enemies. I am sworn, if driven to extremity, to utterly lay waste this land, in the name of Israel's God, and our enemies shall find it as barren as when we came here."³

During the following winter, private homes and public buildings were filled with straw, ready to be set ablaze at a given signal. Grain and other food supplies were sent southward. The *Deseret News* press was moved to Fillmore and operated from that point for eighteen weeks. Finally 30,000 people deserted their homes and started south.

In the meantime General Daniel H. Wells gave orders to the territorial militia, still known as the Nauvoo Legion, to make all preparations to march at a moment's notice.

Colonel Robert T. Burton, with a small detachment was sent east on August 15. His assignment was to protect the incoming immigrants and to learn the location, strength, and equipment of the United States Army. From day to day he was to report by "riders" the progress of the troops. Some of Burton's men, disguised as California immigrants, mingled constantly with the soldier camps. They reported that the soldiers were boasting that they would drive and plunder the Utah pioneers and "scalp old Brigham."

MISSION OF CAPTAIN STEWART VAN VLIET

Captain Stewart Van Vliet of the Commissary Department of the army arrived in Salt Lake City on September 8, 1857. His object in coming was to make arrangements for food, fuel, and forage for the soldiers and their oxen when they arrived in Utah. Governor Young and the leading Utahns received him courteously, but very plainly informed him that no supplies could be obtained and that the troops would not be allowed to enter the Salt Lake Valley.

Captain Van Vliet stayed in Salt Lake several days, attended Sunday services, and visited with the people.

³ *Journal of Discourses*, V., 282.

He was impressed with the sincerity and determination of the citizens and felt convinced that the whole "Expedition" was a mistake. His report to the Secretary of War, delivered personally at Washington, D. C., opened the way for the sending of a peace commission to Utah.

THE CONFLICT

On the day following the departure of the Captain from Salt Lake City, Governor Young issued a proclamation declaring martial law in Utah. The Nauvoo Legion was directed to fortify Echo Canyon for the purpose of preventing any armed forces from entering the valley. General Wells collected at that place an army totaling 1,250 men.

Trenches were dug and dams were made across the canyon for the purpose of submerging the road with water if necessary. Large boulders and masses of rocks were placed on the overhanging cliffs. If the army passed through the canyon in an attempt to force a passage into the Salt Lake Valley, a small leverage would be sufficient to send the masses of rock hurtling downward upon the soldiers.

While the main force was fortifying Echo Canyon, smaller groups of soldiers were sent into Wyoming and Idaho to harass Johnston's Army in every way possible. The following order given to Major Joseph Taylor is indicative of the method of warfare that the Utah pioneers used:

"Proceed at once to annoy them [the troops] in every possible way. Use every exertion to stampede their animals and set fire to their trains. Burn the whole country before them, and on their flanks. Keep them from sleeping by night surprises; blockade the road by falling trees or destroying the river fords where you can. Watch for opportunities to set fire to the grass before them that can be burned. Keep your men concealed as much as possible, and guard against surprise. Keep scouts out at all time, and communications open with Colonel Burton, Major McAllister and O. P. Rockwell, who are operating in the same way. Keep me advised

daily of your movements, and every step the troops take, and in which direction.

Signed,
General Daniel H. Wells.

P. S.—Take no life, but destroy their trains and stam-pede or drive away their animals, at every opportunity.”⁴

Orin P. Rockwell was sent to the vicinity of Fort Hall with orders to burn the grass on all routes to Salt Lake Valley beginning with the road by way of Soda Springs. This would make it difficult for federal troops to enter Utah via Bear Lake into southern Idaho and on southward into the Salt Lake Valley.

Colonel Burton received orders to burn Forts Bridger and Supply. At six o'clock in the evening of October 3, Fort Bridger was set on fire, Lewis Robinson applying the torch. Three days later Fort Supply was in ashes. The total loss and damage sustained by the Utah pioneers in these two fires was about \$300,000. The marauders continued their work of destruction by burning grass, timber, and everything consumable by fire in that part of the country.

General Wells sent Major Lot Smith on October 3 with a small company of men to intercept the supply trains then advancing from South Pass. Smith was either to turn them back or burn them. After riding all night, Smith and his forty-three rangers came upon an ox train moving westward. Captain Rankin of the wagon train was commanded to turn around and travel eastward. The captain vigorously protested the orders, but obeyed them.

Lot Smith encountered a train of fifty-two wagons two days later in the vicinity of Green River. The Utahn called for the captain of the train and a Mr. Dawson responded.

“We are going to burn your train, Mr. Dawson,” Smith remarked. “If you will do so quickly, you and your men might take from your wagons your private property.”

“For God’s sake, don’t destroy the trains,” pleaded Dawson.

⁴ Tullidge, *History of Salt Lake City*, 172.

"It's for His sake that I'm going to burn them," replied Smith as he applied the torch.

Soon thereafter Major Lot Smith came upon another ox train camped at the Big Sandy. The captain of the train, Mr. Simpson, was away from camp after the cattle when the Utahns rode up. Upon meeting the captain, Smith remarked, "I'm Lot Smith from Utah. I came here on business."

"What's the nature of your business, Mr. Smith?" asked Simpson.

Smith replied, "To burn your wagons and supplies. Give me your pistols!"

"No, sir, no man ever took them yet, and if you think you can without killing me, try it," the fearless captain replied.

While the conversation was taking place, the two men were riding toward the train with their noses about as close together as two Scotch terriers would have held theirs, and their eyes were flashing fire. Smith continued by saying, "I admire a brave man, but I don't like blood. You insist on my killing you, which would only take a minute, but I don't want to do it."

By this time they had reached the wagon train. Simpson, seeing that his men were under guard surrendered, saying, "I see you have me at a disadvantage, my men being disarmed."

Smith replied, "I don't need the advantage. What would you do if I should give you and your teamsters your guns?"

"I'd fight you!" declared Simpson.

"Then," said Smith, "we know something about that, too—take your arms!"

But Simpson's men exclaimed, "Not by a long shot! We came out here to whack bulls, not to fight."

"What do you say to that, Simpson?" asked Smith.

He ground his teeth in a most violent manner and replied: "If I had been here before and they had refused to fight, I would have killed every man of them."

In telling the story of this incident, Smith remarked, "Mr. Simpson was the bravest man I met during the campaign."⁵

⁵ Lot Smith, "Narrative," *Contributor*, IV., 27-28.

Major Lot Smith burned a total of 74 wagons loaded with military supplies. The property destroyed was of considerable loss to the army. From the burning of supply trains, the Major turned to running off cattle from the army encampments. From his successful raids, he sent nearly 1,000 head of livestock to Salt Lake City.

JOHNSTON'S ARMY FORCED TO MAKE CAMP

The advance division of the "Expedition," under Colonel E. B. Alexander, arrived at the border of the Territory of Utah on September 29, 1857. While waiting for General Johnston to arrive and give him orders, Colonel Alexander encamped twenty miles northeast of Fort Bridger.

Captain Van Vliet had advised Colonel Alexander not to try to take the troops through Echo Canyon to Salt Lake City; therefore, on October 11, he decided to travel via Fort Hall, Idaho. Nature, however, worked against his plans. The first day of travel snow fell heavily. The grass having been burned, the suffering of the oxen was intensified. Three miles a day was as far as they could travel. At the end of a week Colonel Alexander decided to call a halt and wait orders from General Johnston before proceeding farther.

Early in November the general arrived at Alexander's camp. He gave orders for the troops to return to Fort Bridger, and from there to proceed without delay to the Salt Lake Valley via Echo Canyon.

The move toward Bridger began on November 6. "The day was memorable in the history of the expedition. Sleet poured down upon the column from morning till night. On the previous evening, 500 cattle had been stampeded by the Mormons, in consequence of which some trains were unable to move at all. After struggling along till nightfall, the regiment camped wherever they could find shelter under bluffs or among willows. That night more than 500 animals perished from hunger and cold, and the next morning the camp was encircled by their carcasses, coated with a film of ice."⁶

⁶ Cited in Creer, *Utah and the Nation*, 148.

Ten days later the strongest teams and their drivers reached Bridger. They found the old trading post in ashes. The snow was deep and the weather ranged as cold as forty degrees below zero. Thus General Johnston was forced to give up his plans of going to Salt Lake that winter. He was obliged to make winter quarters with his troops on Black's Fork near the burned remains of Fort Bridger, naming the place Camp Scott.

MEDIATION OF COLONEL THOMAS L. KANE

The failure of the army to reach Utah in 1857 gave time during the coming winter to clear away the misunderstanding which existed between the Mormons and the federal government.

Throughout the East the Democratic administration received severe criticism for sending an "Expedition" against the people of Utah. On the floor of the United States Senate, Sam Houston of Texas strongly condemned the government's action.

But the Mormons had had a very dear friend ever since the exiles had met him on the banks of the Missouri River in the summer of 1846. He was none other than Colonel Thomas L. Kane. On February 25, 1858, he arrived in Salt Lake City.

The colonel had made a long and dangerous journey from New York via the Isthmus of Panama to Los Angeles and then to Utah for the purpose of helping to bring about an amicable agreement between the pioneers and the federal government. This long and dangerous journey was made at his own expense. A finer Christian attitude has never been expressed.

The work of Colonel Kane had good results. Coupled with other forces, he was able to convince Brigham Young and his people that Governor Cumming was an upright man and that the federal troops would not make war upon the people of Utah.

Kane left Salt Lake and traveled to Camp Scott, arriving on March 12. He took with him a letter from Brigham Young to Governor Cumming "accrediting him as a negotiator in the existing difficulties." Kane con-

vinced Cumming that he should come to Salt Lake and assured him a cordial reception. The new governor accepted the invitation and journeyed to Utah. Upon arriving there, he was amazed at the hospitality shown him.

Governor Cumming reported to Washington the true state of affairs and the deliberate falseness of Drummond's charges.

Several United States senators and some of the leading newspapers of the East took up the cause of the people of the Territory and strongly protested the action of President Buchanan in sending the army to Utah. They demanded an investigation of the whole affair, which resulted in the President's appointing a commission to come to Utah for the purpose of offering the pioneers terms of peace.

The peace commission reached Salt Lake City on June 7, 1858. It had a proclamation of pardon from President Buchanan which declared the Utah leaders to be in a state of "rebellion" and "treason," but stated that the federal government would grant a pardon to all who were willing to accept the authority of the United States.

Brigham Young definitely maintained that none of the people were guilty of treason or rebellion, but stated that they would accept the pardon. Shortly thereafter it was agreed that General Johnston might bring his army into Utah if he would establish camp at least forty miles from Salt Lake City. Thereupon, on June 26, 1858, the army passed through the capital city, and a few days later a permanent camp was established in Cedar Valley. This was named Camp Floyd after the Secretary of War.

Federal troops were retained at Camp Floyd until after the outbreak of the Civil War in 1861. However, following the secession of the Southern States, General Albert Sidney Johnston returned to his native land, the South, and served as a Confederate general in the rebellion against the Union. He was killed in battle during the course of the war.

Thus an unfortunate chapter in Utah history was brought to a close. If the purpose of sending the army

to Utah had been understood by the pioneer leaders and if they had of known the splendid officers and personnel of the "Expedition" and the instructions they had received from the war department, many of the complications which took place would not have occurred. But the people of Utah had no way of knowing those facts since the government had taken great care to keep them uninformed. Thus much of the entire affair came about as a result of a complete misunderstanding between the settlers of Utah and the United States Government. It took time to clear away those misunderstandings and place the Utahns and the government on amicable terms again.

SUPPLEMENTARY READINGS—CHAPTER 44

1. Creer, *Utah and the Nation*, pages 88-114, "The Administration of Brigham Young."
Ibid., pages 115-133, "An Impending Crisis."
Ibid., pages 134-146, "The Utah War."
Ibid., pages 147-160, "Investigation and Reconciliation." Dr. Creer's account is one of the best that has been written on the subject.
2. Roberts, *A Comprehensive History of the Church*, Vol. IV, pages 181-471, "The Utah War." Robert's account is very comprehensive.
3. Neff, *History of Utah*, pages 433-516, "The Utah War." Neff's account is also very good.
4. Anderson, *Desert Saints*, pages 166-192, "Zion Invaded by a Hostile Force."
5. Whitney, *Popular History of Utah*, pages 106-109, 118-128, 142-177, "The Coming of Johnston's Army."

PROBLEMS AND ACTIVITIES

1. Discuss the problem of "Trouble between the Utah Pioneers and the Federal Appointees."
2. Tell the story of the coming of Johnston's Army to Utah.
3. What preparation for resistance did the people of the territory make?
4. Why did Captain Van Vliet come to Utah? What were the results of his report to the United States Secretary of War?
5. Tell the story of the conflict between the Utahns and the Federal Government.
6. What great Christian act did Colonel Thomas L. Kane perform during the "Utah War"?
7. What was the final outcome of the "Utah War"?
8. Write a statement about each of the following men in which you tell the part they played in the "Utah War": George P. Stiles, William W. Drummond, Thomas S. Twist, President George Buchanan, Albert Sidney Johnston, Alfred Cumming, Brigham Young, Abraham O. Smoot, Daniel H. Wells, Robert T. Burton, Orin Porter Rockwell, Lot Smith, Captain Simpson, E. B. Alexander.
9. Define and locate on your map Camp Scott and Camp Floyd.

Chapter 45

THERE AROSE A PEOPLE "WHO KNEW NOT JOSEPH"

NON-MORMONS SETTLE IN UTAH

Probably the first event of importance to break the Mormons' isolation in Utah was the gold rush to California in 1849. The national highway ran through the Basin, Salt Lake City being the largest station on the route west of Omaha. A number of non-Mormon emigrants, especially merchants, stopped off in Utah and made their homes among the Saints. They had discovered a profitable business center.

Two years later the federal appointees arrived to put into operation the territorial government. Thus another inducement was given to encourage non-Mormons to enter Utah for political or economic purposes.

The coming of Johnston's Army to Utah in 1858 added greatly to the Gentile population. Many of the non-Mormons who settled in Utah during that period were freighters and camp-followers. When the Civil War broke out, the army departed from Utah. But numbers of the soldiers had filled their terms of service and were discharged. They flocked to Salt Lake City and other neighboring communities and many of them became permanent residents of the State.

The majority of the Gentiles who came to Utah in pioneer days were men of stalwart character, possessing keen business abilities. Their work contributed much to the industrial growth of the State and they personally were assets to its citizenry. They left their mark upon Utah history in honor for their many excellent contributions to the development of the State.

COLONEL PATRICK EDWARD CONNOR

Colonel Patrick Edward Connor, accompanied by a California company of volunteers, arrived at Salt Lake

City in 1862. In October Connor, with his 300 soldiers, established camp on the bench above Great Salt Lake City, his cannon within range of Brigham Young's residence. His camp received the name of Fort Douglas in honor of Senator Stephen A. Douglas of Illinois.

The purpose of Colonel Connor's being assigned duty in Utah was that at Washington the government officials suspected that a majority of the people of the Territory were disloyal to the United States and might break out in open revolt at any time. But upon arriving in Utah, he found no disloyalty nor indication of revolt among the citizens. Connor was undoubtedly greatly disappointed with the tame and superfluous task that had been assigned to him. He was a brave man of restless energy, and a born fighter. Doubtless he was very anxious to be in action in the Civil War.

Connor found that the Mormons were greatly in majority in the Territory and that they controlled the elections. He and some of the other leading non-Mormons desired to break this church control of elective positions. The only way it could be done was to induce non-Mormons to settle in Utah. They could not be brought here to develop agriculture. The church members already held virtually all the land which would offer a living, as well as much that would not.

The colonel saw possibilities in the mining industry, however, as the church authorities had objected to members' mining precious metals. Therefore, finding the Utahns loyal to the Union and having little active service for his soldiers, he granted them long furloughs. The majority of them had been miners in California. Connor encouraged them to seek for precious metals in the mountains of Utah.

They were successful in finding many rich deposits of gold, silver, and copper, resulting in attracting foreign capital to the Territory and in thousands of non-Mormons settling in this region. The boom in mining took place during the seventies. The colonel organized the first mining district in Utah in 1863, wrote its mining code, and earned the title of "the father of Utah mining." (The ac-

tivities in this industry will be discussed in a later chapter.)

EFFECT OF THE COMING OF THE RAILROAD

While Connor's men were prospecting for the precious metals, Gentile business men took firmer root in Salt Lake City. The coming of the railroad in 1869 opened another avenue for increased non-Mormon emigration to this region.

But the coming of the railroad brought some painful readjustments to the economic structure of the Territory. Many industries that had been fostered only because of the high costs of transportation by ox teams now had to compete with products manufactured in the East. They could not compete successfully. Thus such industries as cotton raising, iron manufacturing and silk production were forced out of existence, as the non-Mormon merchants increased in Utah selling States' goods.

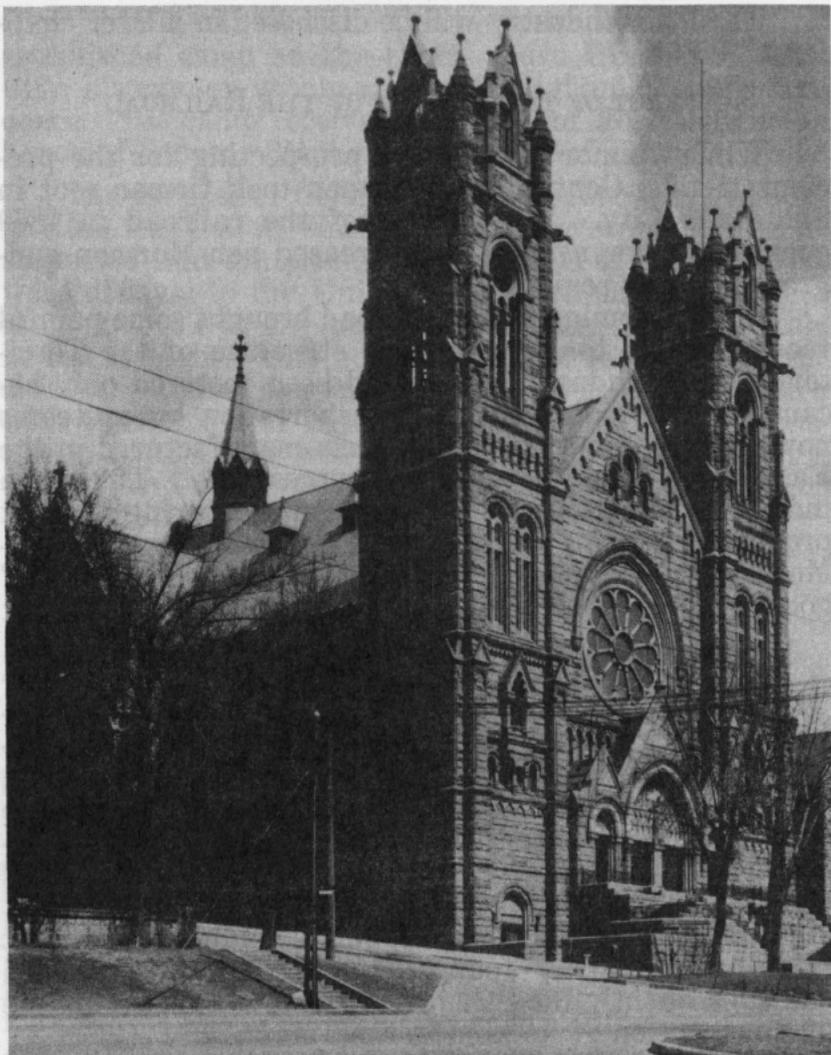
NON-MORMON RELIGIOUS ORGANIZATIONS IN UTAH

With the coming of the Gentiles to Utah, many non-Mormon churches and schools were erected. The first religious organization, other than the Latter-day Saints, was the Congregational Society. It made its appearance in 1865. The members built Independence Hall, incorporated the Salt Lake Academy, and erected Hammond Hall in Salt Lake City.

Next came the Episcopalians, holding their first services 1867. They founded the St. Mark's Cathedral and subsequently the St. Mark's Hospital. This was the first institution of its kind in the Territory.

The Presbyterians took root in Utah in March, 1869, with the rise of Corinne, a mushroom Gentile railway junction located at the north end of the Great Salt Lake. Two years later they established a church at the Utah capital city.

The Methodists also began their work at Corinne. The Reverend Gustavus M. Pierce arrived there in the spring of 1870. This religious group established its first church building in Salt Lake City the following year. The



THE CATHEDRAL OF THE MADELEINE

structure stood near the site of the original camp grounds of the Mormon pioneers.

Father Raverdy of Denver came to Camp Douglas at the request of General Connor in 1864 to consecrate the post cemetery. However, Edward Kelley was the first Catholic pastor to reside in Salt Lake. Following him in succession were Fathers James P. Foley, Patrick

Walsh, and Lawrence Scanlan. The latter priest was an outstanding character. He came to Utah in 1873. The Roman Catholic Church owes its position as second-ranking Utah denomination in church membership principally to the work of Father Scanlan.

The first structure of the Roman Catholics in Utah was the Church of St. Mary Magdalene, dedicated in November, 1871. Then they founded St. Mary's Academy, the Hospital of the Holy Cross, and All Hallows College. The most magnificent edifice, however, built by the Catholics in Salt Lake City is the Cathedral of the Madeleine, located on South Temple at B Street. It is beautiful architecturally, being designed after the Roman Gothic style. Its ornate twin towers, composed of brownish-gray sandstone (as is the entire building), make a landmark on the Salt Lake City skyline. The Cathedral was erected between 1899 and 1909.

The Jews also came to Utah. In 1871 they held their first religious services at Salt Lake City. Before their little congregation could afford to erect a building, they were given free use of a room in the City Hall.

The Baptists arrived in Salt Lake City in 1871. Lutherans came in 1882, Disciples of Christ, Unitarians, and Christian Scientists in 1891. The following denominations established themselves in Utah later: Seventh-day Adventist, Nazarene, Pentecostal, Bible Students, Buddhist, Greek Orthodox, Gospel Mission, and the Spiritualists. By 1940 there were approximately 730 active church organizations in Utah. Of this number, 575 were Mormon.

CONFLICT OF MORMONS AND NON-MORMONS

From the time of the founding of the Mormon Church in 1830 until Utah became a State in 1896, the contact between Mormons and non-Mormons was attended by deep misunderstandings and mutual intolerance. It is with the conflict between these two groups in Utah that we are here concerned.

During the pre-Utah conflicts the Latter-day Saints were always in the minority in population. Therefore, the Gentiles ended the conflicts each time by driving

the Mormons out. There were far more Saints in Utah during the nineteenth century than all other denominations combined. Naturally, they maintained what they considered to be their natural rights.

Of the main causes of conflict, the following three are of importance in Utah history: first, the doctrine of plural marriage; second, the economic solidarity of the Mormons; and third, the political solidarity of the people who followed the leadership of the Church.

ANTI-POLYGAMY LAWS

During the early fifties the Mormon Church publicly announced the doctrine and practice of "plural marriage"—commonly called "polygamy." The whole country became wrought up over that practice. In fact, it was one of the contributing causes of the Utah War.

The chief argument against Utah's admission into the Union as a state was based upon polygamy. Lobbyists and the press made bitter attacks upon the people of Utah and their practice of plural marriage. The result was that Congress passed an "anti-bigamy law" in 1862. However, this law was not put into effect immediately, as President Abraham Lincoln's policy was to let the Mormons alone. Little more than public agitation took place until during the eighties.

Congress in 1882 amended the law of 1862 under the name of the Edmunds Law and put some teeth into its enforcement. This law not only stipulated a fine and imprisonment but a disfranchisement to be administered to polygamists. No person who had ever lived the law of plural marriage was allowed to vote or to hold public office. They were also denied the right of the traditional trial by jury.

Federal officers were immediately sent to Utah to replace all existing officers and to put the new law into operation. Fathers and mothers were sent to prison and hundreds of homes were broken up. Women were sent to jail for contempt of court because they refused to testify against their husbands.

Congress passed in March, 1887, a still more rigid law against the Mormons and polygamy known as the

"Edmunds-Tucker Law." The main features of this measure were the disincorporation of the Church of Jesus Christ of Latter-day Saints, the dissolving of the Perpetual Emigrating Fund Company, and the taking over of the property of those organizations by the United States Government for the benefit of the common schools of Utah.

United States Marshal Dye took charge of the property of the Church. The Mormons were forced to pay the federal government an annual rental of \$2,400 in order to retain the use of the tithing offices and the historian's office. It cost \$450 a month to retain the use of the Guardo house, and a high rental was paid for the temple block.

But after Grover Cleveland became President of the United States, more tolerance was shown the people of Utah. He pardoned Rudger Clawson, Charles Livingston, and a number of others who had been given extremely long jail sentences.

"MANIFESTO" AND RECONCILIATION

Wilford Woodruff became President of the Church in April, 1889. He and his followers found it was impossible to continue the practice of plural marriage in opposition to the Edmunds-Tucker Law. Thereupon in 1890 President Woodruff, claiming to have received a revelation regarding the discontinuance of polygamy, issued what is termed the "Manifesto"—a proclamation suspending the practice of plural marriage. At the October conference the Saints voted to sustain the "Manifesto." Thereafter those who continued to enter into plural marriages came under the condemnation not only of the federal government but also of the Church.

After the issuing of the "Manifesto," conditions became such as to make possible reconciliation between the Mormons and the federal government. On January 4, 1893, President Harrison issued a proclamation of amnesty to polygamists who had entered into plural marriage prior to November 1, 1890. Also, the franchise was bestowed upon those who had previously been deprived of it, and the Church property which had been confiscated

was returned to the rightful owners. These events opened the way for Utah to receive statehood.

ECONOMIC CONFLICT

As Gentile merchants increased in Utah, friction between them and the Mormons also increased. Finally the Mormon leaders came into open conflict with some of the non-Mormon merchants. One contributing cause of this conflict was the antagonism which had developed between church members and non-church members.

Another cause of the irritation came about as a result of a contrast between the policies of the two peoples. The Gentiles' policy was to freight all of their goods from the East. The Mormon leaders, on the other hand, desired to build up home industries. Brigham Young advised the people to produce every variety of article in Utah that could possibly be produced here. He wanted the pioneers to become self-sustaining.

Furthermore, the Mormons maintained a natural economic solidarity. Church members had a tendency, either conscious or otherwise, to show preference for their own people when making purchases. As time passed this Mormon economic solidarity became more noticeable. Many of the Gentile merchants openly claimed that the Saints were discriminating against them merely because they did not belong to the same religion.

President Brigham Young, in a communication to the Gentile merchants dated December 21, 1866, made it clear that Mormons were willing and happy to trade with non-Mormons if their relationship toward each other could be conducted on a Christian basis. But he definitely objected to having the Saints give their trade to those Gentiles and apostate Mormons who showed by their speech and actions that they were enemies to the Mormon people. In Brigham's own words:

"It matters not what a man's creed is . . . he will receive kindness and friendship from us, and we have not the least objection to doing business with him, if in his dealings he acts in accordance with the principles of right and deports himself as a good, law-abiding citizen should."

Two days later President Young instructed the Mormons in a discourse as follows:

"We advise you to pass by the shops and stores of your enemies and let them alone, but give your means into the hands of men who are honest men, honorable men, and upright men—men who will deal justly and truly with all. Shall we deal with Jews? Yes. With those who call themselves Gentiles? Certainly. We calculate to continue to deal with them."

It was during this period of strife that the Mormons established throughout the various settlements a chain of cooperative stores. In 1868 the first of these cooperative merchandising organizations was established at Provo. A year later the Zion's Cooperative Mercantile Institution (Z. C. M. I.) was founded at Salt Lake City. It became a church-wide establishment and the mother institution of the network of cooperative stores which extended from one end of Utah to the other.

The Saints were invited to take stock in the Z. C. M. I. and in the small mercantile establishments. This was to enable them to become their own merchants and to share in the profits of the business. The Mormon theory that wealth existed for the whole group, and should not be concentrated in a few hands, was again put into practical application.

Another purpose of cooperation was to keep home industry thriving in the face of the influx of cheaper States' goods brought into the territory with the coming of the Union Pacific Railway. Of course the cooperative system extended to manufacturing as well as to merchandising.

The system of cooperative stores proved to be very beneficial to the Mormon people. These institutions existed as long as friction remained between the two groups of people, lasting throughout the entire nineteenth century. Gradually the cooperative enterprises disappeared in the various communities. Today the Z. C. M. I. still exists, but it has lost most of its original cooperative features.

POLITICAL CONFLICT

At first there were no political parties in Utah. Candidates for public office were named by the church leaders and sustained by the vote of the people. But events developed during the late sixties which resulted in the formation of two local political parties in 1870.

These events are known as the "Godbeite Movement." The wealthy and influential William S. Godbe, a Mormon merchant, and Elias L. T. Harrison established *The Utah Magazine*. The latter, a talented writer, was the editor.

At first this magazine was pro-Mormon, Godbe being a prominent elder in the Church. But it soon changed its tone and began to advocate policies opposite to those which the Mormon Church officials felt were best for the people. Finally, Godbe and Harrison were disfellowshipped from the Church.

Thereupon they and their friends organized the "New Movement" or "Godbeite Movement." In the religious field it amounted to nothing, but in the political field it resulted in the creation of political parties in Utah.

A coalition of Godbeites and non-Mormons, led by Colonel Connor, organized the Liberal Party in February, 1870, with headquarters at Corinne. At first the purpose of this party was to bring about a reform organization, but later extremist elements gained full control. The Godbeites withdrew and the Liberal Party became bitterly anti-Mormon, its voice being the Salt Lake Tribune for many years.

The Mormons organized under the name of the People's Party. Except for local Liberal successes in the mining camps, the People's Party controlled Utah until the time of the passing of the polygamy laws, which disfranchised many of the Mormons during the latter part of the eighties.

The Liberals won the election in Ogden in 1889. The People's Party, however, offered four places on its Salt Lake ticket to prominent Gentiles in a gesture of reconciliation. The fusionist party easily carried the election.

The following year the Liberals came into office in Salt Lake City.

The Liberal Party embarked on a program of spending for municipal improvements. The People's Party office-holders had been over-conservative in their expenditures for public projects; but now that the Liberals were in power they bonded the cities for waterworks, sewers, and other modern improvements. They also passed an act in the Territorial Legislature in 1890, establishing government supported public schools throughout Utah for the first time. Thus education was established on a non-sectarian basis.

ESTABLISHING OF NATIONAL PARTIES IN UTAH

In 1890 a Chamber of Commerce was organized at Salt Lake City. It made a point of ignoring religious differences and seeking to help break down the Gentile-Mormon conflict. The members of both the Liberal and People's parties had finally come to realize that it would be better for all concerned to disband the local political parties and organize the people of the Territory on national party lines.

Prominent members from both political parties held a joint meeting at Salt Lake in May, 1890. They discussed the subject of disorganizing home parties and joining national ones. A committee was appointed to further agitate the question. As a result of this agitation, the Democratic Party of Utah came into existence during the spring of 1891.

Also in May another committee composed of both Mormons and Gentiles organized the Central Republican Club, which shortly thereafter became the Republican Party. Such men as James Sharp, John Henry Smith, Charles W. Bennett, and H. G. McMillan served on that committee.

The Territorial Committee of the People's Party met on June 10 and adopted a resolution dissolving the organization, leaving its original members free to join either of the great national parties according to individual preference.

The First Presidency published a statement to the

effect that the Church henceforth would not control the votes of any of its members, and that they desired the people to unite with the national groups. Elders were sent to the various stake conferences in Utah to instruct the people to vote along national party lines.

Two years later (1893) the Liberal Party disbanded. All the people of Utah were now free to choose one or the other of the major parties. Another big obstacle to Utah's receiving statehood was now removed. The atmosphere was at last cleared for that achievement.

SUPPLEMENTARY READINGS—CHAPTER 45

1. Whitney, *Popular History of Utah*, pages 178-490. Mr. Whitney gives a rather extensive account of the political history of Utah. His story is well told. This section of his book covers the period from the passing of the "Anti-Bigamy Law" in 1862 to the issuing of the "Manifesto" in 1890. Some other phases of Utah history are interwoven with the political history.
2. Anderson, *Desert Saints*, pages 193-323. Mr. Anderson's account covers the political history of Utah from the time of the Utah War in 1858 to the achieving of statehood in 1896. His book is unbiased in its treatment of the subject. The material appears under the following chapter titles: "Carpetbag Government in Utah," "Babylon Warred and Zion Grew," "Revival of Gentile Opposition," "Decline of Zion's Frontier," and "Zion Bows to the Gentiles."

PROBLEMS AND ACTIVITIES

1. List five events which contributed toward bringing non-Mormon settlers to Utah.
2. Why did Patrick Edward Connor come to Utah?
3. In what ways did Captain Connor try to induce non-Mormon colonists to settle in Utah?
4. Make a list of the non-Mormon religious groups that came to Utah and give the dates of their first appearance here.
5. Who was Father Lawrence Scanlan?
6. Describe the Cathedral of the Madeleine.
7. Discuss the conflict between Mormons and non-Mormons over polygamy.
8. Tell the story of the "Economic Conflict" between the Mormons and non-Mormons.
9. Describe the "Political Conflict" between Mormons and non-Mormons.
10. Discuss the problem of local and national political parties in Utah.
11. Define: Fort Douglas, Corinne, Church of St. Mary Magdalene, Anti-bigamy Law of 1862, Edmunds Law of 1882, Edmunds-Tucker Law of 1887, Proclamation of Amnesty, Manifesto, Zion's Cooperative Mercantile Institution, "Godbeite" movement, Liberal Party, People's Party.
12. Write a statement identifying: The Reverend Gustavus M. Pierce, Father Raverdy, Father Edward Kelley, Abraham Lincoln, United States Marshal Dye, Grover Cleveland, Rudger Clawson, Wilford Woodruff.

Chapter 46

THE STATE OF UTAH

STRUGGLES FOR STATEHOOD

The people of Utah made numerous and repeated efforts to gain admittance into the Union as a state. The first application was sent to Washington in 1849 at the time of the establishment of the Provisional State of Deseret. Other attempts were made before 1857, but the federal government replied by sending Johnston's Army to Utah.

The third constitution for a state named Deseret went to Washington in 1862. While waiting for a reply, the people again chose Brigham Young governor and elected a legislature. In spite of the failure of Congress to grant the application, the legislature of the State of Deseret met in January, 1862, and on every succeeding year until 1870, making a total of nine sessions. The purpose, Brigham Young said, was to have the government machinery set up ready to function when Congress should recognize the state organization. Finally the "ghost government" died.

The people of Utah made another effort to gain statehood in 1872, and another ten years later. Instead of applying under the name of Deseret, the last application used the name of Utah. Even that did not bring about the desired results, for instead of granting statehood Congress passed the Edmunds Law against the Mormons' doctrine and practice of plural marriage.

Again in 1887 the Utahns made application for statehood, and were again refused.

During the early nineties, however, events within the Territory gave promise of better days for Utah. The biggest obstacle to receiving statehood was removed by President Woodruff's issuing of the "Manifesto." The conflict between Mormon and Gentile business men had died down, and the citizens had disbanded the People's and Liberal parties. Now that the people had aligned

themselves with the national Republican and Democratic parties, Utah was ready for statehood.

ACHIEVING OF STATEHOOD

Governor Caleb W. West recommended statehood for Utah in his annual report to the Secretary of Interior in October, 1893. The report stated:

"We now have a population of about 250,000, an assessed taxable valuation of \$109,000,000. It is scarcely necessary to dilate upon or go into particulars as to Utah's population, wealth, stability, and material development, entitling her to Statehood. . . . A small minority continue to interpose objections to the conferring of this great boon upon the Territory. It affords me pleasure, however, to be able to state that this class is constantly growing less and its numbers rapidly decreasing.

"Our people, after years of earnest effort, have peacefully solved their difficulties and satisfactorily settled their differences. The salutary lessons inculcated in the school of actual experience have admirably trained and fitted them for the duties and responsibilities of State Government."¹

Governor West also recommended to the federal government the return to the Mormon Church of its property which had been seized and held under the operations of the Edmunds-Tucker Law. Delegate Joseph L. Rawlins, elected to Congress in 1892, had presented to Congress on September 6, 1893, a resolution to that end. The Rawlins resolution became law, signed by the President on October 25, 1893, and the Church's property was restored.

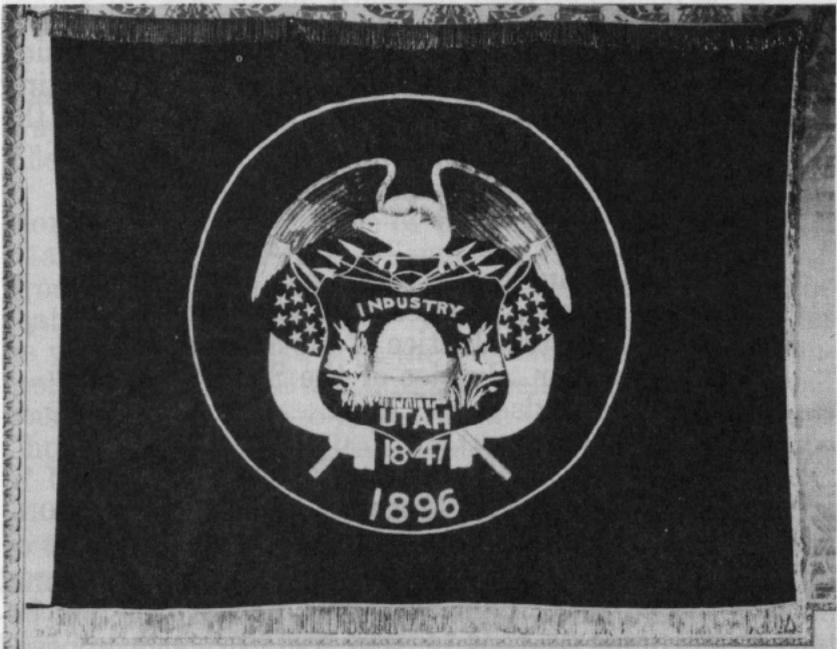
Delegate Rawlins also presented to the House of Representatives a bill known as the "Enabling Act." The purpose of this bill was to have Congress grant to the people of Utah the right to write a constitution, form a state government, and be admitted into the Union on an equal footing with the other states. Having passed both the House and Senate, the act was approved by President Grover Cleveland on July 16, 1894, thereby becoming law.

¹ Cited in Whitney, *Popular History of Utah*, 501-502.

Acting under the authorization of the Enabling Act, a constitutional convention convened on March 4, 1895, in the Salt Lake City and County Building. This was the seventh constitution prepared by the people of Utah. The two unusual features of this constitution were that it accorded women equal suffrage with men and polygamous or plural marriages were forever prohibited in Utah.

The constitution was ratified by the people of Utah during the autumn and sent to Washington. Then state officials were elected while the citizens anxiously awaited the final approval of the federal government. Finally, on January 4, 1896, the long looked for day came. President Cleveland proclaimed Utah as the 45th State of the Union.

It was on Saturday forenoon that the eagerly-awaited tidings reached Salt Lake City. The reception of the news was made known by the signal of firing of a shot in front of the Western Union Telegraph Office.



FLAG OF THE STATE OF UTAH, 1896

Immediately the citizens all over town began ringing bells, blowing whistles, and firing guns, in celebration of the event. Everybody was jubilant.

The inauguration ceremonies were held on Monday in the Mormon Tabernacle, it being the largest auditorium available. American flags were draped on the walls. One of them measured 150 feet in length by 75 in width: It hung from the concave dome near the great organ, and covered the entire space between the ends of the galleries. The forty-fifth star upon this flag was illuminated, that being Utah's number in the national constellation. An effigy of the American eagle hovered with outspread wings high up between the organ pipes. Below it hung the dates 1847 and 1896 and the word "Utah." Each of them blazed in electrical display. More than 10,000 people were seated in the spacious auditorium, while thousands of others, unable to gain admittance, thronged outside.

Many leading citizens, including the authorities of the Territory, Fort Douglas officers, and the newly-elected State officials, sat upon the stand. The Tabernacle Choir sang "Utah We Love Thee," composed for the occasion by Professor Evan Stephens. It was in this interesting setting that the following men, the first officials of the State of Utah, took the oath of office:

Heber M. Wells.....	Governor
James T. Hammond.....	Secretary of State
A. C. Bishop.....	Attorney General
James Chipman	Treasurer
Charles S. Zane.....	Justice of the Supreme Court
George W. Bartch.....	Justice of the Supreme Court
James A. Miner.....	Justice of the Supreme Court
Morgan Richards	Auditor
John R. Park.....	

Superintendent of Public Instruction

THE LAST EMBERS OF MORMON AND NON-MORMON CONFLICT

Politics in Utah blended gradually into the national political scene after 1896. As time passed, friction between Mormons and those who had formerly opposed them died out. Utah and her citizens attained a position of

honor and respect among the sisterhood of states and the American people.

But this did not happen all at one time when Utah became a state. During the next ten years, two more cases of conflict had to be ironed out. These cases concerned themselves with Mormons who had been elected to Congress.

Brigham H. Roberts, an important church member and polygamist, was on the ticket for Congress in 1896. His political opponents made campaign issues of his church connections and his participation in polygamy. In spite of all the opposition, he was triumphantly elected, receiving the heaviest majorities in votes from the communities that were almost exclusively non-Mormon.

Regardless of that fact, his political enemies secured the assistance of the Salt Lake Tribune, the Ministerial Association of Salt Lake City, and many newspapers, women's organizations and other influential agencies in the East. The object was to prevent Mr. Roberts from taking his seat in the House of Representatives.

A petition protesting his seating, signed by upwards of a million citizens, was sent to Congress. The result was that the House voted not to admit him. Therefore, a special election was held in 1900. Roberts' place was filled by William H. King.

Reed Smoot, a resident of Provo, an apostle in the Mormon Church, and one of the ablest financial men in Utah, was elected to the Senate in 1903. Non-Mormon groups in Utah sent protests to Washington against the seating of Senator Smoot. The documents claimed that he was a polygamist, that the Mormon Church was controlling politics in Utah, and that being an apostle Smoot was bound by oath to support the Church in a union of Church and State in Utah, contrary to the constitutions of Utah and of the United States.

However, in January, 1903, Mr. Smoot was admitted to the Senate pending action of a committee appointed to consider his case. For nearly four years an inquiry, which was searching and thorough, continued. The investigation went much further than on the right of Senator Smoot to hold his seat.

Finally, on February 20, 1907, the end of the controversy came. The Senate, by a vote of forty-one to twenty-eight, decided that the Senator was entitled to his office. Incidentally, Smoot served in the Senate until 1932, becoming dean of that great body. At the Roosevelt upheaval of that date he was replaced by Senator Elbert D. Thomas, Democrat.

With Smoot's attaining of his seat in Congress, the last embers of the political struggle in Utah died. From that time on, the citizens—Mormon and non-Mormon alike—conducted political campaigns with no reference to religious affiliations. In the words of Frank H. Jonas, "One fact is clear to the more than casual observer: the influence of the Mormon Church in the politics of Utah, from the standpoint of effective pressure, is at the moment mostly a myth."²

UTAH'S CONTRIBUTIONS TO THE WARS

One factor which has contributed greatly to the establishment of good will between Mormons and non-Mormons is Utah's loyalty to the United States Government as evidenced in time of war. She has participated in three wars and is now actively engaged, along with soldiers from all parts of the nation, in a fourth.

In 1846, 500 Mormon soldiers marched over half way across the continent to help the Union in its struggle with Mexico. In the Spanish-American War, which broke out in 1898, Utah furnished 500 men. They saw service in Cuba and in the Philippines and engaged in many battles.

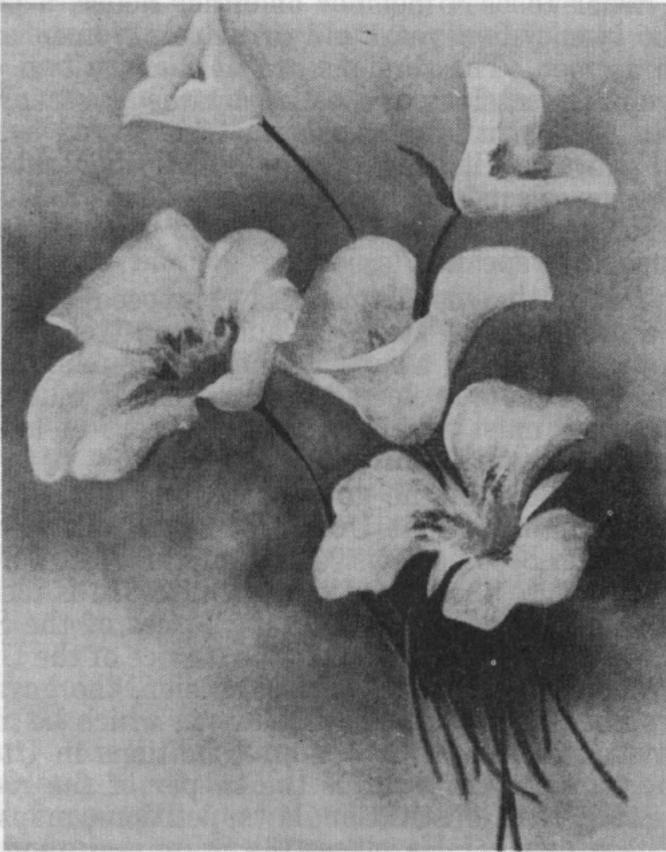
During the World War, Utah supplied 21,000 soldiers and millions of dollars as its share in helping to bring victory. Our boys saw action in many important battles. Of the group enlisted, 760 Utah men died in service. Practically every town in the State has its memorial to the war dead.

Seventy-three trained nurses from our State participated in the World War, thirty-seven of whom saw service in France. Utah also sent four brigadier gen-

² Frank Herman Jonas, "Utah Sagebrush Democracy," in Thomas C. Donnelly. *Rocky Mountain Politics*, (1940), 14.

erals to the war. They were Richard W. Young, Frank T. Hines, William E. Cole, and Briant H. Wells.

At the present time Utah is sending thousands of her young men and millions of dollars, as well as many nurses, to contribute her share to the Second World War. No better soldiers can be found than the youth of our State. They are healthy, alert, keen, and vigorous, and love democracy and their country.



THE SEGO LILY, UTAH'S STATE FLOWER

UTAH STATE GOVERNMENT

Utah's government, patterned after that of the United States, is divided into three departments, namely legislative, executive, and judicial.

The Utah Legislature is divided into two houses—the senate and the house of representatives. The members of both houses are elected, senators for a term of four years and representatives for two. It is their duty to make the laws, approve or disapprove the appointments of the governor, and sit as a court in case a charge is brought against a state official. The charge is made by the lower house and the senate acts as a court.

In order to be a member of either house, a person must be twenty-five years old or more. Women are as eligible as men. The sessions are held every two years unless special sessions are called by the governor. In order to become a law, a bill must be passed by both houses; however, it may originate in either chamber. Each house selects its own presiding officer. The one in the senate is called the “president,” and the one in the house, the “speaker.”

The executive department is composed of a governor, a secretary of state, an auditor, a treasurer, an attorney-general, and a superintendent of public instruction. Each of them is elected for a period of four years. The governor must be at least thirty years of age and the attorney general twenty-five.

It is the duty of the governor to see that the laws are enforced throughout Utah. He signs bills in order to make them become laws. Many of the State officials are appointed to their positions by him. He is also the commander-in-chief of the military forces of the State, except when they are called into the service of the United States. At the beginning of each session, the governor delivers a message to the legislature in which he makes recommendations and reports on conditions in Utah.

The secretary of state is the keeper of the records of the State, the Constitution, laws, petitions, maps, and other State papers. He places the State seal upon each law after it has received the signature of the governor.

The treasurer takes care of the State's money and pays the bills. The auditor examines the books containing the accounts of all State funds which have been collected or spent. He makes a report to the governor, who in turn transmits it to the legislature.

The duty of the attorney general is to defend cases against the State and to prosecute cases in behalf of the State. He advises State officials as to the law in any case that may arise, and he supervises the work of the county attorneys.

The superintendent of public instruction is the chairman of the state board of education. He is directly in charge of the public schools throughout the State and the distribution of public funds which have been appropriated for the schools. He is responsible to the governor and must make reports to him.

The senate, acting as a court of impeachment, the supreme court, district courts, and justices of the peace, constitute the judicial power of the State. The term of office of a member of the supreme court is ten years. A justice must be at least thirty years of age. The court is composed of five members, elected by the people. There are a number of district courts, district attorneys, county attorneys, and justices of the peace in Utah, as provided by law. They assist the supreme court in the conducting of the judicial affairs of the people.

In addition to these main branches of government, there are numerous boards and commissions in Utah. Some of them are: the utilities commission, the industrial commission, the State tax commission, and the board of education. The governor, with the consent of the senate, appoints the members of these bodies.

UTAH'S SENATORS AND CONGRESSMEN

Up to 1943 Utah has had nine United States Senators. They are as follows: Frank J. Cannon, Arthur Brown, Joseph L. Rawlins, Thomas Kearns, George Sutherland, Reed Smoot, William H. King, Dr. Elbert D. Thomas, and Abe Murdock. Of this group, Reed Smoot represented his State for the longest period, serving as United States Senator for thirty years. William H. King was a member of the Senate for twenty-three years, being replaced by Abe Murdock in 1940.

In the House, Utah has had thirteen different representatives. Their names are: Clarence E. Allen, William H. King, George Sutherland, Joseph Howell, Jacob

Johnson, Milton H. Welling, James H. Mays, Elmer O. Leatherwood, Don B. Colton, Frederick C. Loofbourow, Abe Murdock, J. W. Robinson, and Walter K. Granger.

Of these men, George Sutherland, one-time representative and also senator from Utah, served for many years as a Justice of the Supreme Court of the United States until his death in July, 1942.

GOVERNORS OF UTAH

Eight governors have served Utah since she acquired statehood. Heber M. Wells, the first governor, was the son of Daniel H. Wells. He was born in Salt Lake City and educated in its schools. He served for two terms, from 1896 to 1904, it being his job to put the machinery of the new State government into operation. He is remembered for his pioneer work in the conservation of our national forests. Governor Wells was an intelligent, broad-minded, honest and capable executive.

The second governor of Utah was John C. Cutler. He served from 1904 to 1908. When but fourteen years of age, Cutler emigrated from England to Utah in company with his family. They settled at Provo, where he and his brothers owned and operated the woolen mills. Later he went into the banking business at Salt Lake City.

During his term of office, Governor Cutler gave careful attention to the finances of Utah and left them in excellent condition. Expenses were cut down and revenue increased. All public institutions were benefited. The State laws were so amended that funds in possession of the State Board of Land Commissioners might be used for irrigation enterprises on the arid Utah lands.

William Spry was Utah's next governor. He also was born in England, coming to America in 1875 when he was eleven. For a number of years he was a stock producer and farmer in Tooele County. At the time of his election he was serving as United States Marshal. Governor Spry served two terms, from 1908 to 1916.

Governor Spry took a deep interest in educational matters, favoring the extension of State aid to high

schools. He also made improvements in the State Prison by providing agricultural and manufacturing activities for the convicts. The child-labor law was enacted, a workshop for the blind established, funds appropriated for the Orphan's Home and Day Nursery and the State Capitol erected during his administration.

Governor Cutler had urged the erection of a State Capitol building, but it fell to the lot of Governor Spry to see it through to completion. Construction commenced in April, 1913, and the building was completed in July, 1915.

Simon Bamberger, a wealthy Jew and the fourth governor of Utah (1916-1920), was born in Germany in 1847. He did much to develop industry in Utah, especially coal mining. He was the first Democrat to serve in the office of governor of the State.

During his administration, Utah participated in the World War, the State utilities commission was established and the budget system adopted. As governor he served his State in a commendable way, but refused to run the second term.

Governor Charles R. Mabey was the second in the list to be born in Utah, his home being Bountiful. He was a Republican. Before becoming governor, he served in both the Spanish American War and the World War, rising to the rank of major in the latter.

While he was governor, he reorganized the administrative system of the State. One half million dollars were saved alone in the purchasing department as a result of the changes made. Mabey continued the work on the Colorado River Project that was begun by Governor Bamberger; and he was also instrumental in securing school lands for the State.

Utah's sixth governor, George H. Dern, was born in Nebraska. He came to Utah when he was twenty-two and entered into the mining business. Governor Dern, a Democrat, served from 1924 to 1932. He also served as Secretary of War under President Roosevelt.

It was during the administration of Governor Dern that the Colorado River Project was completed. The Utah parks also came into prominence. They were regarded by the citizens as one of Utah's industries; therefore, while Dern was governor good roads were built to them and the highways improved throughout the entire State.

In 1932 the Democrats again elected a governor, Henry H. Blood of Davis County. He served until 1940. Before being made governor, Mr. Blood had worked as Chairman of the State Road Commission under three governors. He was President of the National Association of State Road Officials for one year. As governor he proved to be a very efficient and capable executive, administering the affairs of the State in a beneficial way.

The eighth governor of Utah, Herbert B. Maw, came into office in 1940. He was the leader of the progressive faction of the Democratic party.

Before becoming governor, he spent a number of years as a lawyer and as a college professor at the University of Utah. He was also a member of the Utah Senate from 1928 to 1939, and was president of that body in the 1935 and 1937 sessions. While in the senate he was the "champion of progressive measures in the fields of labor, social security (pensions), utility control, and political reform (the direct primary). He became known as the liberal leader principally through his attack on the utilities."

As governor, Mr. Maw has also devoted his attention to reform measures with the purpose in mind of doing away with graft and waste in public funds. He stresses efficiency in government work. During the very recent period, Utah has undergone and is continuing to undergo the greatest economic changes that have taken place during the history of the State. These changes are brought about as a result of the establishing in the State of many new industries and the war efforts that are being put forth. Governor Maw, as chief executive, is handling the big problems of today in an intelligent and efficient manner.

The Utah State Capitol building is one of the finest of its kind in America, costing \$2,739,528. It is Corinthian in style and composed mainly of Utah granite and marble. Richard K. A. Kletting was the architect.

The building contains four floors with 200 rooms, six of them being large assembly halls. On the ground floor and in the basement is a unique and very interesting exhibit of pioneer relics, Utah products, and colored views of many of Utah's scenic wonders. Also, many specimens of Utah's mineral and agricultural wealth are exhibited there.

The most interesting place on the second floor is the Governor's Reception Room, known as the "Gold Room." All the furniture in the room was made of walnut wood, imported from Siberia. The upholstery was obtained in France; but the inlaid decoration on all pieces is Utah gold from the Mammoth Mine at Tintic. The rug was made by special order in Scotland. It contains the State emblem, the beehive being its central theme. This large rug, measuring 22 feet by 48 feet, weighs 1,350 pounds and cost \$6,000. All the metal work in the room is of Utah silver, coming principally from the Silver King Mine at Park City, plated with Utah gold. The expensive chandeliers are of cut crystal which came from France. The entire cost of the furnishings of this room in 1915 was \$65,000; but today, with the higher costs of merchandise, it would be in excess of \$125,000.

The rotunda, as seen from the second floor, is 165 feet high. A large statue of the Indian Massasoit stands in the center of the floor. It was presented to the State by its sculptor, Cyrus E. Dallin. Directly above the statue hangs a huge brass chandelier weighing 6,000 pounds. The chain which fastens it to the ceiling is 95 feet long and weighs 7,000 pounds. Two large paintings, one at either end of the rotunda, depict early pioneer scenes. One pictures the entrance of the Utah pioneers into the Salt Lake Valley in 1847, and the other represents the birth of irrigation among the Anglo-Saxons in America and the erecting of the first log house in Utah.

An expert job of landscaping has been done on the



UTAH STATE CAPITOL BUILDING

grounds of the State Capitol, making it a spot of beauty. The imposing monument to the Mormon Battalion stands at the southeast corner of the Capitol grounds. It adds to the interest and attractiveness of the place.

SUPPLEMENTARY READINGS—CHAPTER 46

1. *Utah—Resources and Activities*, pages 181-205, "Department of State Government."
2. Whitney, *Popular History of Utah*, pages 491-505, "Preparing for Sovereignty."
Ibid., pages 506-516, "The Forty-fifth State."
Ibid., pages 517-546, "War and Politics."
3. Anderson, *Desert Saints*, pages 324-333, "Zion Bows to the Gentiles."

PROBLEMS AND ACTIVITIES

1. Tell the story of the struggle made by the people of Utah to gain admittance into the Union as a state.
2. Describe Utah's achieving of statehood.
3. Discuss "the Last Embers of Mormon and non-Mormon Conflict."
4. Make a list of Utah's contributions to the wars, and find out especially all you can regarding her contributions to World's War II.
5. What are Utah's state flower, state tree, state emblem?
6. Discuss the various divisions of Utah's state government, the officials and their functions.
7. Write in your notebooks the names of all the United States senators and representatives Utah has had.
8. Name all the governors we have had in the state of Utah.
9. List one or two outstanding accomplishments of each governor.
10. Describe the Utah State Capitol Building.

CHRONOLOGY TO UNITS VI AND VII

- 1847 Salt Lake Valley receives its first colonists and the city is surveyed by Orson Pratt and Henry G. Sherwood
- 1848 Ogden City, Weber Valley, is settled
- 1849 Fort Utah (Provo), Utah Valley, Manti, Sanpete Valley, and Tooele, Tooele Valley, receive their first colonists
- 1849 While the "Gold Rush" is on in California, the Utahns begin a world-wide missionary movement
- 1849 The Provisional State of Deseret is established
- 1849 The Perpetual Emigrating Fund Company is created
- 1850 The State of Deseret becomes the Territory of Utah
- 1851 Utahns settle Parowan, Iron County, and San Bernardino, California
- 1851-56 Fillmore is the capital city of the Territory of Utah
- 1856-60 Thousands of people migrate to Utah with handcarts
- 1857-61 This is the period of the "Utah War"
- 1861-69 "Church teams" bring immigrants to Utah
- 1862 The "Anti-Bigamy Law" is passed by Congress
- 1862 Colonel Connor establishes Fort Douglas
- 1865 Congregational Society, first religious group other than the Mormons, arrives in Utah
- 1869 The people of Utah acquire titles to their land
- 1869 The Union Pacific Railroad is completed
- 1869 The Z.C.M.I. is founded
- 1870-91 This is the period of the People's and Liberal Parties in Utah
- 1877 Brigham Young dies
- 1887 Congress passes the Edmunds-Tucker Law against the Mormon's practice of plural marriage
- 1890 The "Manifesto" is issued by Wilford Woodruff

UNIT VIII

INDUSTRIAL DEVELOPMENT IN UTAH

CHAPTER 47—INDUSTRY IN PIONEER DAYS

CHAPTER 48—AGRICULTURE AND STOCK RAISING IN
UTAH

CHAPTER 49—SUGAR INDUSTRY IN UTAH

CHAPTER 50—UTAH'S IRON AND COAL INDUSTRIES

CHAPTER 51—MINING OF PRECIOUS METALS

SUPPLEMENTARY STORIES TO UNIT VIII

CHRONOLOGY

Chapter 47

INDUSTRY IN PIONEER DAYS

POLICY OF DEVELOPING HOME INDUSTRY

Agriculture and stock raising were, of course, the most important early industries, and have remained basic throughout Utah's history. At first the products were raised entirely for consumption within the basin and were a part of home industry.

One of the favorite dreams of the founders of Utah was to establish for the people economic and industrial independence. Distances were so great and freight so expensive that it was very desirable, if not absolutely necessary, for the settlers to supply all their needs by means of home industry.

Furthermore, this new country offered unlimited opportunities for development of old, and experimentation in numerous new, industries. Separated from the other settled regions of America by the two highest mountain chains in North America, and having had the experience of climbing over them, the intelligent and bold pioneers were in a proper state of mind to appreciate the benefits of home industry.

Confident in their strength and leadership, the pioneers faced the economic future with hopeful expectations and courage. Although they had selected an isolated spot in which to build their homes, they did not intend their culture to remain one whit behind the very best in the world insofar as they were able to shape it. Their ideal was to build many beautiful and prosperous cities.

From the time he arrived in Utah until his death, Governor Brigham Young whole-heartedly supported the principle of home industry. He repeatedly gave advice and encouragement to his neighbors, to the Church, and to the legislative assembly, urging them to unite in establishing a diversified number of industries. It is true that

by ox team they could not freight to foreign markets what they produced. But they could dispose of all the goods that they could manufacture to the ever increasing stream of immigrants flowing into Utah as a result of the missionary work of the Church.

Governor Young also wrote many letters to Mormon converts throughout the world, as well as to presidents of missions in foreign lands, urging them to keep watch for anything new or valuable that would be of use to the people of Utah. They were advised to bring with them to the valley seeds and shrubbery of all kinds and models or descriptions of every kind of machine and farming implement that were known to man.

The pioneer leaders not only asked the mission presidents to send mechanical devices to Utah, but also sent to them for specialists in the various lines of industry.

HOME INDUSTRY AND HARD WORK

The founders of Utah also realized that if they developed numerous industries and kept themselves from perishing, they must work hard and teach their children to work. They believed, as Brigham Young expressed, "True charity to a poor family or person consists in placing them in a situation in which they can support themselves."

In his message to the General Assembly of the State of Deseret, Governor Young urged:

"Deplorable indeed must be the situation of that people whose sons are not trained in the practice of every useful avocation, and whose daughters do not mingle in the hum of industry Fathers, teach your children to practice agriculture, or some useful mechanical trade. Mothers, you are called upon to bring up your daughters to pursue some useful avocation for a sustenance.

"The enjoyment of a free and independent people can be accomplished only through this principle. Produce what you consume; draw from the native elements the necessities of life Let home industry produce every article of home consumption."

DESERET AGRICULTURAL AND MANUFACTURING SOCIETY

As an added inducement to promote the arts of domestic industry and to encourage the production of articles from native elements in Utah, the Legislative Assembly in 1856 enacted a law which created the "Deseret Agricultural and Manufacturing Society." Annual exhibits of the best agricultural products and manufactured articles were held with the view of stimulating the people of Utah to industrial pursuits, and premiums were given for the best examples in each field. An appropriation of \$1,500 was made to start the project.

This organization was the forerunner of our present-day State Fair.

TEMPLE BLOCK PUBLIC WORKS

The pioneer leaders also made arrangements for temporary employment for the steady stream of immigrants coming into Utah during the colonial period. Shops, known as the Temple Block Public Works, were established primarily for the purpose of taking care of those immigrants who were of the European industrial classes. There was a shop for carpenters, one for blacksmiths, machinists, painters, and others. The immigrants were thus given temporary employment until they could be established in one of the Utah towns.

Daniel H. Wells was superintendent of the Temple Block Public Works from 1848 to 1864. Under his direction many pioneers received their first start in life in Utah. The Public Works did much to stimulate the development of industry in Utah.

EARLY UTAH ARTISANS

The supply of emigrants from the United States, England, Scandinavia, and other parts of the world contained artisans representative of every industry. There were skilled architects, masons, shoemakers, weavers, skimmers, clothiers, harness makers, cabinetmakers, journalists, printers, composers, jewelers, and even makers of musical instruments.

The people of Utah have never been so blessed with an array of trained laborers as in the first generation of pioneers who settled in the valleys of the mountains. These early settlers were drawn from the common people. They were trained and inured to work. These facts were important factors in Utah's becoming successfully colonized and the home of a multitude of industries during the colonial period.

DOMESTIC INDUSTRIES

Of necessity the first manufacturing in Utah was done in the homes. The pioneer women carried on every industry which was adapted to small scale production. Besides making clothing for themselves and families, they made rag carpets, quilts, pillows, dyes, candles, soap, and many other necessary articles. One of their big tasks was to put away for winter use the fruits and vegetables produced in the gardens and orchards. Each day the housewife also had the task of making the bread and supplying the family with food.

By 1852 the majority of the people of Utah were wearing homemade clothing. During the first two months of that year, Brigham Young's family alone manufactured over 500 yards of cloth. Hulda Duncan of Davis County, between August 5, 1854, and January 27, 1855, wove 194 yards of jeans, 508 of linsey and 64 of flannel, besides doing other work.

EARLY UTAH INDUSTRIES—FIRST SAWMILLS AND GRISTMILLS

Besides manufacturing articles in the homes, many industries were begun in pioneer days. Some of them, adapted to Utah conditions, flourished. Others later died out.

Machinery for sawmills and gristmills was brought across the plains by the first pioneer groups in 1847, and set up for operation in the Salt Lake Valley. In the beginning of any new community, the people had to have lumber with which to construct their homes and flour with which

to make bread; these then, were two of the earliest industries established in Utah.

Archibald Gardner sawed the first boards in the Salt Lake Valley. He and his family arrived on October 1, 1847, and settled that fall north of the city at Warm Springs. Soon thereafter Gardner set up his mill, and, according to his own journal, "three boards were turned out, the first lumber sawed in Utah."

By early spring of 1848, Gardner had moved his mill to a grove of trees on Mill Creek, seven miles south of Salt Lake City, and put it in operation. On the same stream that spring, Mr. Chase established a sawmill, Amasa Russell a carding machine, and John Neff built the first gristmill to be operated in Utah. The machinery for Neff's mill had been brought to Utah with the first company of pioneers.

In April, 1851, Governor Young summarized the extent of the milling business in the Territory of that date.

"There are four grain and five saw mills in operation, or nearly completed in Great Salt Lake County; also two grain and two saw mills in Weber County; one grain and two saw mills in Davis County; two grain and three saw mills in Utah County; one grain and two saw mills in Sanpete County; one grain and one saw mill in Iron County; and one saw mill in Tooele County; and an increasing desire and exertion to promote domestic manufactures prevails throughout the Territory."

TEXTILES—WOOL

Cloth was made from cotton, flax, and silk, as well as from wool, in colonial Utah. The cards, spinning wheels, and hand-looms found a place in many an emigrant wagon, and in Utah the mechanical ingenuity of the people quickly supplied them where they were lacking. Since food, shelter and clothing are the three fundamentals of existence, these pioneers knew that in their new home in the West they would have to depend upon themselves for supplying each. As they migrated to Utah, they made their preparations accordingly.

The most important of the fabrics was wool. The

West proved a paradise for sheep. Therefore, the woolen factories that arose in Utah had their origin in pioneer days. But in those early days the people were handicapped by the small size of the flocks, the lightness of the fleece, and the disposition of Indians and wild beasts to raid them.

Since the factory system had not arisen in Utah during the earlier pioneer years, the center of the textile industry was in the home. Practically every family had its own small flock of sheep. The adults were occupied in agricultural and other industrial pursuits; therefore, the younger boys and girls were the shepherders of that day. They grazed the flock on the outskirts of the village. The father, or perhaps the mother, clipped the fleece from the sheep's back at shearing time. Grandmothers readily taught the family to wash and card the wool, to operate the spinning wheel, and to weave the cloth. The quick and skillful fingers of the daughters produced the strands of yarn.

But as industry progressed, the hand process gave way to the machine, and the factory displaced the home as a center of manufacture. Amasa Russell, having in mind the introduction of the factory system, erected the first public carding machine at Mill Creek in 1848. Three years later Archibald and Robert Gardner gave notice in the *Deseret News* that they were prepared to do business in the woolcarding industry. They had secured a double machine which was run by water. Their factory was located about ten miles south of Salt Lake City on the Jordan River.

Matthew Gaunt produced the first factory-made woolen goods in the Basin. His factory also stood in West Jordan not far from the Gardner establishment, and it was founded at about the same time.

In order to further the development of manufacturing of textiles in Utah, the Territorial Legislature responded to Governor Young's request by appropriating \$2,000 for a woolen factory on the Jordan River. The government officials also agreed to award premiums to persons who manufactured the largest number of articles for practical use. Doubtless Mr. Gaunt was the most

successful at first. In 1855 he was producing \$500 worth of cloth every week. It was an excellent kind of cloth and found a ready market among the Utah pioneers.

Other woolen factories were established in the Salt Lake Valley and in many other Utah towns. Even Brigham Young entered the field. In 1856 he announced, "My carding machine is now in successful operation at the Sugar Works, Big Canyon Creek." Heber C. Kimball had established a carding mill in City Creek Canyon.

By 1872 the Salt Lake City Mills, the Deseret Mills, and the Wasatch Mills were operating in Salt Lake district. At Ogden, Brigham, Grantsville, Provo, Springville, Beaver, Washington and Kingston, similar textile mills were in operation. Of these factories the most famous was the Provo Woolen Mills.

Shadrach Holdaway established the woolen mill at Provo which began operation in 1851. He had purchased two carding machines, one spinning jenny, one wool picker, four hand looms, and other equipment at St. Louis in the spring of 1850, and had transported them by ox team to Utah late that year.

Abraham O. Smoot and others took over Holdaway's interests in 1869. They erected a substantial factory building and installed in it \$75,000 worth of machinery. The factory was named the Provo Woolen Mills. It produced its first cloth in 1873. For many years this factory was the largest producer of woolen fabrics west of the Mississippi River. Its business thrived until after the World War.

The main difficulty experienced by the manufacturers of the Utah Territory was to keep enough wool on hand to keep their mills running. There came a time when sufficient wool was produced; but often the sheep men received better prices by shipping the wool from Utah. Another factor which worked against the progress of the Utah textile industry was the policy that the factory owners adopted of paying cloth to the sheep owners for their wool. Many of them preferred cash and, therefore, sold their wool to eastern markets.

In spite of these difficulties, the woolen industry continued to grow until at the present day Utah is known

for her numerous and excellent woolen factories. The woolen industry has become one of importance. Utah ranks with the foremost states in wool production, and she is one of the leading western states in manufacturing woolen fabrics. In 1937 there were thirty-four woolen factories in the State, with an aggregate annual output of blankets, clothing and other woolen goods worth \$3,800,000.

COTTON AND FLAX

The first attempt at raising cotton in Utah was in 1851 in the Salt Lake Valley. But it was only in the Dixie country, southern Utah, that cotton was successfully grown.

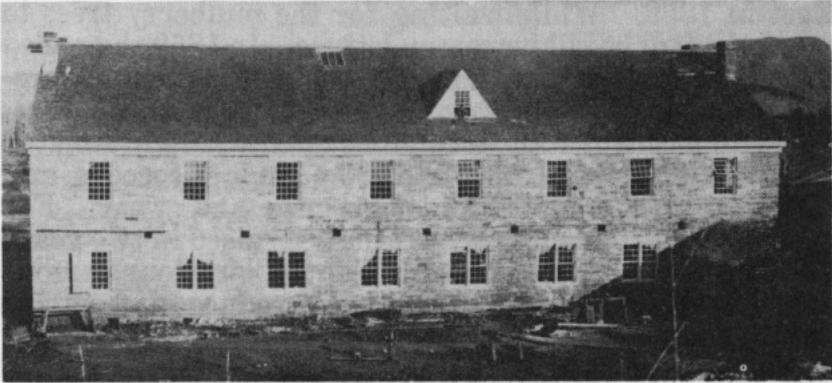
One quart of seed was planted at Santa Clara in 1854. It yielded enough lint to produce thirty yards of cloth. A sample of this cloth was exhibited in Governor Brigham Young's office in Great Salt Lake City (1855.) Major Hunt, Utah Indian Agent, a Virginian, declared that it was as good as any he had ever seen.

Cotton production at Santa Clara had increased so much within the next two years that Zodoc K. Judd made a cotton gin.

At the April conference, 1857, the pioneer leader called twenty-eight families to settle Washington, four miles from St. George. They were joined by fifty families from San Bernardino that fall. And the following year, another group of colonists settled on the Rio Virgin. Many of these settlers were converts from the Southern States, and for that reason were selected to develop the cotton industry in southern Utah.

Cotton farms were established and Brigham Young had a large cotton mill erected at Washington in 1866. It stands today as one of the pioneer landmarks of southern Utah. Smaller factories were put into operation at Toquerville, Parowan, and other towns. Cotton became so plentiful that it was shipped to California.

However, with the coming of the railroad in 1869, the cotton industry in Utah went out of existence. This product could be grown in the Southern States and the



COTTON MILL, WASHINGTON, UTAH, ERECTED 1866

cloth shipped to Salt Lake City for less than it could be produced here.

The Utah pioneers attempted to make the production of flax a successful industry. They began raising it in 1847 and continued for several years. Cloth was made from the flax fibers and the oil that was produced from the seed was used to make paints. The principal consumer of the flaxseed was the Public Works Paint Shop, located on the Temple Block. The early settlers claimed that the paints produced there were as good as those brought to Utah from the East. The raising of flax, too, was discontinued with the coming of the railroad.

SILK

Another industry that was tried in Utah in pioneer days with partial success was silk production. Governor Brigham Young secured mulberry trees from France in 1855 and silkworms from France and Italy. Twenty-five years later 250 acres of the trees flourished in the territory, some being found in practically every town. Mr. Dunyon, who was superintendent of the Governor's silk project, raised 700 pounds of cocoons in six weeks. At that time they were worth \$2.00 per pound in France.

Individual efforts were made by women in various parts of the Territory to produce silk. Mrs. Nancy Barrows brought mulberry seed and silkworm eggs from the

East in 1858. While waiting for the mulberry trees to grow, she fed the silkworms on lettuce. In 1859 she reeled the silk and wove it into a dress, it being the first one produced in Utah.

Numerous instances could be cited where in isolated cases women raised from 75 to 100 pounds of cocoons, and manufactured the silk for home use and wear. For example, in St. George eleven families raised in two years 1,000 pounds of cocoons, and in Santa Clara four persons raised 82 pounds and twenty persons produced 750 pounds during the same period. It has been estimated that over 28,000 pounds of cocoons were raised in Utah during the past century, averaging in value \$1.00 per pound.

In order to stimulate silk production, gold and silver medals, diplomas and cash premiums were awarded to the producers and workers from year to year at the territorial fairs.

Yet in spite of the many efforts made over a period of twenty-five or thirty years' time to establish the industry on a permanent basis, silk went into the list of unsuccessful experiments. One reason for the failure of this industry was the lack of suitable modern machinery. Doubtless the competition of imported silk at reduced prices contributed its share in preventing the industry from becoming permanently established in Utah.

LEATHER INDUSTRY

The outdoor life of the frontier required the use of a great amount of leather in equipment and clothing. Since Utah was located far from the base of supplies, it was necessary that the people learn to replace that which was worn and to provide new articles.

Among the early immigrants to Utah there were men skilled in the manufacture of leather, but they found tanning materials very scarce. The barks to be found in the Basin were different from those that the tanners had previously used, so that they experienced considerable difficulty in their work.

The first man to begin the tanning business in Salt Lake was Samuel Mulliner. At a general conference in

1850 his first leather, made from a calf-skin, was exhibited. That summer he announced in the *Deseret News* that he had entered the tanning business, and invited all those who wished boots and shoes without having to pay for them to peel bark and exchange it for finished leather. He gave instructions on how to peel the bark and suggested that someone enter the business of raising sumac, a product much needed in the tanning business.

At that time Mulliner and his partner, Allen, had in their vats 220 sides of leather that could not be completely tanned without more bark. So they urged very strongly that someone furnish it, feeling that by the proper development of the leather industry \$100,000 could be saved from going to a foreign market each year.

As the time passed, others entered the tanning business. In 1852 a small tannery was built at Paragonah, while Ira Ames and Alexander Brian opened two factories in Salt Lake the following year. Philip Pugsley had learned the process of tanning leather in his native land, England. He went in partnership with Ames and operated the tannery on shares until the move south in 1858. After the colonists returned to their homes, he purchased Ames' share in the business. Pugsley became one of the leading men in the leather business in Utah.

Several new tanneries were established in Salt Lake City during this period, among them one owned by Brigham Young, Feramorz Little, and John R. Winder. President Young also operated a saddle and harness manufacturing shop and a shoe shop. In the latter, located on his own premises just north of Eagle Gate, he employed about a dozen workmen to make boots and shoes for his family and his numerous workmen.

There were also a number of leather factories operating on a smaller scale in many of the towns throughout the Territory. According to the United States census reports of 1868-1870, Box Elder, Salt Lake, Millard, Sanpete, Weber, Utah, and Beaver counties had leather industries working at good profits. One very successfully operated tannery was established in 1866 at Brigham City by Apostle Lorenzo Snow. He explained the enterprise as follows:

"We erected a tannery building two stories high, forty-five by eighty feet, with modern improvements and conveniences, at a cost of \$10,000. Most of the materials and mason and carpenter work were furnished as capital stock by such persons as were able and who desired an interest in our institution. The large portion of the work was done during the winter season when no other employment could be had. One-fourth was paid in merchandise to such as needed it. We gained by this method additional capital, as well as twenty or thirty new stockholders without encroaching much on anyone's property or business.

"This tannery has been operated during the past nine years with success and reasonable profits, producing an excellent quality of leather worth from \$8,000 to \$10,000 annually. We have in connection with our business a boot and shoe shop, also a saddle and harness shop. We draw our dividends in the articles manufactured at these two departments."

During the period of the Civil War the leather industry in Utah was stimulated. But conditions changed with the coming of the railroad. The continuance of the leather industry was threatened. To meet this and other emergencies, the pioneer leaders organized the Zion's Co-operative Mercantile Institution with branch establishments throughout the Territory in the various communities. This organization fostered the production of leather and the business continued to be one of Utah's industries.

OTHER EARLY UTAH INDUSTRIES

Besides manufacturing practically all of their clothing in Utah pioneer days, factories were built to manufacture soap, brooms, candles, beverages, wooden bottles, combs, dyes, pottery, and many other useful articles. Cabinet shops were established and furniture was made from native lumber.

Great sums of money and years of time were spent on both the iron and beet sugar industries. Neither proved profitable in pioneer days but later were important sources of income to the people of Utah. However, thousands of gallons of molasses were made from beets

and sugar cane. The mining of precious metals played an important role in Utah industrial history. These industries will be discussed in later chapters.

SUPPLEMENTARY READINGS—CHAPTER 47

1. Neff, *History of Utah*, pages 277-292, "The Development of Industry 1847-1858."
2. Anderson, *Desert Saints*, pages 361-389, "Economy of Faith and Plenty."
3. Young, *Founding of Utah*, pages 192-203, "Industrial Life of Early Days."
4. Evans, *Story of Utah*, pages 150-158, "Homemade Goods for Home People."
5. Hunter, *Brigham Young the Colonizer*, pages 173-183, "Brigham Young and Home Industry."
Ibid., pages 183-189, "Early Industries in Utah."
Ibid., pages 190-194, "The Leather Industry."

PROBLEMS AND ACTIVITIES

1. Make a list of reasons why Governor Young's policy of developing home industry was a good one in pioneer days.
2. Why is hard work the foundation of a prosperous and happy society?
3. Describe the "Temple Block Public Works."
4. Make a list of products manufactured in the homes in pioneer days.
5. Tell the story of the woolen industry in Utah.
6. Compose a story on one of the following subjects:
 - a. How My Grandmother Got a Silk Dress in Pioneer Days.
 - b. Grandfather's Cotton Plantation in Utah's Dixie.
 - c. Grandfather's First Woolen Suit Made in Utah.
7. Discuss the leather industry in pioneer days.
8. Make as complete a list as possible of the early Utah industries.
9. Write a statement about each of the following men in which you tell of their contributions to early Utah industry: Brigham Young, Daniel H. Wells, Hulda Duncan, Archibald Gardner, John Neff, Amasa Russell, Robert Gardner, Matthew Gaunt, Shadrach Holdaway, Abraham O. Smoot, Zodoc K. Judd, Samuel Mulliner, Philip Pugsley.

Chapter 48

AGRICULTURE AND STOCK RAISING IN UTAH

AGRICULTURE

The industry stressed most by Brigham Young and the other pioneer founders of Utah was that of agriculture. His creed was: "It is our duty first to develop the agricultural resources of this country Let others seek the minerals and we will cultivate the soil."

Conforming with the pattern set by the Utah pioneers, the Mormons have remained basically an agricultural people, deriving the major portion of their livelihood from the soil.

In previous chapters we have discussed land and water problems in colonial Utah; in this chapter, therefore, we shall emphasize primarily agriculture at the present time.

There are approximately 30,000 farmers in Utah today. They live, as they did in pioneer days, in villages near their farms. About half of them reside in the six counties adjacent to Salt Lake City. As a result of this concentration in reach of electrical lines, Utah is fifth in the nation in percentage of farm homes wired for electricity.

The approximate land area in Utah in 1940 was 52,701,440 acres. The amount available for crops was 1,762,296 acres, but over one-third of this was idle. During the years when the water supply is subnormal, there is a reduction of 50,000 to 75,000 acres in the irrigated lands. In 1940 only slightly over 2 per cent of the State was actually under cultivation, while 3.3 per cent could have been cultivated.

The Utah farmers have been faced with a serious problem. In the beginning their farms were small, some

land owners having two or more small plots located in different directions from their homes. As the families increased, these small farms were divided and sub-divided, making them even smaller. With the rise of scientific methods of farming, it became difficult for the Utah farmers to compete with products raised on large farms in the Middle West where everything was done with machinery. Under these conditions, many of the younger generation found it almost impossible to make a living on the farm; therefore, many of them during the present century have left Utah to make their homes elsewhere in the United States.

But one factor which has favored agriculture in Utah is the richness of the soil. A report appeared in the *Utah Farmer* in 1935 which showed the superior production of irrigated Utah soils per acre over the average for the United States. For example, Utah wheat yields 29 bushels per acre as compared with 12.7 bushels throughout the nation; "oats 34.1 bushels as against 29.6 bushels, barley 32.3 bushels compared with 22.8, potatoes 150 bushels as against 109.3 bushels, and 2.22 tons of tame hay per acre compared with the average of 1.32 tons per acre."

The Bureau of Agricultural Economics, United States Department of Agriculture, estimated that the average yearly value of crops grown on Utah farms for the period 1926 to 1930 was \$40,023,000. The average value of the production from livestock for the same period was \$39,046,000. In 1929 the combined value of farm and livestock products was \$82,512,000, making it the third largest industry in the State at that time.

Following 1929, however, a decided drop occurred in the prices received by the Utah farmers. But net returns from the farms are at the present time again rising, due primarily to the increased value of produce brought about as a result of the war.

In order to receive more profits from their labors, during the past few years the Utah farmers have increased their types of diversified farming—i.e., in connection with their intensified gardening of small tracts, they raise poultry, a few sheep, a few hogs, turkeys, and

milch cows. This helps to bring in an income each month throughout the year.

Advancement has also been made in marketing. Since 1920 several groups of cooperative marketing organizations have been established. Among them are: the Utah Poultry Producers Cooperative, the Sugar Beet Growers, the Utah Dairymen, the Northwestern Turkey Growers, the Utah Wool Growers, and the Utah Horse and Cattle Growers.



WHEAT FIELD, JUAB COUNTY

DRY FARMING

The first attempt at dry farming in Utah was in 1863, near Bear River City. The farmers found their land so filled with alkali that the growth of crops was impossible. In desperation they plowed and seeded the dry land above the canal. The grain ripened in the fall, giving them a bounteous harvest.

However, this successful experiment did not prove to the people of Utah that dry farming could be carried on. Years passed before this method of agriculture became

popular. In fact, even after 1880, David Broadhead of Nephi testified in court that "of course wheat can be raised without irrigation." He was indicted for perjury. "Broadhead went back to his farm, hung up a sign 'PERJURY FARM,' and for many years was one of the biggest growers of dry wheat in the State."

During the twenty-one year period from 1889 to 1910, there was a large increase in the acres in Utah planted to wheat. This came about as the direct result of the development of dry farming. The establishment of the Nephi Dry Farm Experiment Station in 1903 and several other farms in different parts of the State have contributed much to make dry farming in Utah a successful industry.

At the present time nearly 200,000 acres of dry land are sowed to wheat each fall. In some parts of the State barley, oats, seed alfalfa, rye, corn, beans and potatoes are successfully grown as dry farm crops.

FARM PRODUCTS

Utah has a varied climate and soil structure. This makes it possible to produce a large variety of farm crops. Alfalfa, wheat, sugar beets, oats, barley, rye, potatoes, and most vegetables are grown almost universally throughout the State. Such fruits as apples, apricots, cherries, peaches, and pears are raised in large quantities for canning purposes.

Over 600,000 acres in Utah are devoted to the raising of hay, alfalfa being the main type. In 1930 alfalfa was grown on about 36 per cent of the cropped acreage of the State. Of the 27,000 farms in Utah, over 21,000 raised alfalfa crops.

In various parts of Utah, the highest quality of alfalfa seed known is produced. In 1925, 69,000 acres were harvested with a total production of 459,000 bushels of seed. That was the banner alfalfa seed crop in Utah history. West Millard County around Delta is one of the best seed producing regions in the United States.

Nearly 250,000 acres of Utah lands are devoted to wheat each year. The average yield in Utah between 1924 and 1929 was 5,457,760 bushels per year. Box

Elder, Cache, Utah, Salt Lake, Juab, and Sanpete counties are the leading wheat producing sections of the State, listed in order of their productiveness. Over fifty per cent of the wheat in Utah is raised in the first two named counties. More wheat is grown than all other cereal crops combined.

The production of vegetables has become a profitable enterprise. Every town in Utah produces vegetables, supplying the local needs of the people as well as many dollars worth to be shipped to other markets. The seven leading counties in Utah in commercial vegetable growing (exclusive of potatoes), listed according to their importance, are Davis, Utah, Weber, Salt Lake, Box Elder, Sanpete, and Cache.

The farm value of all vegetables produced in 1929, including potatoes, was approximately \$7,721,000. This income was greater than from any other crop. The value of the vegetable industry greatly exceeds that of the fruit industry.

Although every vegetable adapted to the temperate zone is grown in Utah, tomatoes, peas, onions, snapbeans, cabbage, celery, cauliflower, and cucumbers are grown most extensively for commercial purposes. Utah's celery has become famous on the eastern market and on the Pacific Coast. Our State also has the reputation for production of high grade sweet Spanish onions. Often over 600 bags of onions are produced per acre, Davis County being the main region of production. Salt Lake County produces the most celery, Davis and Weber counties lead in the production of potatoes, Green River ships the most cantaloupes, the Lehi-American Fork section the most cabbage, and Gunnison is the largest producer of cauliflower in the State.

HORTICULTURE

In colonial Utah, fruit growing soon became an important industry. Orchards, producing all kinds of fruits adaptable to temperate climates, not only added beauty to each city lot but served to supply an abundance of food. Many of the settlers devoted a portion of their farm lands

to producing fruit. In fact, fruit trees, as well as shade trees, were so characteristic of the Utah communities during Brigham Young's period that observers never failed to comment on that fact.

From this beginning in pioneer days, the fruit industry has grown until the value of the 1929 crop was \$2,736,691. This included nursery products. But during the next ten years there was some decrease in money made in this industry.



PEACH ORCHARD, SALT LAKE COUNTY

The main fruit belt in Utah today is found on the bench lands close to the mountains. The most important fruit producing regions are: Box Elder, Weber, Davis, Salt Lake, Utah, and Washington counties.

The principal apple varieties in Utah are Delicious, Jonathan, Roman Beauty, Winesap, Gano, Arkansas Black, White Winter Pearmain, Stayman, Grimes Golden, and Red Astrachan. Of these, the first three mentioned predominate in the newer plantings.

The Elberta, Hale, and Early Elberta peaches are the principal ones grown in the State. They are raised in

rather large quantities in Box Elder, Utah, and Washington counties.

Of the cherries, the Black Bing and Lambert varieties are the most popular. The Napoleon or Royal Anne is a large, firm, white cherry, used extensively for canning. Black Tartarian, Windsor, and several other varieties are grown less extensively in various parts of the State.

Within the past few years apricots have become a favored commercial fruit. The Chinese and Moorpark are the most important varieties. This fruit is shipped both canned and fresh to mid-western and inter-mountain markets.

The Concord Grapes are grown in several localities of the State, but the seedless varieties grow best in Washington County. The Thompson Seedless, Tokay, and Malaga are the principal kinds grown there.

Of the small fruits, strawberries and red raspberries are the most popular in Utah. But dewberries, blackberries, Loganberries, gooseberries, and currants are also grown in a limited way for local markets.

LIVESTOCK INDUSTRY

Closely connected with agriculture is stock raising. Thousands of acres of arid land in the Great Basin afford pasturage, especially for winter feed, while the numerous mountain ranges are excellent summer grazing lands.

The Utah pioneers were not slow in recognizing the possibilities of the livestock industry. This industry began in Utah in 1847 with the arrival of the first pioneer companies. They brought with them oxen, cattle, horses, mules, sheep, and chickens.

In fact, by fall of the first year the pioneers had brought 5,000 head of cattle into the Salt Lake Valley. Farmington, Bountiful, and some of the other towns of Davis County were settled by herdsmen in search of pasturage for their livestock. The same motive caused the settlement of Tooele and Grantsville two years later.

The Utah settlers secured many head of cattle from emigrants who passed through Salt Lake on their way to

Oregon or California. In this way they increased their herds. So rapid was the growth of the cattle industry in the Territory that in 1856 one mercantile firm of Salt Lake City sent to California 700 head of cattle as partial payment on a debt. Bancroft states that in the eighties the cattle industry had an estimated value of \$4,800,000.

During the first century in Utah, church herds of cattle and sheep, cooperatively owned community herds, as well as hundreds of individually owned herds contributed toward making the settlers self-sustaining and prosperous.

There were a number of important cattle men during that century and early in the twentieth century. Among them was Almon Robinson, who commenced his career as a cattleman in Millard County. At his death he was rated as one of the largest cattle and ranch owners in the State. In fact, he ranked in the "financial world as a millionaire."

Anthony W. Ivins was a cattleman during much of his life. The statement has been made that he "probably loved the time that he spent on the range as well, if not better, than any other time of his life." He did much for the development of the cattle business in southern Utah, while Moses Thatcher and William B. Preston helped to build the livestock industry in the northern end of the State.

As early as 1890 the cattle range was rather fully occupied. It has been estimated that there were 160,000 range cattle at that time.

It was during this period that a band of outlaws had their hideouts in Brown's Hole and Robber's Roost in eastern Utah. "There the dying glow of the frontier lit eastern and south-eastern Utah through the final years of the century." These outlaws were cattle rustlers. They would go out on the range, round up herds of cattle, and drive them off into Colorado to be shipped to market. Large cattle companies were the chief victims of these outlaws. Benjamin Argyle and Benjamin Eldredge, two of Utah's largest livestock owners, ran their animals in the Green River region. The cattle rustlers finally forced them out of business.

Cattle raising has remained one of the important industries in Utah. In 1940 the cattle, range and milch cows totaled 432,000, the latter comprising about 100,000 head. They were valued at more than \$16,000,000. Of the cattle, 108,515 head grazed on the United States Reserve during the summer months. The rest were either fed or pastured on farms, or grazed on private range. During the past few years, however, the number of range cattle have decreased while dairying has rapidly increased.

DAIRYING

From the beginning of Utah history, the milch cow was one of the most important of domestic animals. Every family owned one or more to furnish milk, butter, and cheese. In pioneer days the butter was made in the old-fashioned dash churn. But sometimes when the family went on a trip, the jolting of the wagon was used in making butter, the churn having been filled with cream before leaving.

But as the towns grew and it became necessary to move the cows outside the city limits, the dairy and the butter and cheese factories came into existence. But the cow still maintains her place to the present day in the family barn in the smaller towns of the State.

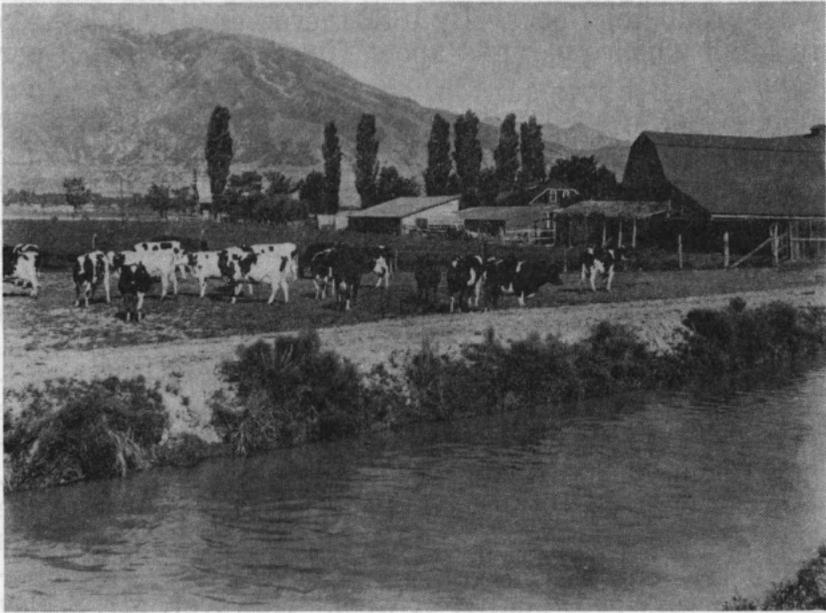
Between the years 1865 and 1885 there were a number of purebred dairy cattle shipped into Salt Lake County. Shortly thereafter the dairymen of Cache, Utah, and other counties obtained purebred stock. Many herds of excellent Holstein, Jersey, and Guernsey cattle were developed throughout the State.

The greatest single stimulus to the dairy industry of Utah came in 1904 when the first evaporated milk plant was established at Richmond. Other factories were built as years passed. Today the Sego milk factory at Smithfield is one of the largest in America. In 1939 the business of condensing milk produced an income of \$3,000,000 in Utah.

A second stimulus to the dairy industry came in 1924 when the first cooperative dairy association was organized. About this time the Pacific Coast markets were

opened to Utah dairymen by cheap and fast motor-truck transportation. The dairy industry has steadily pushed to the front and has become one of Utah's chief agricultural industries.

Production has not only been increased during the past few years in quantity, but it has also been improved in quality. The average milch cow in the United States produces 190 pounds butter fat in a year; the average cow in Utah produces 213 pounds of butter fat. But the



DAIRY HERD, SALT LAKE VALLEY

average cow in the Dairy Herd Improvement Association produces about 340 pounds.

During recent years the annual income from Utah's dairy products was over \$7,000,000. Another half million dollars income each year is received from the sale of dairy cows to the California markets. In 1939, thirteen per cent of all the farm sales in the State came from the sale of dairy products. The money received from the sale of sheep and wool was the only agricultural income which exceeded it.

SHEEP AND GOATS

Sheep raising also developed into an important industry in Utah. Nearly 1,000 head were brought into the valley in 1848. About twenty years later sheep began to be brought into Utah in large numbers. Herds of Spanish Merinos were brought in from California and fine grade wool rams were introduced from Ohio. Long-wooled animals were brought to Utah from other sections of the country, with the result of greatly improving the wool-producing flocks. By 1883 there were 450,000 sheep in Utah which averaged about five pounds of wool per head.

Toward the close of the last century, sheep became so numerous that thousands of them were trailed to Omaha, Nebraska, during the spring and summer over the Oregon and Mormon trails. B. F. Saunders and M. R. Parsons, both Utah men, were two important livestock buyers. It was their custom to purchase early in the springtime as many as 200,000 wethers and trail them to Omaha.

Since the latter part of the last century Utah breeders have contributed largely to the advancement of the range sheep industry of the West through the establishment of high quality purebred herds of Rambouillets. Mr. Seeley, who lived in Mt. Pleasant, became one of the greatest sheep raisers of the West. At first his herd was composed of the old Mexican Merino type. They produced a very poor quality of wool. However, Mr. Seeley made trips to California to buy purebred Rambouillets, and in later years he sent to France and Germany for still better ones. He and other breeders, such as John K. Madsen and W. D. Candland, both of Mt. Pleasant, W. H. Hanson of Colliston and Wilford Day of Parowan, contributed much toward the development of the sheep industry in Utah. As a result of their work, the weight for the average fleece for the State in 1930 was 9.4 pounds. This was a full pound more than the national average.

That same year Utah rated seventh in sheep production in the United States. Twenty-seven percent of the purebred Rambouillet Sheep in our nation were in Utah.

Sheep raising is the leading livestock enterprise in the State in numbers and value. In 1932 there were 2,755,000 head of sheep in Utah. They grazed over much of the semi-arid land that would not support cattle or horses. Utah's wool crop in 1938 had a value of \$3,783,000, ranking fifth in the nation in production. In 1941 her production totaled 20,106,000 pounds, with 32 cents the average price paid per pound. This brought the sheepmen of Utah a cash income of \$6,434,000. In 1945 Utah ranked fifth among all the states in the marketing of both wool and lambs.

Although sheep raising is Utah's chief livestock enterprise, she has not gone into the production of goats on a very large scale. In fact, in 1939 they numbered only 45,000. From them were clipped 212,000 pounds of mohair.

PACKING INDUSTRY

Utah not only raises livestock but has its own factories in which the meat is prepared for public consumption. The meat-packing industry began about 1860 when the pioneers smoked bacon and ham to be sold on the market.

But during this century, encouraged by improved refrigeration, the meat-packing industry has become one of Utah's major industries, ranking sixth in importance. In 1939 the annual pack was worth between eight and nine million dollars.

POULTRY INDUSTRY

The first settlers in Utah in 1847 brought chickens with them. The majority of the families had small flocks in their yards, but there was little effort made to develop the poultry industry on a commercial scale until 1922. Utah was still importing eggs for local needs until that date. During the next ten years the industry grew so rapidly that the increase in the number of chickens was 122 per cent. There were 2,125,723 chickens in Utah in 1930.

In 1942 the chicken population of Utah was about

the same as it was twelve years before. During the past ten years there has been a slight slump in the poultry industry, the peak year in production being 1931. However, during the past two or three years there has been an increase in production which has brought the chicken industry almost back to the 1930 figure.

The 1935 census showed that Salt Lake County ranked eighth among the counties of the United States in egg production and Utah county ranked fourteenth.



Courtesy of Carol O. Felix

TURKEY RAISING IN UTAH

These two counties produce about half of the eggs that are produced in the State. Utah ranked sixth in the United States in average number of chickens per farm and produced an average of 995 dozens of eggs per farm. Only three other states in the Union exceeded this figure.

The Utah Poultry Producer's Association is responsible for the marvelous growth of the poultry industry. This cooperative marketing association was organized in 1923. Utah became famous for its production of "Milk White Eggs." Through this

association eggs are shipped as far as the Atlantic Coast and westward to the Pacific Coast. According to the estimate of the Bureau of Agriculture Economics of the United States Department of Agriculture, only six other states shipped more eggs to New York City than Utah during the years 1937-1938. This gives an idea of the

value of cooperative marketing in shipping eggs over such great distances.

Only a few ducks and geese are raised in Utah, but the production of turkeys is fast becoming one of Utah's leading poultry industries. These birds grow especially well in the high mountain valleys, and most of them are sold on the Eastern markets.

The United States Census reports 228,483 turkeys in Utah in 1930. Ten years later the number had increased to 812,078, which amounts to nearly 300 per cent increase during that decade. But the growth of the industry has been even more rapid during the past two years. In 1941 Utah produced about 1,000,000 turkeys with an estimated 200,000 head increase in 1942. Thus the increase in two years would be nearly another 50 per cent.

Approximately 16,000,000 pounds of turkey meat were shipped from the State in 1942. The turkey growers received an average of about thirty-three cents per pound after deducting the cost of marketing the meat. This would bring a net income of \$5,280,000. This cash income is in addition to the approximate 500,000 pounds of turkey meat consumed by the people of Utah, worth an additional \$165,000.

To approximate the amount of income which the poultry industry brought into Utah in 1942, we could add to the \$5,445,000 net income from the turkey industry the cash received from the production of chickens and eggs. The approximate 18,000,000 dozens eggs, which sold for about \$4,500,000, and the \$1,125,000 received from chicken meat produced, added to the net income from the turkeys, makes \$11,070,000. Thus the poultry industry contributes a generous share in placing agriculture and stock raising among Utah's leading industries.

SUPPLEMENTARY READINGS—CHAPTER 48

1. "The Old Time Round-up," pages - , Supplementary Stories To Unit VII.
2. *Utah—Resources and Activities*, pages 244-307, "Agriculture."
3. *Utah—A Guide to the State*, pages 98-111, "Agriculture."
4. Carter, *Heart Throbs of the West*, pages 205-219, "Cattle and Sheep Industry of Utah."
5. Neff, *History of Utah*, pages 238-276, "Farming the Desert."

Chapter 49

SUGAR INDUSTRY IN UTAH

FIRST AMERICAN ATTEMPTS AT BEET SUGAR PRODUCTION

The first serious attempt to manufacture beet sugar in America was made in Pennsylvania by the "Beet Sugar Society of Philadelphia." This company came into existence in 1836.

About the same time another attempt was made under the direction of David Lee Child and Edward Church of Northampton, Massachusetts. Both of these projects failed. But they are noteworthy since they represent the pioneer efforts in this important industry in our country.

The next effort to develop the beet sugar industry was made by the founders of Utah under the leadership of Governor Brigham Young. These pioneer settlers were trying to provide themselves with an independent food supply from home soils.

DESERET MANUFACTURING COMPANY

As each group of pioneers arrived in Utah, the supply of sugar brought from the States was soon consumed. What were they to do for sugar, since they were a thousand miles from the markets? Brigham Young, the pioneer leader, said, "We shall produce our own." But it took time to begin such a large and new industry. While waiting for its development, the ingenuity of these frontiersmen was taxed in making substitutes.

A number of different things were used to take the place of sugar. A common substitute was provided by cooking parsnips, carrots, or beets until a thick syrup was formed. Watermelon sugar was also produced. Then sugar cane seed was brought to Utah, cane was grown, and the juice was crushed out for molasses. Often the portion of this substitute which hardened in the bottom of the barrel was used for sugar.

None of these substitutes, however, satisfied the pioneer leaders. As early as 1851 John Taylor was studying the beet sugar industry in France from the angle of production possibilities in Utah. He and his companion, Philip De La Mare, visited the beet sugar district at Arrac, in northern France. After a careful investigation and study of the factories, machinery, and soil conditions, the conclusion was reached that the sugar beet industry could be carried on successfully in Utah.

Taylor and four companions organized the "Deseret Manufacturing Company" in Liverpool (1851), with a capital stock of \$60,000. John Taylor contracted and supervised the manufacturing of the machinery, which work was done by the firm of Faucett, Preston and Company, at a cost of \$12,500. Then he brought it to America.

The machinery was shipped from England to New Orleans. From there it went by steamer up the Mississippi and Missouri rivers to Fort Leavenworth, arriving there during the early summer of 1852. On July 4 was commenced the final and most difficult stage of transport to Utah by an ox train, composed of 200 yoke of cattle.

The fifty-two wagons, manufactured at Omaha for the purpose of bringing the machinery across the plains, broke down shortly after leaving Leavenworth. They were replaced by forty heavy-weight Santa Fé wagons, which proved to be strong enough to convey the sugar beet machinery to Utah.

Four months after starting across the plains, the train with its freight arrived at Provo, where it had been decided to erect the plant. The Governor announced to the Utah Legislature the arrival in the Territory of some of the best machinery obtainable in Europe for the manufacture of beet sugar, accompanied by "energetic, enterprising, and able men" from the Old World. Also 500 bushels of beet seed had arrived with the machinery and European workmen.

The prospects appeared very encouraging at first, but when the machinery was put into operation the workmen were unable to refine sugar from the beets, because the soil in Utah had changed the beets' chemical makeup

Finally, the sugar company ran out of money and was unable to continue the enterprise.

MORMON CHURCH TAKES OVER THE BEET SUGAR INDUSTRY

Brigham Young and his associates felt that such an important industry should not be allowed to fail if there was a way to make it succeed. Therefore, the Mormon leaders purchased the machinery and took over the sugar industry for the Church.

The new owners transported the machinery to Salt Lake City and located it in adobe buildings, erected for the purpose on Parley's Creek. That section of the valley thereafter became known as "Sugar House."

Several fruitless attempts to refine sugar were made in the fall of 1853. The fact that new experienced workmen were brought from Europe did not assure the success of the enterprise.

For two more years tons of beets were raised and gallons of molasses made from the beets, but the expert sugar makers from Europe, as well as local helpers, did not succeed in making the sugar crystalize. Therefore,



CELERY FIELD, SALT LAKE COUNTY

the plant ceased operating at the close of 1855. At least \$100,000 had been spent in a desperate effort to produce sugar from the sugar beet, but without success.

Finally the attention of the church leaders was diverted into other channels, and the beet sugar industry was not revived again until near the close of the century.

REVIVAL OF BEET SUGAR INDUSTRY IN UTAH

No other important attempt to establish the beet sugar industry was made in America until during and following the Civil War. During the fifteen years following the war, projects were fostered in New England, Illinois, and California.

Among these pioneers in the sugar industry was E. H. Dyer. He grew his first commercial crop of sugar beets at Alvarado, California, in 1869, and organized the "California Beet Sugar Manufacturing Company." A factory costing \$125,000, was erected. For ten years Mr. Dyer made heroic but unsuccessful attempts to manufacture sugar. Finally success came. In 1879 he organized the "Standard Sugar Refining Company." It operated the first financially successful sugar factory in America.

"The next important steps to more firmly establish the industry were taken by the Oxnards, founders of the 'American Beet Sugar Company,' at Grand Island, Nebraska; and the 'Utah Sugar Company,' at Lehi, Utah. These two events occurred in 1890 and 1891, respectively." The success of these enterprises caused others to follow in rapid succession during the following few years.

The efforts of Dyer in California and the Oxnards in Nebraska stimulated the church authorities in Utah to make another trial at the beet sugar industry. Twenty-eight citizens of Utah became the incorporators and first stockholders of Utah's first successful sugar company. They built the first factory in America to be equipped with American-made machinery.

Lehi, Utah, was selected as the site, and the factory was completed in 1891 at a total cost of \$400,000. During the early years of the company's activities, it experienced

difficulties—financial and otherwise—which tested the skill, courage, and fortitude of all that were connected with it. But they were men of great faith and courage, persisting until the factory became a financial success.

IMPORTANT LEADERS IN THE UTAH-IDAHO SUGAR COMPANY

President Wilford Woodruff probably did more to encourage the company than any other person, although he did not choose to be its president. He passed that honor to Elias Morris, who served until his death in 1898. Then George Q. Cannon acted as president for three years, followed for a brief period by President Lorenzo Snow; then Joseph F. Smith served in that capacity until 1918. He was succeeded by Heber J. Grant, who still holds that position.

The following men, each in turn, have served efficiently as general managers of the company: Arthur Stayner, Thomas R. Cutler, Charles W. Nibley, William H. Wattis, Willard T. Cannon, Fred G. Taylor, and Douglas E. Scalley. James H. Gardner has the honor of being the first sugar boiler of the Lehi factory. "He had gained valuable experience on the Church sugar plantation in Hawaii while there as a missionary. He was the first Utah man to be appointed superintendent. Gardner later became the Company's first general superintendent."

EXPANSION, REVERSES, AND SUCCESSSES

Between the years 1903 and 1918 was a period of building and expansion in the sugar industry. By 1907 four factories had been erected in Idaho, financed principally by the stockholders of the original Utah concern. That year they were all merged into the present Utah-Idaho Sugar Company. By 1918 the corporation had built thirteen factories and had purchased the one located at Blackfoot, Idaho.

The managers looked to the future with great optimism, but the industry was soon threatened by a new enemy—the blight. It was spread by the white fly.

Through years of careful work, the U. S. Department of Agriculture finally succeeded in overcoming the white fly by developing blight-resistant strains of beet seed. If it had not been for that achievement, the growing of beets in the intermountain area would very likely have been discontinued entirely.

In 1932 the company purchased some of the new seed from the Department of Agriculture. The decision was reached to raise its own blight-resisting seed. St. George, Utah, was selected as the place to put this project into effect. From that date to 1941 the company has paid Utah seed growers more than \$800,000.

A few facts drawn from the "Report of the President and Financial Statement to the Stockholders" as of February 28, 1941, which covered the 50th year of the company's operations, give an idea of the importance in our State of the Utah-Idaho Sugar Company.

In 1940 it produced 3,512,204 bags of sugar, paid a total in taxes of \$2,252,757.55, and made a net income from all operations of \$1,325,494.76. There were raised 92,282 acres of beets and ten factories were operated during the year, four being located in Utah. The beet seed crop was sufficiently large to supply all needs of the company and also additional quantities which were sold to various companies in the United States, Canada and other foreign countries.

THE AMALGAMATED SUGAR COMPANY

There is also another large beet sugar company in Utah, known as the Amalgamated Sugar Company. It is composed of several predecessor companies.

The first of these was the Ogden Sugar Company, which built its first sugar factory at Ogden, Utah, and commenced operation in 1898. The main incorporators were David Eccles, H. H. Spencer, M. S. Browning, Joseph Scrowcroft, and others.

The same year that the Ogden Sugar Company began operation, another company built a factory at LeGrand, Oregon; and two years later a third company established its factory at Logan, Utah. In 1902 these three companies were consolidated under the name of the Amalga-

mated Sugar Company. The following year the Lewiston Sugar Company was organized and erected a factory at Lewiston, Utah. In 1915 the Amalgamated and Lewiston sugar companies combined, and were incorporated under the name of the former.

At the present time the company has six modern factories, located at or near Lewiston, Utah; Burley, Idaho; Rupert, Idaho; Twin Falls, Idaho; Nampa, Idaho, and Nussa, Oregon. The following men are its head officials: M. S. Eccles, Chairman of the Board of Directors; H. A. Benning, President and General Manager; R. H. Cottrell, Vice President; and J. R. Bachman, Secretary and Treasurer. They and seven other board members determine the policies of the company.

A glance at the 1942 "Annual Report of the Amalgamated Sugar Company" shows that its contribution to Utah industry is very extensive. Sales of 2,319,803 bags of sugar were made during the year. After deducting the costs of the company's operations for the year, depreciations, and state and federal income taxes, the net income was \$999,083.04. Much of this money went to the stockholders as dividends.

The 1942 year's crop averaged slightly more than sixteen tons per acre with the highest average sugar content since blight resistant beet seed had been in general use. In 1941 the farmers of Utah received \$8.34 per ton for their beets, and the price was slightly higher in 1942. Under the present ceiling prices of 1943, the beet growers will receive approximately \$9.35 per ton for their crop.

The few facts that have been presented in this chapter give only the highlights of the great part played by the beet sugar companies in Utah history. This industry has been and is today one of the major agricultural pursuits in the State. Sugar beets provide a cash income to the farmers of over \$5,000,000 each year.

SUPPLEMENTARY READINGS—CHAPTER 49

1. Neff, *History of Utah*, pages 292-300, "The Romance of Sugar."
2. *The U and I Cultivator*, July 1941, Vol. I, No. 1. Contains the story of the history of the Utah-Idaho Sugar Company.
3. *Annual Report of the Utah-Idaho Sugar Company*, Feb. 28, 1941.
4. *Annual Report, The Amalgamated Sugar Company*, September 30, 1942.

Chapter 50

UTAH'S IRON AND COAL INDUSTRIES

COAL INDUSTRY

Soon after the arrival of the pioneers in Utah, Indians showed them the out-croppings of "mysterious and devil-inhabited rocks that burn." The white men recognized the rock to be coal. Before many years passed several deposits of coal were discovered. The pioneers in some of the Utah settlements used it for fuel.

Further explorations revealed the fact that extensive coal deposits were located in many parts of the Territory. It has been estimated that approximately one-sixth of the area of the State is underlaid with beds of coal of workable thickness. At the present time, coal under four feet in thickness is not considered thick enough to be worked profitably. But all the coal beds in Utah that are being worked, and the vast majority of the coal deposits in the State, are over four feet thick. Approximately 70 per cent of the coal now produced is coming from beds ranging from eight to seventeen feet thick.

The United States Geological Survey estimated the unmined reserve of coal in Utah at 196 billion tons. That is enough to supply the needs of the United States for approximately 250 years. These vast deposits, which represent such a storehouse of heat and energy, will be of much importance in the industrial development of Utah, particularly when considered in connection with the vast amount of other minerals and natural resources.

Most of the coal in Utah is high-grade bituminous, low in moisture, ash, and sulphur, highly volatile, and varies from friable, or crumbly, to blocky in structure. But there are also deposits of what is known as tertiary coal. It is a low-grade bituminous, containing dirt and slate. However, it is mined only to a limited extent to supply needs of a very local nature.

During the first few years of pioneer history, relatively little was done in the coal mining industry. Timber was used by most of the people for fuel purposes. Coal was

used only in case a deposit was located near the settlement and was easily accessible.

The first coal to be mined for commercial purposes was in 1857. Two white men discovered a deposit in Sanpete County. The town of Wales was founded, and the following year some coke was manufactured. It was hauled by ox team to Salt Lake City.

In 1859 Thomas Rhodes discovered coal in the vicinity of what is now Coalville, Summit County. He hauled coal by team and wagon from his mine to Salt Lake City and there disposed of it.

After the completion of the Union Pacific Railway in 1869, coal mining on a commercial scale became a reality. A branch line was built to the coal beds in Summit County and the mine was worked rather extensively.

Deposits of coal of a higher quality than that mined at Coalville were discovered in Carbon, Emery, and Sanpete counties, and in American Fork Canyon. The coal located in the former two counties was especially high-grade. Poor methods of transportation, however, retarded the development of these coal regions during the first few years. The product of the mines had to be hauled by team to Springville and Provo. Each trip required four days, and during the winter months hauling coal had to be completely discontinued.

But this difficult and expensive method of transporting coal by team was replaced by a much cheaper and more efficient method due to the construction of the Utah and Pleasant Valley Railroad in 1876. It connected Scofield in Carbon County to the Utah Southern Railway line at Springville. Two years later the Rio Grande Western Railway passed through the Carbon County coal fields. These improved transportation facilities were the greatest contributing factors toward the development of the Carbon-Emery coal mines which today furnish 98 per cent of Utah's coal.

These developments provided the impetus to establish large smelters in the Salt Lake Valley which would not have been possible without this accessible and high-grade fuel. By 1900 a million tons of coal per year were being produced.

The Pleasant Valley Coal Company was organized in 1876 for the purpose of mining the coal deposits in the Carbon-Emery region. With a capital of \$2,000,000, this company soon became the main producer of coal in the Utah Territory. Its most important mines were located at Castle Gate, Winter Quarters, Clear Creek, and Sunnyside. Although other competitive companies were in operation, among which were the Wasatch Coal Company and the Grass Creek Coal Company, the Pleasant Valley Coal Company produced 75 per cent of all the coal mined in Utah as late as 1900. During the early part of the twentieth century, this company was the largest industrial concern in Utah. Its payroll exceeded \$1,500,000 in 1903.

The coal industry in Utah has continued to develop. At the present time it is one of Utah's greatest industries. The average yearly production during the past few years is 5,000,000 tons. The 1944 production was 7,119,000 tons and the 1945 production was slightly less: 6,602,000 tons. Each year \$7,500,000 is paid to the 5,000 employees who are working in the mines. The value of the coal produced, priced at the mine at about \$2.50 to \$2.75 per ton, brings an annual income to our State of around \$13,000,000.

It is claimed that "no coal mines in the world are better equipped than those of Utah, and from but few areas of the nation is coal of such high quality produced." The Utah coal industry is very important to the states lying north and west of Utah, and a large per cent of the coal produced has been shipped to those states.

During the past fifteen or twenty years, the production of coal in Utah has furnished work for 5,000 miners and provided a livelihood for their families, which would make a total of about 25,000 people. Indirectly other industries, such as manufacturing and merchandising have arisen to supply the needs of the miners. The manufacturing of iron and the smelting of other ores are affected by the amount of coal produced. But one of the chief industries which is supported most by Utah's coal production is that of transportation. It involves the use of 75,000 freight cars and the operation of over 1,100 coal trains to transport the coal produced in Utah each year.

The industry provides about \$15,000,000 annually in freight revenue for western railroads. In addition to the wages paid, the coal industry spends approximately \$2,500,000 annually for supplies and \$750,000 for power and taxes. Thus this industry circulates a vast amount of money among the Utah people.

The future prospects for increased growth in Utah's coal industry are very favorable. The many new industries begun in 1942, including the great steel plant at Geneva, will require millions of tons of coal to supply heat and energy for operating them. This coal will come from the Utah mines.

IRON INDUSTRY—PIONEER EFFORTS

The first home builders of Utah had no desire to find gold and silver mines, but they did realize the necessity of mining iron and coal. As the iron supply brought across the plains diminished and industry increased, the demand for that metal became urgent. The prosperity of the settlers, yes, almost their very existence depended upon an adequate supply.

Governor Brigham Young asserted, "Iron we need and iron we must have. We cannot well do without it, and have it we must if we have to send to England to get it." More than once he remarked that what the settlers of Utah needed was "coal, iron, and hard labor."

Late in the winter of 1849 a mountain of iron ore, located near the present cities of Parowan and Cedar, was discovered by the members of the "Southern Exploring Company." Parley P. Pratt's report of this discovery was received with delight by the pioneer leaders. They decided to establish a colony near the mountain of ore for the specific purpose of erecting an iron foundry.

Late in the fall of 1850, George A. Smith left Salt Lake City with over a hundred men and traveled southward 250 miles to the Little Salt Lake Valley. They came specifically for the purpose of developing the iron industry. The town they established in January, 1851, was named Parowan. By May the population numbered 360 men, women and children.

When the colonists first arrived at Parowan, some

of them explored the iron regions, others built a road up Center Creek Canyon, and still others searched the surrounding country for coal. All this was necessary preparation for the beginning of the iron industry. The explorers who visited the iron deposits announced the ore to be of excellent quality, and those who were seeking for coal succeeded in finding some which they claimed was first rate in quality, answering all the expectations of the people.

On November 3, 1851, George A. Smith and others selected the site and surveyed a town plat for a second settlement in Iron County which they named Cedar City. Two days later a group of colonists—composed of English, Scotch, and Welsh miners and iron manufacturers—was organized at Parowan to establish the settlement. The purpose of these people was to make the iron industry so successful that all the needs of the people of the Territory of Utah would be supplied.

Within two weeks after arriving at the new townsite, the miners discovered another good coal deposit, located seven or eight miles from the settlement. Iron ore existed in rich abundance within less than a mile. Conditions appeared hopeful.

That winter the settlers erected a good blacksmith shop and progressed rapidly in the work of constructing machinery for the iron works. By fall the machinery was completed, and the first test indicated that it would work. A good furnace had been constructed at Cedar City, which required forty men to run; an iron mountain containing the best grade iron yet found, had been discovered seventeen miles from the settlement; and a temporary road had been built to the coal veins.

But the big need at that time was for more workmen to help put the industry into operation. In response to a request made by the people at the iron works, Governor Young sent 100 families to Cedar City. These colonists were composed of additional recent converts from Scotland, Wales and England, and were skilled iron workers, coal miners, blacksmiths and farmers. They arrived in Cedar City during November and December and proved to be a valuable acquisition to the iron industry.

In spite of the natural resources available, the industry was far from successful as yet. Progress was extremely slow, notwithstanding the great amount of energy expended by the iron workers to solve the problems relative to the production of iron and in spite of the spurts of apparent success in certain of the processes. There were three major factors lacking—capable management, adequate capital, and sufficient trained workmen.

THE DESERET IRON COMPANY

In order to help supply these lacking factors, Governor Young instructed Franklin D. Richards, the retiring president of the European Mission, to organize a company in England for the manufacture of iron in Utah. Money was to be collected by selling stock to the wealthy members of the Church in Europe, as well as to those who had migrated to America. Also, Richards was instructed to select expert workmen from converts to Mormonism who had learned the details of manufacturing iron in the British Isles and Sweden and have them migrate to Utah.

Apostles Franklin D. Richards and Erastus Snow spent the month of April, 1852, in visiting the wealthier converts in the British Isles and in observing various iron works in England, Wales, Scotland, and Ireland, from which they obtained all the information they could on the subject of making iron from magnetic and other ores.

Consequently the Deseret Iron Company was organized in Liverpool, on April 28 and 29, with a subscription of 4,000 pounds (approximately \$20,000) in stock to be paid on or before January 1, 1853. Richards and Snow were appointed "Managers and Agents for the company."

Then they left England for Utah, where they reported their work to Governor Young. He approved what had been done and advised that the agents put the new organization in operation in Iron County as quickly as conditions would permit.

Typical of the Utah pioneer leaders, Erastus Snow and Franklin D. Richards did not wait in Salt Lake until the stockholders sent them money with which to carry on the business. They immediately began operation, stand-

ing surety for the expense involved until they could be reimbursed.

Arriving in Cedar City in November, 1852, they purchased the improvements, interests and rights of the earlier iron workers for \$2,865. These interests consisted of a small blast furnace, the coal mine of Coal Creek Canyon, the water privileges of Coal Creek, and a tract of land extending from Cedar City to the mountains eastward. Before returning to Salt Lake, Snow and Richards appointed John C. S. Smith to superintend experimentation on the ores.

Governor Young was greatly interested in the success of the Deseret Iron Company. On January 17, 1853, he signed a law which incorporated the new company and approved an appropriation by the Utah Territorial Legislature of \$7,000 to aid in opening coal mines. The Legislature had purchased two shares of stock in the iron company and the Church had also purchased two. Brigham Young, as governor of the Territory and President of the Church, was the determining factor in the appropriation and in the purchase of these four shares of stock. The territorial appropriations were placed at his disposal. He appointed Erastus Snow to go to Cedar and spend the money on the iron works.

During the winter of 1852-53 the workers constructed an excellent air furnace as well as an expensive frame casting house. When March arrived, they produced 2,500 pounds of an excellent grade of iron by burning charcoal in the furnace. The charcoal proved to be too expensive; therefore, a road costing \$6,000 was constructed to a coal mine of unusual richness. Now it seemed that the workers had all necessary factors at their command with which to produce iron cheaply and rapidly.

But this optimistic outlook was not to continue long. In July, 1853, the outbreak of the Walker War necessitated the suspension of operations, as all the energies of the colonists were needed in preparing for self-defense against the Indians. The settlement had to be fortified, and hay, grain, and other provisions had to be brought into the fort in preparation for winter.

This setback to the iron industry was followed

shortly by another severe blow. On September 3, 1853, a tremendous flood swept down Coal Creek, carrying bridges and dams before it. The torrent forced down huge boulders, some of them weighing from twenty to thirty tons. The site of the iron works was inundated to the depth of three feet. Large amounts of charcoal, lumber and wood were carried away, and the property that remained was greatly damaged. After this disaster the workers rebuilt the dam and made necessary repairs during the autumn so that the works could again be put into operation.

The next summer the iron workers constructed a furnace twenty-one feet square, completing it in September at a cost of \$3,782.45. The water wheel was enlarged four feet and a new blowing apparatus was installed. By the first of the year of 1855, four large coke ovens were completed and two more were under construction. It was the intention of the company to supply six additional coke ovens.

At no time had there been brighter prospects for the iron industry than in the spring of 1855. In April the large furnace started operation, making as much as 1700 pounds of good iron in twenty-four hours. After operating successfully for two weeks, however, the furnace "blew out." This cost the company several thousand dollars. The trouble was brought about by not having enough workmen to supply sufficient fuel. A plea was sent to Salt Lake for 150 more men. Governor Young responded to the request.

Efforts were again made to manufacture iron. But the Deseret Iron Company met one obstacle after another, which finally brought about its disintegration. Circumstances over which the pioneers had no control finally caused the failure of the iron industry.

First, the extremely cold weather of 1855-56 hampered the process of manufacturing, for Coal Creek was frozen and the snow lay in the canyon so deep that coal could not be secured for three months. Although a pair of thirty horse-power engines was brought from Salt Lake City and new machinery was set up to supersede Coal Creek for motive power, the loss of time and the added

expense were too great to be borne by a young company which had made no profits. As a natural result, the output of iron soon diminished. In fact, by 1857 the iron works had almost completely shut down, being considered by many people as a failure. During the year a number of families who were previously engaged in the manufacture of iron moved from Cedar City.

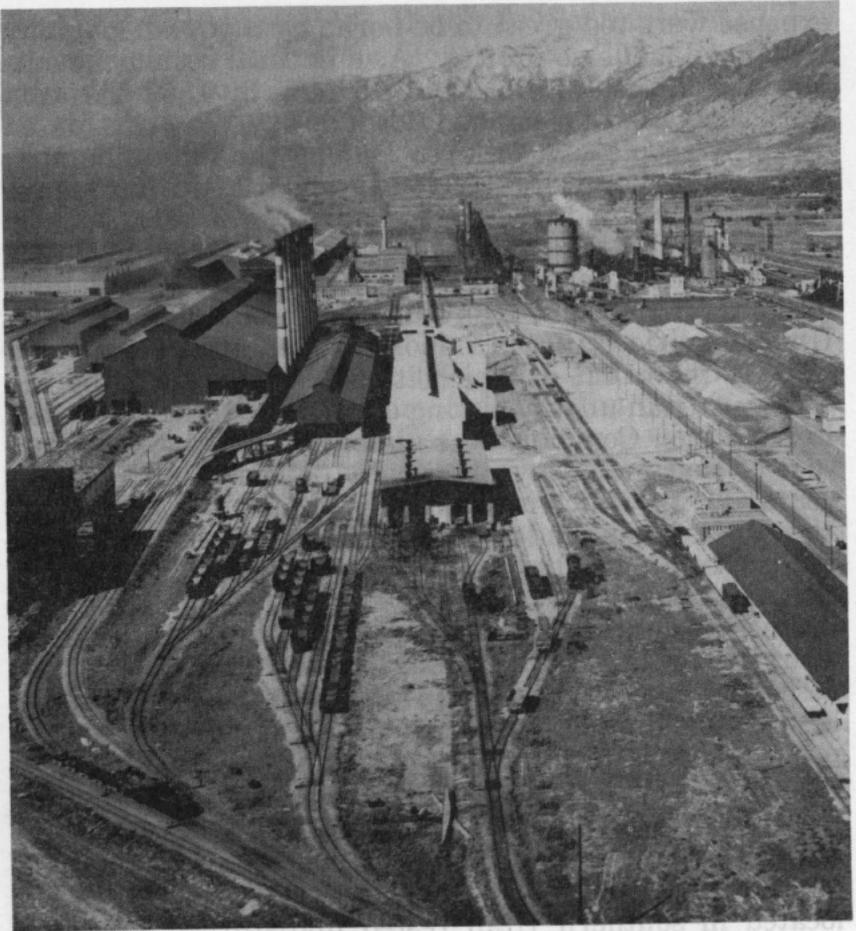
The following year Johnston's army brought ample supplies of iron into the Territory, so that there was little demand for the home-manufactured product. Later, the Union Pacific Railroad imported iron at a cost much cheaper than that at which it could be produced by the people of Utah under existing conditions. Therefore, the Deseret Iron Company was dissolved, and the manufacture of that metal lay practically dormant until recent years, during which it has been revived.

The efforts made by the Utah pioneers to manufacture iron on a large scale and under such difficult circumstances, bear testimony to the undaunted faith, acute vision, the determination of purpose and the tenacious will of those hardy builders of the Great West. The descendants of those stalwart Utah pioneers have every reason to look upon the assiduous struggle and achievement of their ancestors with pride and gratitude.

COLUMBIA STEEL

After the failure of the Deseret Iron Company in pioneer days, the estimated 160,000,000 tons of iron ore located in southern Utah rested undisturbed for more than half a century. Finally, in 1922 the Columbia Steel Corporation, a Pacific Coast enterprise, purchased large holdings of iron and coal deposits and erected a steel plant at Ironton between Provo and Springville.

Large deposits of coking coal suitable for blast furnace operations are located in Carbon County. All necessary fluxing materials lie within easily accessible distances from Ironton. One railroad runs from the Carbon County coal deposits and another from the iron deposits in southern Utah, making a junction near the point selected by the Columbia Steel for its iron works. The location of the iron plant at that particular point, plus



Courtesy of Geneva Steel Company

UNITED STATES STEEL'S GENEVA PLANT, LOCATED NEAR PROVO, UTAH

The West's largest steel plant as seen from the air. U. S. Steel's Geneva Plant near Provo, Utah, is producing 1,300,000 tons of steel each year. The Geneva Plant is the largest unit of Geneva Steel Company's operations in Utah. The plant was purchased from the Government by U. S. Steel in 1946.

the other natural conditions in Utah have contributed to the growth of the iron industry in our State.

A "little Pittsburg" has grown up in Utah during the past twenty years. The Ironton Plant of Geneva Steel Company, one of Utah's subsidiaries of the United States Steel Corporation, operates 56 coke ovens with a

fifteen ton coal capacity each. The average daily output of coal coked is 1,100 tons, producing 600 tons of metallurgical coke, 13,000,000 cubic feet of gas, 13,000 gallons of tar, and quantities of ammonium sulphate and motor fuel.

From the 900 tons of iron ore consumed daily, approximately 500 tons of pig iron come from the blast furnaces each day. Most of the Utah ore averages 57 per cent iron. By 1928 Utah ranked fifteenth among the iron-producing states of the Union.

A large portion of the pig iron produced at Ironton has been shipped to the Pacific Coast. However, the Pacific States Cast Iron Pipe Company, which was established adjacent to the steel plant, uses approximately 100 tons of the daily output. The pipes manufactured are sold all over Western United States.

The establishment of the Columbia Steel plant at Provo was followed by the Republic Creosoting Company, erected for the purpose of taking care of the coal tar from the coke oven operations. The tar is used to produce flotation oils and creosote oils.

These three plants contribute about \$1,500,000 yearly to Utah payrolls, giving employment to hundreds of persons. Approximately 1,000,000 tons of freight are moved annually, bringing to the railroads about \$2,000,000 in freight revenue.

Utah has long looked forward to the time when her iron and steel industries would be the basis for large industrial expansion. Her dreams are now being fulfilled. Utah's industrial growth will be discussed in the last chapter of this book.

SUPPLEMENTARY READINGS—CHAPTER 50

1. *Utah—Resources and Activities*, pages 325-327, "Coal Industry."
Ibid., pages 322-325, "Iron Industry."
2. *Evans, Story of Utah*, pages 367-374, "Development in Mining."
3. *Hunter, Brigham Young the Colonizer*, pages 196-202, "Utah Forty-Niners."
Ibid., pages 203-211, "The Deseret Iron Company."

Chapter 51

MINING OF PRECIOUS METALS

BRIGHAM YOUNG'S IDEAS RELATIVE TO MINING

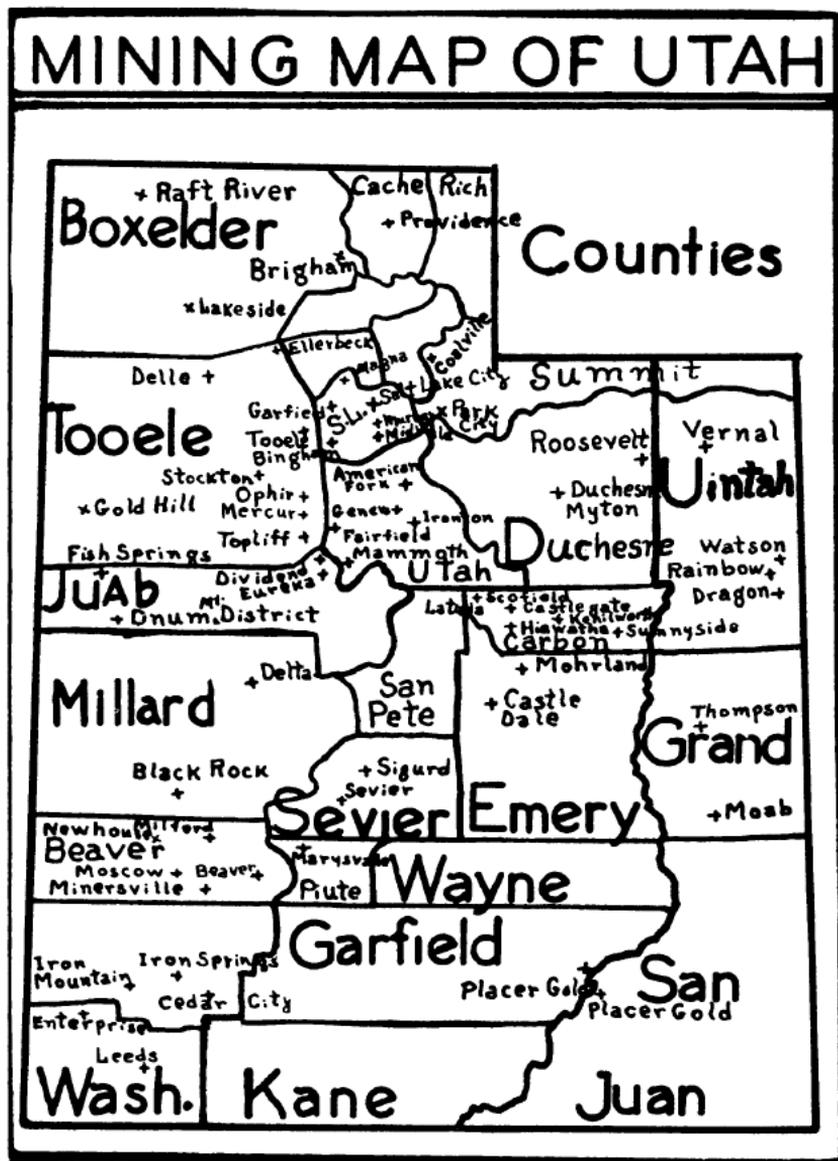
The mining industry in Utah, especially that of precious metals, has been developed almost entirely by non-Mormons. The main reason for this is that Brigham Young and the other pioneer leaders were definitely opposed to having the Mormon people engage in searching after gold and silver. They believed that agriculture was the basis for the type of society they wished to develop under the influence of their religious teachings.

When gold was discovered in California, the cry was raised by many of the settlers of Utah: "To California—to the Gold of Ophir our brethren have discovered! To California!"

But Governor Young flatly refused to grant his people permission to go to the gold fields. He told them, "I hope the gold mines will be no nearer than 800 miles. Some few have caught the gold fever. I counseled such, and all the Saints to remain in these valleys of the mountains and make improvements, build comfortable houses and raise grain.

"If we were to go to San Francisco and dig up chunks of gold, or find it here in the valley, it would ruin us. Many want to unite Babylon and Zion, but it is the love of money that hurts them. If we find gold and silver, we are in bondage directly.

"I can stand in my door and can see where there is untold millions of rich treasures of the earth—gold and silver. But the time has not come for the Saints to dig gold. It is our duty first to develop the agricultural resources of this country . . . As for gold and silver and other rich minerals of the earth, there is no other country that equals this; but let them alone; let others seek them, and we will cultivate the soil; for if the mines are opened first, we are a thousand miles away from the base of supplies, and the people would rush in here in such great



numbers that they would breed a famine . . . Then, brethren, let the mines alone until the time comes for you to hunt gold, though I do not think this people will ever become a mining people.”

UTAH—THE NATION’S TREASURE-HOUSE

Abraham Lincoln, like Brigham Young, believed that Utah was fabulously rich in mineral resources. He once said, “Utah will yet become the treasure-house of the nation.” We today have lived to see this prediction fulfilled.

In 1940 Utah ranked first among the states of the Union in the total value of mineral production. The following year she ranked second in the production of copper, sixth in gold, third in silver, third in lead and sixth in zinc. Her rank was second among the 48 states in total production. She had a gross output that year in the five leading non-ferrous metals—gold, silver, copper, lead and zinc—of \$95,383,037.

Of the 1941 output, the Bingham district produced 84 per cent, or a total of \$80,455,527. The Utah Copper Company alone produces 30 per cent of all domestic copper currently being used in the war effort, and is by far the greatest single producer in the United States. It produced in 1941 a total of 525,154,000 pounds of copper and 9,000,000 pounds of molybdenum, a hardening alloy of great importance.

There are 210 known minerals in the State, some of which are found nowhere else in the world. Practically all of the useful metals known to man are found in Utah, tin being the chief exception. As has already been pointed out, the bituminous coal resources are beyond calculation. The potential supplies of coal in Utah are as great as are found in any state in the Union, not even excepting the great coal mining states of Ohio and Pennsylvania. And the iron deposits are also almost unlimited. Utah possesses tons of magnesium, vanadium, tungsten, aluminum, hydrocarbons, salt, potash and sulphur.

It has been estimated that enough oil shales exist in the Uintah Basin to produce from 60 to 80 billion barrels

of oil. Also in the Uintah region petroleum residues—elaterite, ozokerite, and gilsonite—are mined. Manufacturers use them in making varnishes, insulators, acid-proof paints, plastics, water-proofing compounds, and mineral rubber. Natural rock asphalt has been discovered in the same area.

North of the Great Salt Lake near Rozel are deposits of natural asphaltum. Three companies operate wells in that region from which the tar-like substance flows.

In all sections of the State sand, gravel, and rocks for building purposes exist in abundance. Gypsum is mined at Nephi and Sigurd. Even precious gems occur in several localities in Utah. Occasionally topaz, rock crystal, opal, jasper, agate, chalcedony, azurite, garnet, obsidian, and malachite are mined. So far as is known, amatrice, a matrix stone resembling turquoise, is mined only in Utah.

With the increasing demand for dyes, medicines, road surfacing, and many other needs, the non-metallic minerals of Utah will receive more notice. Many experts feel that the future of mining in the State will be to a large extent in this field.

Thus we see that nature has stored a bounteous supply of minerals in Utah. In fact, Utah is credited with possessing the largest variety of raw materials of any state in the Union and has the greatest variety of mineral resources of any comparable area on the earth.

BEGINNING OF MINING INDUSTRY

Although Tom and Sanford Bingham, ranchers, really discovered in 1850 the first ore in the district which bears their name, credit for opening the mines must be given to George Ogilvie. While logging in Bingham Canyon in 1863, he kicked up a piece of ore. Knowing Colonel Patrick E. Connor's interest in mining, Ogilvie sent the sample to him. Connor, having it assayed, found it to be rich in lead, gold, and silver.

Soon thereafter the Colonel visited Bingham Canyon. Upon finding the prospects favorable for mineral produc-

tion, he issued a circular letter in which he told the world of the fabulous mineral resources which had been discovered in Utah. Soon non-Mormons flocked into the Territory from the East and from the Pacific region. Utah experienced her first mining boom.

The Jordan Mining Company was organized and work was begun in Bingham Canyon in the summer of 1864. That same year Colonel Connor erected a smelting-furnace at Stockton, the first large smelter in the State. The people in the East became so enthusiastic over the discoveries made in Utah that a company composed of New York capitalists was organized for the purpose of developing mining in this State. This corporation was called the "Knickerbocker and Argenta Mining and Smelting Company." Soon after being organized it began operations in Bingham Canyon, which lies in the Oquirrh Mountains, only 28 miles southwest of Salt Lake City.

During the early period of mining in Utah, the Knickerbocker Company, as well as the other miners who were working claims at Bingham, experienced untold difficulties in this new industry. Most of them lost money and their companies failed. But in spite of the difficulties, more than \$2,000,000 in gold had been removed from the ground by 1868.

Two years later, when Salt Lake City was joined to the transcontinental railway by the Utah Central Railroad, the mining industry in Utah began a very rapid period of development. Rich veins of silver, lead, and copper ore were put into production. During the two years from 1869 to 1871, the Utah mines produced \$5,000,000 worth of ore. By 1871 thirty-two mines were in operation in the State.

During the seventies the population of Bingham jumped from 276 to more than 1,000 people, and many substantial frame buildings were erected. Although copper ore was present in abundance, very little of it was mined before 1896. Lead, silver, and gold mining flourished. Anyone who mined copper was considered "tetched." But there came a day when copper ore became the primary element mined at Bingham.

COPPER ORE PRODUCTION AT BINGHAM

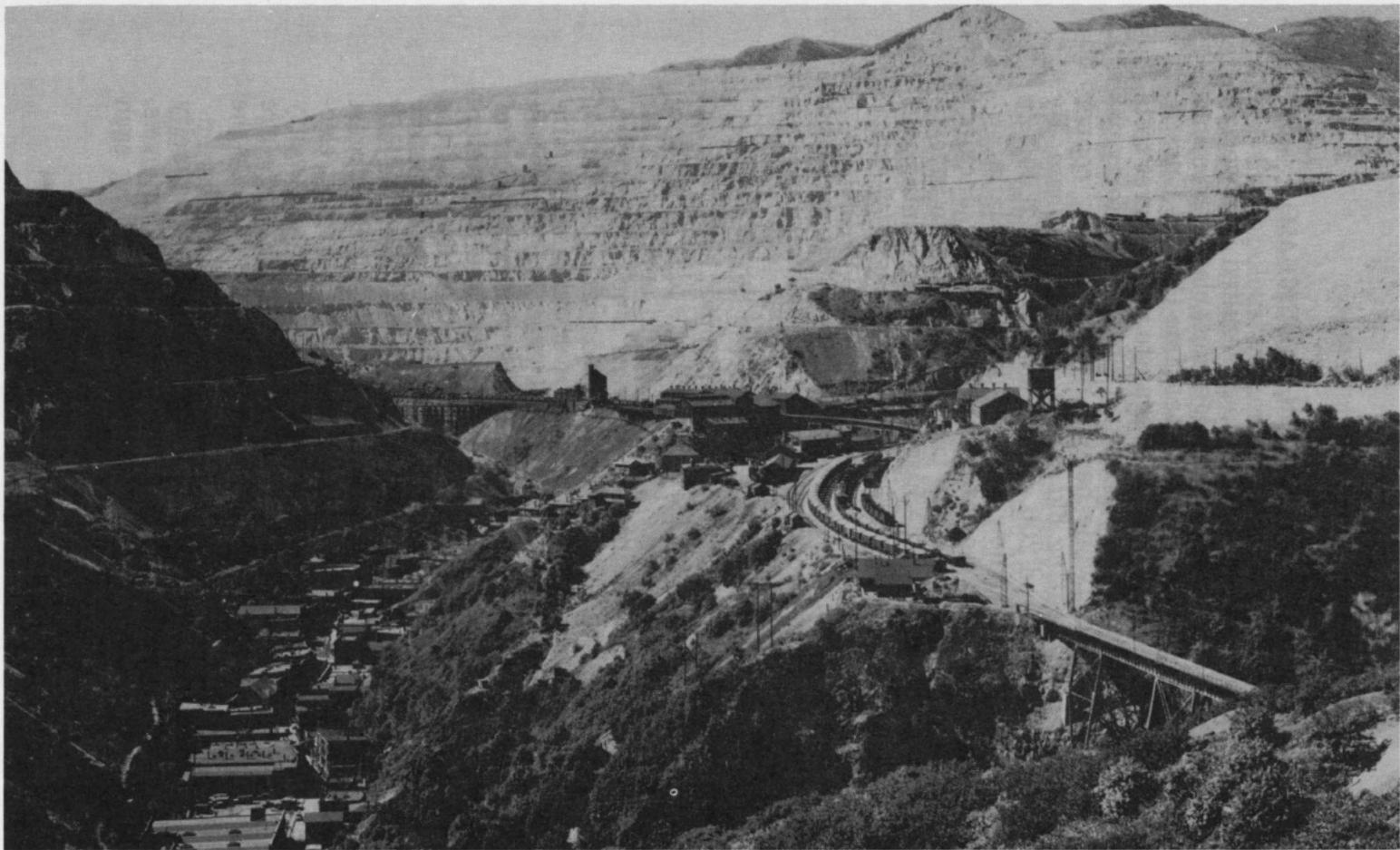
The depression of 1893, which resulted in lowering the prices of silver, lead, and gold, almost closed the mines at Bingham. However, about that time Colonel Enos A. Wall arrived at Bingham and began to make secret tests on the ore. He found that it ran from three to forty per cent copper. Meanwhile he was quietly buying copper holdings and relocating old claims around Bingham. By 1896 he had acquired 200 acres, had spent \$20,000 in exploration, and was now ready to develop his claim.

Wall and his associates hired Daniel C. Jackling and Robert C. Gemmell, two young engineers, to investigate their property. The history of copper mining was changed as a result of the joint report of these two engineers, published in 1899. They believed that there was great wealth in mining low-grade copper if it was done by applying mass-production methods, plus improved metallurgy.

Jackling bought an interest in the Wall property. The company was named The Utah Copper, being organized in 1903. Four years later Jackling's idea of surface mining with steam shovels was put into operation. At first only ores containing two per cent copper were used. This amounted to fifty pounds of red metal per ton of ore. But during recent years, improved methods in mining and handling the ore have made it possible for the Utah Copper to mine at a profit ore containing only one-half of one per cent copper, or ten pounds of red metal to the ton.

A large amphitheatre-like pit in the heart of the Oquirrh range of mountains, covering approximately 500 acres, has been dug by the mining of over one-half billion tons of ore and waste at Bingham. It is the largest open cut copper mine in North America. The giant electric shovels have cut steps or benches, averaging seventy feet in width, around the sides of the pit. There are twenty-three such levels on the west side and ten on the east.

Railroad cars of eighty to one hundred ton capacity are loaded by electric shovels from these benches or levels. An average of 6,000 tons of ore are moved during each



UTAH COPPER MINE AND BINGHAM CANYON

eight hour shift. With some of the newer shovels, however, as high as 8,000 tons have been loaded into the freight cars per shift. More than eighty-four miles of standard gauge railroad track have been built on the various levels.

It helps us to understand the magnitude of the operation carried on at Bingham by the Utah Copper Mine when we know that more cubic yards of material have been removed from this one mine than were removed while building the entire fifty miles of the Panama Canal.

Within the past forty years the mines at Bingham have enriched Utah to the extent of millions of dollars. They have produced approximately 7,000,000,000 pounds of copper, with gold, silver, and molybdenum as by-products, the whole valued at approximately \$1,316,857,000. They have turned into the channels of the State \$140,000,000 in the form of wages; \$200,000,000 for power and supplies; \$53,000,000 for federal, state, and city taxes; and \$169,000,000 for smelting, freight and refining costs.

The output of copper in Utah in 1941 was by far the greatest in the history of the State up to that date. It was 525,154,000 pounds, a gain of 61,426,000 pounds over the 1940 output. Practically all of this increase was made by the Utah Copper. This one mine today is producing more than 27 per cent of the nation's copper supply. It produces nearly 85 per cent of the copper mined in Utah, and 8½ per cent of the total production of the world.

Three other Utah copper companies had an output in 1941 of over 1,000,000 pounds each. These companies were the Ohio Copper and the United States & Lark companies, both in the Bingham district, and the Tintic Standard property in the Tintic district.

UTAH SMELTERS

Because the metals were here in Utah, the building of great reduction works followed. Today the largest non-ferrous smelting center in the world is found within a fifty mile radius of Salt Lake City. Ores are sent to these smelters from an area of 600 miles in any direction

from Salt Lake. At times crude ores are even shipped to Utah from foreign lands, across oceans and thousands of miles of rail, for treatment in one of the State's five smelters, which are located at Murray, Midvale, Garfield, Tooele and Bauer.

The concentration of mass smelting naturally has had a favorable effect upon mining in Utah. On the other hand, the mining industry has been a cause for the building of the smelters. Each complements the other.

BOOM DAYS AT ALTA

Some of Colonel Connor's soldiers discovered ore in Little Cottonwood Canyon, 20 miles southeast of Salt Lake City. Shortly thereafter, in 1869, J. B. Woodman uncovered the vein of the Emma mine. Almost immediately the boom town of Alta came into hectic existence. By 1873 Alta had a population of 8,000 persons. There they "worked, fought, drank, bled, and died."

When the mine began producing, the Walker Brothers of Salt Lake City purchased one-sixth interest for \$25,000 and a Mr. Hussey bought a one-fourth interest for the same price. Later these partners sold the Emma mine in London, one of the purchasers being the Prince of Wales. In 1873, shortly after the English financiers purchased the mine the vein at the Emma mine suddenly ran out.

One by one the mines closed down at Alta as the supply of mineral became exhausted, and the miners left for more productive fields. But during the short span of boom days these mines produced more than \$35,000,000 worth of ore, containing gold, zinc, lead, copper, and silver.

SILVER REEF

Another Utah mine which had a very short life—only ten years of popularity and a few more years of existence—was the Silver Reef. Down in the vicinity of Zion National Park stands today an "old bank building, brooding and vacant eyed, watching over the grave of a once-famous silver mining camp."

There in 1870 the camp came into existence after silver had been discovered in a sandstone ledge. Up until that time it was not known that silver could occur in sandstone. The town of Leeds, located near the Silver Reef claim, was the center of this mining region.

In 1877 Father Scanlan, later the most beloved figure in Silver Reef, arrived on horseback. Soon thereafter money was raised for the purpose of building a church, a hospital, and a school. In the meantime, the Catholic Priest, at invitation of the Mormon authorities at St. George, held services in their tabernacle.

But the flourishing condition of the mine was not destined to endure long. The price of silver fell. Wages were cut in 1881. The ore became less rich, and water in the mines added to the cost of production. In 1891 the companies ceased operations. But during its short career, the Silver Reef mine produced ore valued at \$10,500,000.

OTHER EARLY MINING CLAIMS

In 1871 numerous claims located south of Little Cottonwood Canyon were organized into the American Fork District. They were also short-lived. At least one discovery was made in each county of the State, and there have been 135 mining districts organized. Most of these districts lasted but a short time.

Among these districts were those of Beaver County. For ten years during the seventies and eighties these districts were among the State's largest producers. The Beaver County mines have produced \$54,000,000 worth of minerals, a large part of which came from the Silver Horn mine. All the mines of Beaver County have closed but the Silver Horn. Lessees have shipped considerable ore from it during 1940 to 1942.

PARK CITY MINES

There are three other regions in Utah where precious metals have been mined continuously since 1869. They are Park City, the Tintic District, and Tooele County.

Cattle were grazing during the summer months as

early as 1853 in the high, cool meadows where Park City now stands; but the winters were locked in long and snowy silences. Then, in the winter of 1869 ore was discovered. Three of Colonel Connor's men stumbled upon it. The assay showed that it contained gold, silver, and lead. The following year the mine, named the Flagstaff, began operation.

Thus the solitude of this mountain retreat was "shattered by the tramp of prospectors' feet, by the ring of picks on hard rock, by the rumble of blasted earth, and by the laughter of hard-fighting, fast-living men."

Many claims dotted the mountain side during the seventies. It was soon found, however, that the ore ran deep. Most of the small owners lacked the capital to go down for it. Therefore, claim holders merged together. Outside capitalists became interested, George Hearst, father of William Randolph Hearst—chain newspaper publisher—being one of the investors. The result was that Park City became a prosperous mining region.

Today all the mines at Park City are owned by two large companies—the Park Utah Consolidated and the Silver King Coalition. There are twelve large mines in that region, with 500 miles of underground tunnels. The main product is silver, with some lead, zinc and copper. The value of the total output of ore from 1870 to 1941 was \$336,729,000. The production of 1941 was valued at \$7,823,691 which was an increase of nearly 7 per cent over the previous year.

MINING IN TOOELE COUNTY

The mines in Tooele County have produced millions of dollars worth of gold, silver, and lead. In the canyons east of Stockton, Indians were mining silver and gold for trinkets, and lead for bullets when the settlers arrived in Utah. Connor's men, hearing of the activities of the natives, located ore in that region. They named their mine the Ophir after King Solomon's rich mines. Almost immediately a boom began. From Nevada and California, hundreds of prospectors rushed into camp and staked out their claims. By 1880 the boom had folded up and the mines were practically deserted.

Two years later Arie Pinedo, a Bavarian prospector, drifted into the district. He located a gold-bearing claim which he named the Mercur. Very little success was had, however, in getting the gold from the ore until the Colorado engineers discovered the cyanide process in 1893. Then the Mercur experienced another boom. By 1896 the population of Tooele County had jumped from 400 to 6,000, and by 1912 the population was 12,000. Again, in 1913, the mines began closing down, and the residents tore down their buildings and left. They claimed that the \$20,000,000 ore deposit was worked out.

But in 1934 the Snyder Brothers located another rich claim. Four years later more than half as much gold was produced there as was mined in 1909, the best year of production. So the mines and milling in Tooele County are not dead. In fact, in 1941 the Mercur district was the second in the State in the production of gold, being led only by the Bingham area.

TINTIC DISTRICT

The Tintic district is located in Juab and Utah counties about 60 miles southwest from Salt Lake City. It is one of the richest silver areas of the United States. Eureka is the main settlement in this district.

At the time the pioneers came to Utah, a Ute chief-tain named Tintic claimed all the land in Tintic Valley. He bitterly resented the coming of the white men and carried on guerilla warfare against them. He died in 1859, one of the first millionaires in the West; but he never knew of his wealth.

Ten years later (1869) George Rush, who was herding cattle, picked up a "funny looking" piece of rock which started the Tintic Valley off toward its destiny as one of the richest mining regions of the State. The development of the mineral resources of this region has been slow, steady and continuous. Its mines are still producing at a profit. In 1940 the total output was worth \$4,431,977. Between 1869 and 1939 the total value of the products of the Tintic mines was \$367,883,000.

UTAH'S MINERAL WEALTH

The following tabulations show Utah's production of precious metals in 1940 and 1941:¹

Production	Year	Bingham	Tintic	Park City
Tons Ore	1941	30,757,800	316,800	320,300
Tons Ore	1940	26,753,382	283,046	311,906
Ounces Gold	1941	271,354	20,180	19,865
Ounces Gold	1940	256,558	38,775	17,300
Ounces Silver	1941	4,752,806	2,618,256	3,236,546
Ounces Silver	1940	4,760,252	2,953,312	3,333,122
Pounds Copper	1941	520,844,000	2,064,000	1,544,000
Pounds Copper	1940	457,010,531	2,590,717	1,296,000
Pounds Lead	1941	65,142,000	18,928,000	39,214,000
Pounds Lead	1940	73,713,100	13,072,720	39,497,400
Pounds Zinc	1941	39,364,000	1,600,000	32,240,000
Pounds Zinc	1940	43,623,397	449,000	35,195,000
TOTAL VALUE	1941	\$80,455,527	\$3,991,227	\$7,823,691
TOTAL VALUE	1940	\$70,540,717	\$4,431,977	\$7,314,323
Percentage	1941	84	4	8

Output of Gold, Silver, Copper, Lead and Zinc in Terms of Recovered Metals, listed in order of 1941 production.²

State	1936	1940	1941	States' Total Through from Year Shown
Arizona	\$ 57,966,073	\$ 82,167,759	\$ 98,512,900	\$ 3,337,249,296 1860
Utah	48,836,356	86,585,499	95,383,037	2,294,648,547 1864
Montana	42,173,182	55,825,078	57,433,700	2,966,918,647 1862
California	40,191,110	54,268,690	52,282,966	2,511,111,973 1848
Idaho	27,654,472	37,744,393	41,357,800	1,228,978,064 1863
Nevada	29,289,993	37,089,777	38,873,169	1,590,960,625 1859
New Mexico	5,316,172	22,246,421	24,972,338	506,489,859 1848
Colorado	19,819,869	24,293,665	23,716,115	1,843,364,691 1858
South Dakota	20,634,244	20,660,036	21,475,993	489,977,577 1876
Washington	1,015,771	7,018,812	7,687,071	79,923,905 1860
Oregon	2,258,411	4,148,271	3,538,049	134,020,017 1852
Texas	1,123,791	981,240	818,572	24,106,075 1885
Wyoming	69,616	26,433	17,629	7,570,732 1867
TOTALS	\$296,379,060	\$433,056,074	\$466,069,339	\$17,015,320,008

¹The Mining and Contracting Review, February 15, 1942, Vol. 44, No. 8, page 49.

²Western Mineral Survey, February 13, 1942, page 1.

We have already learned that Utah is one of the richest states of the Union in mineral wealth, ranking first in 1940 in the production of precious metals and second in 1941. In 1945 she still retained second place. During the year of 1941 the mining industry reached the gigantic proportions of \$95,383,037; but due to the demands of war, Utah's production in 1943 amounted to

\$124,348,439 and in 1944 to \$111,036,247. The 1945 production, however, had dropped to \$89,575,200. It is probable that post-war production will remain somewhere near the 1945 level.

UTAH MINE PRODUCTION IN 1945 (IN DOLLARS)

STATE	Arizona	Utah	Montana	Idaho	New Mexico
COPPER	\$77,656,000	\$61,880,000	\$24,616,000	\$ 455,600	\$ 15,381,600
LEAD	3,569,000	6,708,000	2,064,000	11,653,000	1,221,200
ZINC	8,797,500	7,072,500	6,440,000	17,940,000	8,958,500
SILVER	2,387,200	4,307,200	4,442,400	5,587,200	342,223
GOLD	2,625,000	9,607,500	1,592,500	735,000	178,885
TOTAL	\$95,034,700	\$89,575,200	\$39,134,900	\$ 36,370,800	\$ 26,082,408

STATE	Nevada	Colorado	California	Total Other States	Total U.S. and Alaska
COPPER	\$14,273,200	\$ 375,632	\$ 1,878,160	\$ 12,548,992	\$209,320,845
LEAD	1,126,600	2,808,416	1,112,840	35,840,672	66,255,338
ZINC	4,669,000	8,311,050	2,055,050	55,880,800	141,663,325
SILVER	704,569	1,549,280	674,987	154,592	22,874,463
GOLD	3,552,500	3,493,385	6,023,500	70,000	33,861,275
TOTAL	\$24,325,869	\$16,537,763	\$11,744,537	\$104,495,056	\$473,975,246

While Utah stands second in total production in the five most valuable non-ferrous metals, it is noteworthy that she is the only state in the Union that appears in the top half-dozen producers in ALL five of the metals. In 1945 Utah produced nearly 30% of the total copper production of the United States, 28% of the gold, 19% of the silver, 10% of the lead, and 5% of the zinc. Of the total Utah production, the Bingham district produced \$79,373,799 or 89%, the Park City district \$4,516,182 or 5%, and the Tintic district \$2,676,982 or 3%.

The mineral output of the State from 1864 to 1945 inclusive has amounted to more than two and two-thirds billions of dollars (\$2,733,161,281). Much of this money has remained in the State in the form of wages, purchases, and taxes. The mining industry has also contributed greatly to the growth of other industries such as smelting and transportation.

The supply of metals in the State seems to be almost unlimited, which fact is of great importance to the future

development of Utah. For example, it has been estimated that the copper mine at Bingham contains enough ore to operate until 1990.

SUPPLEMENTARY READINGS—CHAPTER 51

1. *The Mining Industry of Utah*, (Chamber of Commerce, Salt Lake City, Utah, 1941) pages 1-63.
2. *The Mining and Contracting Review*, Volume 44, Numbers 3, 6, 10, 1942.
3. *Western Mineral Survey*, February 12, 1942.
4. *Utah—A Guide to the State*, pages 119-125, "Mining."
5. Young, *The Founding of Utah*, pages 204-209, "Early-Day Mining."

PROBLEMS AND ACTIVITIES

1. What were Brigham Young's ideas relative to mining?
2. Make a list of the kinds of metals found in Utah.
3. Compare the mineral production of Utah with that of other states of the Union.
4. Tell the story of the beginning of mining in Utah.
5. Discuss the mining of copper at Bingham.
6. Evaluate the importance of the smelting industry in Utah.
7. Make a list of the major mining districts of Utah and locate them on the map.
8. Give some interesting facts about the Emma mine.
9. Who was the most beloved man at Silver Reef during the mining days there?
10. Tell the story of mining at Park City.
11. Discuss mining in Tooele County.
12. Why did the white men name the mines and valley Tintic?
13. Write a brief statement regarding the contributions made to the mining industry of Utah by each of the following men: Tom Bingham, George Ogilvie, Colonel Patrick E. Connor, Colonel Enos A. Wall, Daniel C. Jackling, J. B. Woodman, George Hearst, Arie Pinedo, George Rush.

UNIT IX
UTAH LIFE TODAY

CHAPTER 52—EDUCATION IN UTAH

CHAPTER 53—UTAH TODAY

CHAPTER 54—LIVING IN UTAH

Chapter 52

EDUCATION IN UTAH

RISE OF UTAH'S PUBLIC SCHOOL SYSTEM

The greatest strides in education in Utah have been since statehood was attained in 1896. It is true that a law was passed in 1880 by the Territorial Legislature, providing for free public schools in Utah. But it took a few years before this law really began operating effectively.

In the meantime two systems of high schools developed in the State—the church schools established by the Catholics, Mormons, and other religious denominations' and the State public schools. In the former schools the fundamentals of the Christian religion were taught in connection with secular subjects. The Mormon Church called the ones they established "academies." The work pursued therein was on the high school level.

The first, the Brigham Young Academy (University), was founded in 1875. It was located at Provo. Twenty-one more were established between that date and 1911, eleven of them being located in Utah. Among the schools established by other religious denominations was the St. Mary's Academy (Catholic), and the Wasatch Academy (Presbyterian). The former was located at Salt Lake and the latter at Mt. Pleasant. The members of the several religious denominations supplied institutions to fill the educational needs of the citizens until the State was able to take over.

Toward the close of the nineteenth, and early in the twentieth centuries, the public school system arose in Utah in competition with the academies and denominational schools. The first one of these schools to be established was located at the Utah capital in 1890, known as the Salt Lake City High School. Ten years later there were six public high schools in the State and by 1905 there were thirty-three. From that time forward high schools were extended rapidly throughout Utah, with the

¹See Chapter 28, *Education in Pioneer Days*, pp. 195-205.

result that today every person of high school age has access to a free public school if he desires to attend.

Consequently as the State school system came into being, the Mormon academies experienced a decrease in enrollment due mainly to the fact that students in the church schools were required to pay a tuition and furnish their own supplies.

At the beginning of the twentieth century (1905) the enrollment of the academies was 54 per cent of the total secondary school enrollment in Utah. But with the rise of the public high schools throughout the State the academy enrollment declined. In 1890 the public high schools of Utah had enrolled only 5 per cent of the secondary students of the State, but by 1911 their enrollment equaled that of the academies. By 1924, 90 per cent of the high school students of Utah were attending the State schools.

The people recognized that supporting two systems of high schools threw an increased burden upon them. When the time came that the State had developed the public school system to the point where it could supply all the educational needs of the citizens, the Mormon Church Board of Education decided to turn the academies over to the State to be converted into free public high schools. Thereafter the State school system would provide the secular education, while the Mormon Church concentrated on a new method of furnishing religious instruction to the high school students. This new vehicle, the seminaries, was later extended to the college level under the name of Institutes of Religion.

The transfer of the academies to the State took place in 1923. By that date, however, a number of the academies had been converted into junior colleges. These the Church retained for nearly ten more years. Between 1931 and 1934 most of the junior colleges were turned over to the State. At the present time the Church operates in Utah only the Brigham Young University and the L. D. S. Business College.

DEVELOPMENT OF UTAH'S PUBLIC SCHOOL SYSTEM

One of the outstanding events in the development of Utah's public school system was the movement to con-

solidate the school districts on a county basis. Up until 1905 there existed one or more school districts in every town where the population warranted. For example, Salt Lake County was divided into thirty-six districts, with one hundred eight trustees, the majority of the districts being located in Salt Lake City. All functions of directing local education were carried on by the trustees. They hired the teachers, bought the supplies, levied the taxes, and built the schoolhouses.

Some of the districts in the State, especially those where mines were located, could easily collect great sums of money and others could collect only meager amounts. This resulted in teacher's salaries varying in the different districts, and the term of school being shorter in some than in others. Therefore, opportunities for education on the part of the students were not equal. The method of having so many school districts and local school boards was lacking in efficiency, uniformity of school subjects taught, and in equalized educational opportunities for the Utah citizens.

Therefore, to remedy this situation the Utah Legislature voted a special tax (1910) for the support of high schools, and passed a law the following year which authorized the county commissioners to consolidate the districts in a way that would best promote the cause of education. The result is that today the twenty-eight counties of the State are divided into forty school districts.

In each district there is a central board of education. This board has a superintendent, a clerk, and in many of the districts, several special supervisors—music, art, primary grammar supervisors, and so on.

Money is apportioned to each school district annually from the State taxes on the basis of the number of students attending school. This assistance, in addition to the local taxes collected, helps toward equalizing the educational opportunities of the students no matter what part of the State they reside in.

Also, the system of transporting the students by school buses to the larger centers of population for high school work helps to equalize educational opportunities

as well as to raise the standards of the public school system.

Another good feature of Utah's school system is her law which requires boys and girls to attend school, whole or part time, until they become eighteen years of age. Doubtless this law has had much to do in causing Utah to establish enviable records in the high percentage of her citizens who have received a considerable amount of schooling.

Another movement which has helped to push Utah schools one step forward is known as the junior high school plan, or the six-three-three plan of public school education. Under this system the students remain six years in elementary schools, three in the junior high schools, and three in the senior high schools. This plan seems to work very well.

Educational affairs in Utah are managed by the State Superintendent of Public Instruction and his assistants. The office of the superintendent is elective. In 1896 Dr. John R. Park became the first person to occupy this position. Since then many distinguished educators have served in this office. Dr. E. Allen Bate-man occupies that position at the present time (1956).

UTAH'S EDUCATIONAL ACHIEVEMENTS

Throughout her entire history Utah has made an excellent record in her achievements in education, one of which her citizens can be justly proud. In 1926 she had a larger percentage of boys and girls of high school age enrolled than any other state in the Union. Four years later the Utah high schools had an enrollment of 80.9 per cent of the young people 16 and 17 years of age, as against a national average of 57.3 per cent. California was the only state in the Union with a percentage higher than Utah's, hers being 82.1.

During the ten years that followed, Utah continued to hold that enviable record. The 1940 census showed that Utah was still second among the states of the Union in the number enrolled in public high schools for each 1,000 persons 14 to 17 years of age.

The range in the United States was 392 in Mississippi to 952 in Washington, D. C. Utah stood next to Washington, having an enrollment of 925 per 1,000 or 92.5 per cent of the young people 14 to 17 years of age enrolled in high school.

The Utah citizens, according to the 1940 report, have also made an unusual record in college attendance. Of the people 25 years old and older, 10.9 per cent had attended college from one to three years. Again that was a record, the highest of any state in the Union. Idaho came second, with a college attendance of 9.6 per cent. In some of the states the record in 1940 was lower than 3 per cent.

According to the October issue, 1952, of the *Journal of the National Education Association*, Utah held first place among the states of the Union in the number of years of school completed by her citizens 25 years old and over. Utah's citizens have averaged 10.2 years of schooling each. The average in the United States was 8.4 years, while 6.6 years represents the lowest average found in any individual state.

Again, the same article showed that only 5.5 per cent of the people of Utah 25 years of age or over have had less than 5 years of schooling. Iowa, Idaho, and Oregon were the only states in the Union that had better records than Utah in this respect. Their percentages were 4.1, 5.2, and 5.2 respectively. In the state with the lowest record nearly 36 per cent of her citizens over 25 years of age had not completed 5 years of schooling.

All of the foregoing figures show that the majority of the people of Utah have been taking advantage of the opportunities provided by the Utah public schools.

An article entitled "The Production, Retention and Attraction of American Men of Science," by Professor E. L. Thorndike of Columbia University, published in the August 16, 1940, issue of *Science*, shows how effective the Utah public school system has been

in helping to prepare its youth for leadership in the field of science. Thorndike's statistics are based on the population figures of the 48 states in 1890 and in 1900.

His study showed that Utah had produced nearly one and a half times as many "Men of Science" per capita as any other state in the Union. Based on 1,000,000 population, Utah had produced 492 "Men of Science," Colorado, the next highest of the 48 states, had produced 340, and the lowest state in the group had produced only 44.

Utah has always maintained high educational standards. She is among the three leading states in the literacy of her population, and ranks among the top states with respect to educational facilities and attainments. Dr. Raymond N. Hughes, President Emeritus of the Iowa State College, and William H. Lancelot, professor of Vocational Education of the same school, in a book entitled *Education—America's Magic*, concluded "Utah easily outpasses all other states in overall performance in education. . . . While ranking 32 in ability to support education . . . it still ranks first in educational accomplishments, . . ."

Present day studies indicate that Utah is still holding her high position among her sister states in educational achievements. According to a study made by the Salt Lake Tribune and the Deseret News, entitled *1956 Market Manual of the Salt Lake Intermountain Market*, Utah still leads the nation in education. The following information is taken from page six of that publication:

"Utah leads the nation in the number of school years (grades) persons 25 years of age or older have completed. The state also has the highest percentage among all states of persons 25 years of age or over who have completed high school or more and the lowest percentage of persons 25 years of age or over who have completed less than 5 years of schooling." For example, the 1952 records showed that 49.9 per cent of the people of Utah had completed high school or more in

comparison with the U. S. average of 34.3 per cent; and only 4.4 per cent of Utah's citizens have had less than 5 years schooling while the national average is 11.1 per cent.

According to the National Education Association figures for 1954-1955, Utah ranked first in per cent of population enrolled in public elementary and secondary schools, her enrollment being 24.6 per cent, while the United States average was 18.3 per cent. Also, according to the National Education Association, year 1953-1954, Utah ranked far under national average in cost per student in public elementary and secondary schools, the national average being \$250.62 per student and Utah's being \$216.42.

Figures of 1953 showed that Utah stood first place in the nation in the per cent of her population enrolled in colleges, 2.9 per cent of the population being enrolled, while California stood second with 2.0 per cent enrollment. The enrollment in Utah colleges was approximately double the national average which was only 1.4 per cent of the United States population.

Utah ranks first in all but two age groups among all the states in the nation in the per cent of each age group enrolled in elementary and secondary schools and colleges, as is seen by the following chart:

Age Group	Per cent of each Age Group enrolled in Schools and Colleges		Utah's Rank Among 48 States
	Utah	U. S. Aver.	
5 and 6 years	33.0%	39.3%	41*
7 to 13 years	97.1	95.7	5#
14 to 15 years	96.9	92.7	1
16 and 17 years	88.3	74.4	1
18 and 19 years	42.9	32.2	1
20 to 24 years	19.3	12.9	1
25 to 29 years	10.3	6.5	1
<hr/>			
Average			
5 to 29 years	55.7	49.4	1

*Utah below average of nation in kindergartens.

#Nevada, Washington, Oregon, California exceed Utah.

SOURCE: U. S. Census of Population, 1950.

EDUCATION IN UTAH TODAY

Utah ranks high among her sister states in respect to educational facilities. She is unusually well provided with schools of higher learning. There are in the State two universities—the University of Utah at Salt Lake City and the Brigham Young University at Provo—as well as the Utah State Agricultural College at Logan. All three of these institutions offer bachelor's degrees as well as Master of Arts and Master of Science degrees. In some fields doctor's degrees are also conferred by these three schools of higher learning.

The academic and professional work of these universities is first-class; and the credits received from them are accepted at face value at the various institutions of higher learning throughout the country. The faculty members are well-trained, many of them having attained national distinction.

The University of Utah has schools of arts and science, business, education, mines, engineering, architecture, law, medicine, pharmacy, and social work, together with a graduate division, a lower division, an extension division, and a special summer school. Shortly after the war a big influx of returning soldiers attended the universities, pushing the enrollment of the University of Utah to approximately 10,000 students; however, even though most of the returned soldiers have terminated their schooling during the past few years, its enrollment has been maintained at considerably more than 8,000 students. For example, the enrollment of 1953-54 winter session was 7,142 students, with an added enrollment of 1,086 during the summer session.

The Utah State Agricultural College provides courses in agriculture, forestry, animal husbandry, irrigation, engineering, commerce, and domestic science, as well as several other fields of study. Its student enrollment during the winter of 1954-55 was 3,626. It also has a graduate division, an extension division, and a summer school. This college is especially outstanding



AIRPLANE VIEW OF UTAH STATE AGRICULTURAL COLLEGE CAMPUS, 1942

Courtesy of George D. Clyde

in the field of forestry in which it has received national recognition.

The Brigham Young University is operated by the Church of Jesus Christ of Latter-day Saints. In addition to offering courses for a broad general college education, it has colleges of applied science, arts and sciences, commerce, education and nursing, as well as several other important educational departments. It also has a graduate school, as well as a lower division, an upper division, and an extension division. Its cumulative enrollment in 1952-53 was 8,836, and three years later 9,508 students.

In addition to the three major educational institutions, Utah has seven other colleges, public and private, geographically distributed throughout the State, making it possible for many young people to receive at least two years of college training without traveling great distances from their homes. Among these are the junior colleges at Ogden, Price, Ephraim, and St. George, and a four-year institution at Cedar City. Westminster College, a fully-accredited interdenominational institution with an average enrollment of 390 students, is located in Salt Lake City. Also, in Salt Lake is a Catholic college for girls, St. Mary of the Wasatch, an Episcopal school for girls, Rowland Hall, and three Catholic Parochial schools, while at Mount Pleasant is situated the Wasatch Academy, a Presbyterian institution.

In connection with most of the high schools throughout the State, the Church of Jesus Christ of Latter-day Saints operates seminaries where religious education is provided for all students who desire it. Also, in connection with the colleges and universities, a religious educational and recreational program is provided at the L. D. S. Institutes of Religion.

In 1954 the college enrollment in Utah totaled 23,400 students, and the following year it increased by about 3,000. The following table shows the Utah college enrollment in 1955:

ENROLLMENT, FALL QUARTER 1955, UTAH'S
TEN COLLEGES

	Total Day Time Enrollment	Night Students	Total
STATE SUPPORTED			
<i>Four-year Colleges</i>			
University of Utah	7,360	2,041	9,401
U. S. A. C.	3,575	295	3,870
College of So. Utah	426	—	426
<i>Two-year Colleges</i>			
Weber College	1,290	1,227	2,517
Snow College	273	86	359
Dixie College	267	89	356
Carbon College	355	—	355
PRIVATELY SUPPORTED			
<i>Four-year Colleges</i>			
B. Y. U.	8,160	281	8,441
Westminster College	428	—	428
St. Mary-of-the-Ws'tch	67	—	67
TOTAL	22,201	4,019	26,220

OTHER EDUCATIONAL INSTITUTIONS IN UTAH

Two excellent business colleges are located in Salt Lake City, viz., the L. D. S. Business College and Henger's School of Business. There are three custodial schools in Utah besides the State Mental Hospital. These schools are: The State Training School for the Feeble-Minded, located at American Fork; the State Industrial School, formerly called the Reform School, located at Ogden; and the State School for the Deaf and Blind, also situated at Ogden. The purpose of these schools is to give educational training to those concerned so that when they leave these institutions they can fit into society and become self-supporting and self-respecting citizens.

UTAH'S ELEMENTARY AND SECONDARY SCHOOLS, 1951-52

In 1951-52 there were in Utah 368 public elementary schools, excluding kindergarten; 10 non-public elementary schools; 148 secondary public schools; 7 non-

public secondary schools. These public schools on the elementary and secondary level had an enrollment of 168,494 pupils and the non-public schools had an enrollment of 2,960 pupils.

The number of teachers employed in the State in that year in the elementary and secondary schools was 5,730, averaging 29 pupils per teacher. In the non-public schools there were 138 teachers. In 1951-52 the average salary of all public school teachers, including principals and superintendents, was \$3,389.

The total operating expense for public elementary and secondary schools was \$30,827,414.

UTAH'S INCREASED BIRTH RATE AND THE SCHOOLS

Between 1930 and 1941 the number of babies born in Utah remained practically constant year after year, the average annual births being approximately 12,500. Beginning with the war years, the number of babies born each year showed a marked increase over each previous year with the result that in 1955 there were 25,000 births or double the average number in the thirties.

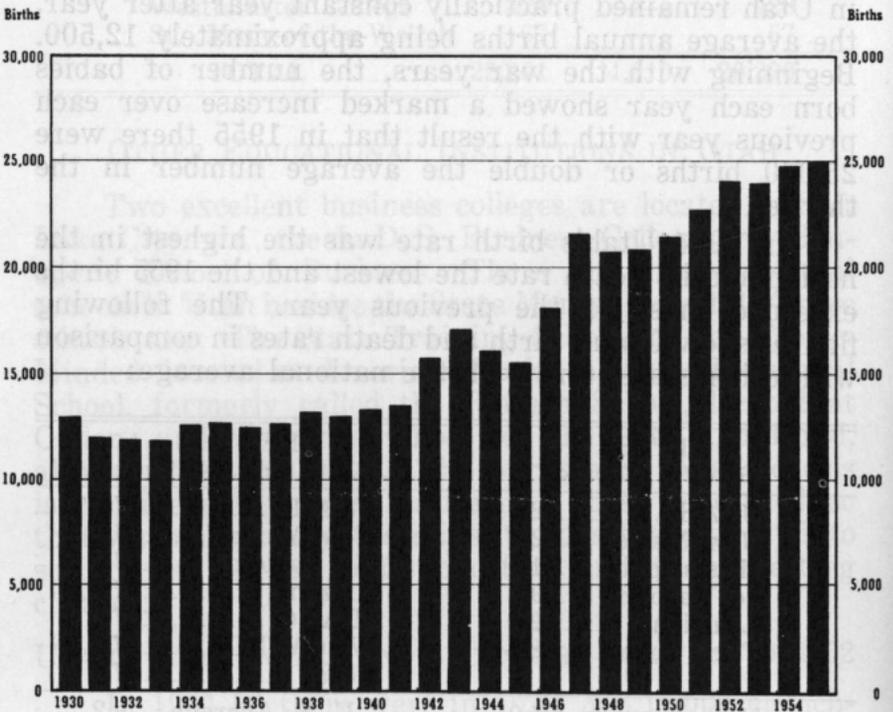
In 1954 Utah's birth rate was the highest in the nation and its death rate the lowest and the 1955 births exceeded those of the previous year. The following figures show Utah's birth and death rates in comparison with other states and with the national average:

BIRTHS (Rate for 1,000 Pop.)		DEATHS (Rate per 1,000 Pop.)	
1. UTAH	32.9%	1. UTAH	7.0%
2. New Mexico	32.4	2. New Mexico	7.1
3. Mississippi	31.0	3. No. Carolina	7.6
4. So. Carolina	29.2	4. Arizona	7.7
5. Louisiana	29.0	5. IDAHO	7.8
6. Texas	28.6	5. WYOMING	7.8
		5. Texas	7.8
U. S. Average ..25.0		U. S. Average ....9.2	

SOURCE: Monthly Vital Statistics Report of the Public Health Service, Annual Summary—April 15, 1955.

The following chart shows the births in Utah from 1930 to 1955:

NUMBER OF LIVE BIRTHS IN UTAH, 1930 TO 1955



SOURCE: Monthly Vital Statistics Report of the Public Health Service, Annual Summary - April 1956

This tremendous increase in births in Utah has resulted in an over-crowding of the school facilities throughout the State, necessitating a tremendous building program, as well as a marked increase in the cost of running the public schools. For example, there was an increase of nearly 12,000 pupils in the State's public schools in 1955-56, instead of the normal increase of recent years of 7,000 to 8,000. This enlarged enrollment increased the classroom units needs from 7,054 to 7,586. Also, the additional cost for educating the increased number of students added approximately one half million dollars to the \$33,077,889 required to run the Utah public schools during the 1954-55 term. As a result of the unusual increase in births, the trend in education in Utah will continue with large increases in public school enrollments and in college enrollments, as well as advancing educational costs.

Chapter 53

UTAH TODAY

UTAH FAST BECOMING AN INDUSTRIAL STATE

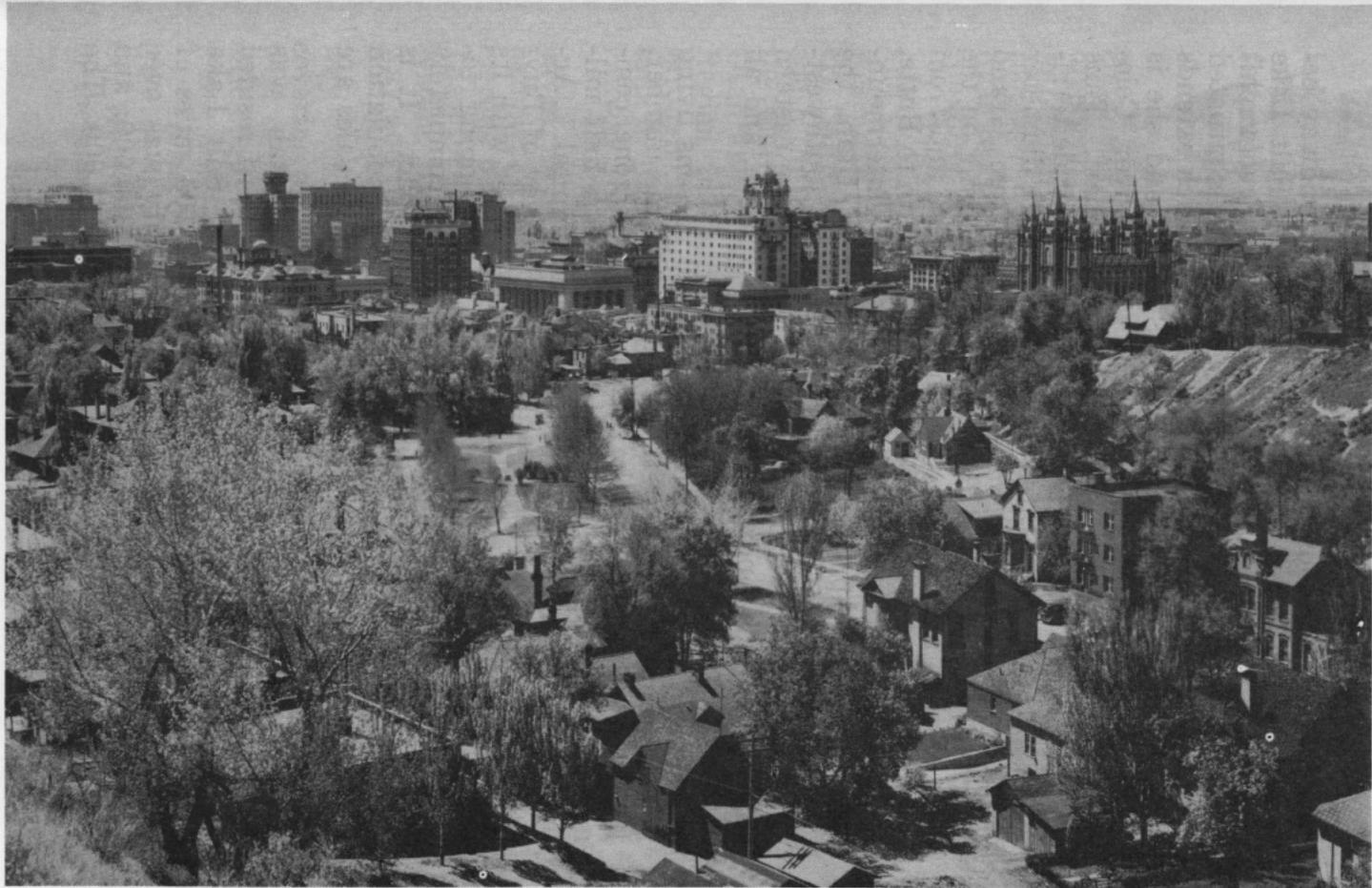
For nearly a hundred years Utah was primarily an agricultural and mining state, but during 1941 to 1944 she made great strides toward becoming an industrial center. No previous period of twenty-five years witnessed as much industrial development in Utah as did those four years. From 1944 to the present time (1956), Utah has continued its transition into an industrial state, experiencing a tremendous growth.

Financial, industrial, and military leaders have for many years recognized that Utah was favorably located and blessed by nature with sufficient resources to make of it a great industrial district. But in the past it has lacked in population, capital, and water. Quicker and easier profits could be obtained elsewhere; and so capital was attracted to the development of other regions. But suddenly, almost as if it were overnight, Salt Lake City changed from an agricultural center to a strategic industrial metropolis. This change came about primarily as a result of America's entrance into the war.

Utah's location was deemed vital by military experts for offensive and defensive warfare should the western part of the United States become a theatre of war. Tremendous resources were here. Therefore, primarily during 1942 Salt Lake City became the center of one of America's new fortresses of industry. By the close of 1942, \$411,000,000 had been spent in the vicinity of that city for the construction of new plants and military and naval installations, and the employees numbered more than 44,700 skilled workers.

SALT LAKE CITY—AN INDUSTRIAL CENTER

Salt Lake City is located at the very center of the group of eleven western states which comprise to a cer-



BIRD'S-EYE VIEW OF SALT LAKE CITY TODAY FROM TOWER HILL

tain degree an economic unit. Also, it lies midway between the Canadian and Mexican borders. Salt Lake City draws her trade from as large an area geographically as does any other city in America. She is situated in the center of an intermountain region, which extends from the Rocky Mountains to the Sierras; and she is the principal metropolis located between Denver, Colorado, and the settlements of the Pacific coast. Thus Salt Lake City commands one of the largest trade territories in the United States, having an average diameter of approximately 600 miles, extending from Grand Junction, Colorado, and Rock Springs, Wyoming on the east, Nevada and eastern Oregon on the west, and from the Grand Canyon of the Colorado on the south to Butte, Montana, on the north. Thus the Salt Lake intermountain market comprises all of the State of Utah, the western portion of Colorado and Wyoming, southwestern Montana, a portion of eastern Oregon, the eastern half of Nevada, a portion of northern Arizona, and all of Idaho except the pan-handle.

There are approximately 20,000,000 persons living in the group of eleven western states. Of this number, 1,327,700 "live within the exclusive trade zone commanded by Salt Lake City, while well over a half million reside within 100 miles of the Utah capital." According to the 1955 sales management "Survey of Buying Power": "This is one large, unified market with its 1½ million people living, working, and shopping together. Distances and mountains separate it completely from all other markets and make it compact. It is stocked and serviced from Salt Lake City, its population is greater than the city of Baltimore and its sales are tremendous."

The estimated 1955 population of Utah was 757,000. Of this number approximately one-half resided in the more-or-less immediate vicinity of Salt Lake while three-fourths of them lived within 100 miles of the city. The population of Salt Lake City was over 201,000, that of Salt Lake County over 300,000, and that of the actual metropolitan area over 311,000. The

last included part of Davis County. Thus Utah in general and Salt Lake City in particular are geographically favorably located for industrial growth.

FAVORABLE TRANSPORTATION CONDITIONS

The Salt Lake City-Ogden area is the hub of a complete network of railways which ramify in every direction. There are six trunk lines, three of which terminate in Salt Lake City and the other three in Ogden, together with a number of branch, feeder, and short lines reaching the most strategic points in this and surrounding states.

Trunk railway lines extend eastward through Utah and Colorado and through Utah and Wyoming, southwestward through Utah, southern Nevada, and southern California to Los Angeles. An alternate line extends south through the central valleys of the State and joins the main line beyond. Two routes lead west through Utah and northern Nevada, and terminate at the Bay Region in California. Another line leads northward through Utah, eastern Idaho, and southwestern Montana to Butte and Yellowstone National Park. All these railway lines have reciprocal switching arrangements.

Salt Lake City is the hub of a complex network of paved highways. Six of them are federal highways: namely, U. S. Highways 6, 30, 40, 50, 89, and 91. Numerous bus and truck lines operate over the highways. They form a very important link in the transportation system, particularly in the areas not favored by railway and interurban lines.

Salt Lake City is one of the most important airway centers in the United States. A modern airport, covering approximately 1,430 acres, is situated directly west of the city. It is one of the best in the country for efficiency. It has four concrete runways 150 feet in width and 4,143, 5,550, 6,700, and 8,300 feet in length.

Lines operating to, from, and through Salt Lake City include those of the United Air Lines Transport Co., from San Francisco, Portland, Spokane, and Seattle to the east, and the Western Air Lines, Inc., from Los

Angeles to Great Falls, Montana, and Edmonton, Canada, as well as to Casper, Wyoming, Grand Rapids, Minneapolis, and St. Paul. Also, feeder services are provided through the Rocky Mountain and intermountain area from Billings, Montana, to the Mexican border by the Frontier Air Lines, carrying air passengers, air mail, air express and cargo. During 1954 the average number of scheduled daily flights was 53; however, the average of daily flights of all kinds was 416.

NEW INDUSTRIES ESTABLISHED IN THE 'FORTIES

Numerous new industries were established in Utah during the 'forties, the most important of these being the Geneva Steel Plant. As a result of its establishment, many allied industries came into existence, especially in the Salt Lake, Utah and Weber valleys. The erection of the steel plant created a demand for an increased amount of coal. Also, the war years brought on an increased activity in the mining of the non-ferrous metals; and so in addition to the new industries established in Utah, a new increased impetus was given for the further development of the industries previously existing. Thus, additional plants were erected in connection with the smelters and other important industrial agencies; for example, a new plant erected for the purpose of refining 100 octane airplane gasoline was added to the Utah Oil Refining plant.

Among the industries in Salt Lake City established early in 1942 was the manufacturing of radio transmitting tubes. The plant which produces this valuable article is said to be the largest of its kind devoted exclusively to the manufacturing of radio tubes in the world. Approximately 1,000 persons were employed in this enterprise while producing war materials.

During the portion of the war that it was in operation, the Remington Small Arms plant at Salt Lake City employed approximately 7,000 workmen. It was also one of the largest plants of its kind in the United States. This plant, however, was converted into an in-

dustrial center. Its buildings now (1956) house industrial and commercial establishments, such as warehouses, headquarters for transfer lines, printing and filing plants, upholstering and remodeling plants, bottling works, a department for manufacturing heating equipment, broom-making plant, radio production department, a plant for manufacturing paper products, clothing manufacturing plant, planing mills, metal works, and a chemical plant.

Besides the ones mentioned, there are many other important industries, some of them completely new, in the vicinity of Salt Lake City. More than 100 leading national firms have established distributing offices or branch factories in or near that city. This has resulted principally from Salt Lake City's location in the center of the intermountain region.

Provo, like its northern neighbors, felt the effect of the booming war industry. It is located near the site of the Columbia Steel Company's vast plant at the new Geneva site.

Weber County, with Ogden City as its principal settlement, served throughout the war as the center of the State's major defense area. It was the hub of certain vast military establishments which will be discussed later.

In 1940 Ogden City had a population of 43,719, but the inhabitants of the place increased considerably during the period of the war. It, like Salt Lake and Provo, grew so fast that the housing situation became acute.

UTAH, A MILITARY CENTER

Because of the protection given by the mountains, the good transportation facilities, the abundance of natural resources, and its location at the center of the Rocky Mountain states, Utah truly became one of Uncle Sam's new military fortresses of industry during World War II.

The military installations included the Ninth Corps area Headquarters and the Army General Depot; the

Ogden Air Depot or Hill Field (now Hill Air Force Base); the Ogden Arsenal; the Publication Depot; the Salt Lake Air Base; the Utah Ordnance Plant; the Northwestern Remount Station; the Dugway Proving Grounds; Camp Hooper; The Division and District Engineering Army Headquarters; Aviation Cadet Board; Fort Douglas; Camp W. G. Williams; the Third Military Headquarters; Camp Kearns; the Remington Arms; the Parachute Plant; the Incendiary Bomb Storage Dumps; Army, Navy and Marines Recruiting Station; the Naval and Radio Storage Dumps; the Naval and Radio Training School (Utah State Agricultural College); the Wendover Bombing School; the Bushnell General Hospital; the Naval Supply Depot at Clearfield, and the Tooele Ordnance Depot.

HILL AIR FORCE BASE—HILL FIELD

The Hill Air Force Base, located at Hill Field, is one of the eleven great Army Air Force centers of supply and maintenance. It was established in 1938, and is maintained even now the war is over as one of America's principal army supply depots.

At the present time the Hill Air Force Base is actually a small city. Runways stretch for miles into the distance. Vast warehouses, which contained during the war more than 300,000 different types of supplies, cover thousands of acres. Huges repair hangars took care of several hundred planes each month. The planes were repaired, serviced, or winterized. Supplies and planes were forwarded to the men on the fighting fronts of Africa, Europe and the Pacific area.

To carry on this vast work of supply and maintenance, thousands of workers were employed. Both civilian and military help were used. The payroll put nearly \$1,000,000 into the hands of the civilian employees each month. The repair hangars employed mechanics and technicians of every possible type—engine mechanics, propeller men, spark plug servicers, electricians, painters, fabric workers, and machine operators.

Hill Air Force Base has a civilian police force whose duty it is to regulate traffic and guard property and lives. A fire department, made up of the most modern equipment manned by well-trained fire-fighters, protects valuable property.

Administration buildings, cafeterias, theatres, a chapel, garages, Post Exchanges, commissaries, as well as dozens of civilian dormitories and military barracks, all help to complete the facilities at Hill Field. Hill Air Force Base has the same utilities as are to be found in any other thriving industrial city—complete installations of gas and light, as well as its own water supply and sewage system. Large sprinkling trucks and adequate street-cleaning crews maintain miles of cement streets, and other workmen care for acres of lawn.

In addition to supplying and maintaining the Army Air Forces which were scattered all over the world, Hill Air Force Base was a training center for Air Depot Groups. These ADG's, as they were called, were composed of military men trained on the Field in the business of supply and maintenance. After completing their training they were sent out to the various fighting fronts to act as mobile air depots for combat units. Their equipment ran into the millions of dollars in value, and their payrolls ran into vast sums each month.

All in all, Hill Air Force Base was the largest, as well as one of the most valuable and most important, of war industries in the entire intermountain area. It had under its supervision sub depots or salvage depots in Idaho, Nevada, Wyoming, Colorado, Utah, South Dakota, and portions of Nebraska. It has done much to help develop Utah's natural resources, and has brought wealth to many communities. Hill Air Force Base will continue to be of much importance in Utah's economy.

In 1955 the United States Government approved approximately \$13,000,000 in contracts for expansion of military installations in Utah. The principal projects are the construction of a \$3,500,000 warehouse and a \$3,500,000 runway at Hill Air Force Base.

OTHER MILITARY AND NAVAL INSTALLATIONS

In 1942 the government constructed a Naval Supply Depot at Clearfield at a cost of approximately \$35,000,000. It was one of the largest of its kind in America. This Depot has performed a similar function for the U. S. Navy that the one at Hill Field, just described, performs for the Army Air Forces.

This Depot supplied naval requirements for the whole Pacific Coast area. It is a permanent institution, and since the war is now over it will continue to be the Naval Supply Depot serving all points on the Pacific Coast, including the Hawaiian Islands and Alaska.

The natural result of these permanent supply bases being established in Utah will be the building of many manufacturing plants close to points of delivery.

The Army General Depot handled all types of army supplies. It was an immense military establishment similar to Hill Air Force Base and the U. S. Naval Supply Depot. The Army Publications Depot was located at Ogden. Its employees distributed some 300 different publications to the various military schools and camps.

In 1942 a large army hospital, known as the Bushnell General Hospital, was built at Brigham City. It was named in honor of Colonel George Ensign Bushnell, distinguished medical officer of the United States Army, who was particularly active in physical examination procedures and was consultant of the Surgeon General, U. S. Army, during World War I.

The Bushnell General Hospital consisted of 70 large buildings, containing about 3,000 beds. The cost of construction was approximately \$12,000,000. The general purpose of the institution was for the care and treatment of soldiers who become ill or were wounded and required more extensive facilities than could be furnished in the average small hospital.

Since the close of World War II some of these military installations have been discontinued. After the Bushnell Hospital had served its purpose during the

war years, it was converted into an Indian school, being used exclusively for the educating of Navajo children. It was transferred to the Bureau of Indian Affairs in June, 1949. The buildings were converted into classrooms by January, 1950, and 550 Navajo students enrolled. The enrollment soon reached the 2,000 mark, and has averaged approximately that number to the present time, the 1955-56 enrollment being 2,250 pupils. Dr. George A. Boyce is in charge of the school, and has a faculty of approximately 100 working under his direction.

During the war years Camp Kearns, located approximately 20 miles southwest of Salt Lake City, was a large aircraft ground training school. It was one of the largest military camps in the State. Since the war it has been converted into a small city, homes for war veterans at reasonable rates having been erected there.

UTAH'S CONTRIBUTION TO WORLD WAR II

In both man-power and money, Utah contributed generously toward the winning of World War II. Approximately 73,000 of her most gallant young men and young women served in the army, navy, marines and maritime coast guard. This total consisted of 12 per cent of the young men of the State of military age, in addition to the young ladies. Figures compiled by the Utah State Historical Society in 1946 reported that approximately 2,500 Utah soldiers gave their lives in the cause of freedom. In addition to these, approximately 2,774 others were wounded, and 110 were still reported missing by November of that year. The report also indicated that 485 war prisoners had been liberated by August 9, 1946, and 28 others were still retained as prisoners of war.

The people of Utah on the home front were as generous with their money in supporting the government as they were in giving their young men for military service. The patriotic citizens of Utah loaned to the government of the United States the imposing sum of \$503,249,597, from May, 1941, to the termination of the War Finance

Committee on December 31, 1945. These many millions were loaned to the government in eight war loans. Of this sum, Utah business firms purchased \$182,924,237 worth of Series E. Bonds, which converted into per capita sales is \$312.69. Bonds purchased by individuals amounted to \$236,451,012, which is \$404.19 per capita.

CENTENNIAL OF "THIS IS THE PLACE"

During 1947 thousands of people visited Utah to participate in commemorating one of the greatest events in American history, an event which in large measure determined the destiny of the entire intermountain region and, to a certain important degree that of western America—namely, the arrival of the Mormon pioneers in the Salt Lake Valley. Many special events were staged during the year of 1947 to commemorate the settling of Utah and the opening of a vast Mormon empire in the West.

The climax, however, of the centennial celebration was the dedication on July 24, 1947, of a magnificent monument of enduring granite and bronze, known as "This is the Place" monument. The sculpturing of the bronze figures was done by a distinguished Utahn, Mahonri Mackintosh Young, a grandson of Brigham Young. The monument stands at the mouth of Emigration Canyon in the vicinity of the spot where Brigham Young made the memorable statement, "It is enough. This is the right place. Drive on." As a part of the monument project, a beautiful State-City Park is planned.

This monument portrays the outstanding historical events in the history of the Great Salt Lake Valley preceding the advent of the Mormon pioneers, as well as events connected with the coming of these people. One group of figures represents Father Escalante and Father Dominguez, Spanish padres who visited Utah and explored much of the State in 1776. Other plaques on the monument represent important figures of trappers, Indians, and the Donner Party who passed through the Salt Lake Valley in 1846 enroute to California. The base



design which runs across the length of the monument represents the original Pioneer company. The three figures which surmount the central shaft of the monument, forming the crowning and impressive center of interest, depict President Brigham Young, Heber C. Kimball and Wilford Woodruff. The Mormon leader is indicated making his famous statement, "This is the Place!"

The "This is the Place" monument was erected at a total cost of approximately \$350,000. Of this sum, \$145,00 was appropriated by the State of Utah and the other \$205,000 was contributed by descendants, friends, and admirers of the Mormon pioneers. It is claimed that this is one of the greatest monuments of the nation.

GENEVA STEEL PLANT

The huge steel plant at Geneva, planned to cost approximately \$35,000,000 actually cost \$204,000,000, due to the change of plans for enlargement. It was erected by the Federal Government as part of the war emergency program. The Geneva Works, as the plant is officially named, is by far the largest steel plant in the West. When first erected it had a production capacity of somewhat more than 1,000,000 tons of steel a year, which is much less than the normal consumption of the western states. The Geneva-Vineyard region is indeed the "Pittsburg of Utah."

The Geneva plant was begun in April of 1942. During the fall and winter of 1942-1943, approximately 8,000 workers were employed steadily upon construction of the plant. In February, 1943, the peak month of employment, 12,000 workers were engaged in completion of its construction. The first blast furnace was completed one year after construction was started. Other furnaces were completed for production at the rate of approximately one a month.

In August, 1942, Mr. E. M. Barber, vice president of Columbia Steel Corporation, remarked, "The plant is the most modern and most efficient United States Steel Corporation knows how to build, the raw materials

situation is favorable and the site itself is better than our initial investigations indicated."

The plant covers two-thirds of the 1,600 acre Geneva-Vineyard site. It is comparable in size to United States Steel's operation at Birmingham, Alabama. The Geneva Works consists of blast furnaces (which convert the pig iron into steel), a battery of coke ovens, a slabbing mill, a plate mill, and a structural steel mill. Such a plant is known in the steel business as an integrated unit.

At the time of its erection the anticipated yearly production of the Geneva Works was 1,450,000 tons of pig iron, 840,000 tons of steel, and 500,000 tons of sheet steel, but production has been much higher, as will be shown later. To make a comparison, this plant has the capacity for producing over seven times as much pig iron as the Columbia Steel manufactures at Ironton and all its steel production extra, since the plant at Ironton produced no steel.

The Geneva Works also consists of an electrical plant large enough to supply the needs of Salt Lake City, a cafeteria in which 1,500 persons can be served at one time, dormitories for about 3,000 workers, a permanent administration building to house a staff of two or three hundred, a hospital, a 300-acre cooling reservoir, and the largest machine shop in the West.

A few more facts may help us in obtaining an idea of the size of the enterprise. Within the plant-site, 65 miles of railroad have been constructed and 6½ more miles run to the coking coal supply in the vicinity of Ironton.

In order to supply fuel for the Geneva Works, approximately 500 additional coke ovens have been constructed at the Columbia plant at Ironton. The coal to supply those ovens is obtained from a new mine in Carbon County, known as the Geneva mine. It is the largest coal mine in the State.

Large limestone and dolomite quarries have been opened in the vicinity of Payson. The Geneva Works use several hundred thousand tons of limestone and

dolomite annually for fluxing. By fluxing is meant the breaking down of the iron ore or melting it and changing it into a fluid condition.

As a result of the establishment of the steel plant, many allied industries, such as foundries which use pig iron and steel, have been established in Utah and Salt Lake counties. Therefore, the establishment of the Geneva Works supplies one of the greatest industrial enterprises in the State.

After completing the Geneva Works, the government decided to turn it over to private industry. Bids for its sale were opened in Washington, D. C., on May 1, 1946. Six legitimate bids were offered, the most attractive one being made by the United States Steel Corporation. On May 23 the War Assets Administration through unanimous vote of its nine-member price review board accepted the bid of the U. S. Steel Corporation for \$40,000,000, plus \$7,500,000 for inventories. Utah leaders hailed the bid acceptance with unanimous approval, realizing that this action meant a great industrial future for the State. It was the opinion of Irving S. Olds, who was serving at the time as chairman of the board of directors of the United States Steel Corporation, that "Utah's war-born steel industry will continue in the years to come as the dominant iron and steel industry west of the Rockies."

Other investments of the Columbia Steel Company in Carbon and Utah counties added another \$50,000,000 to the total cost. Iron ores are secured from the almost unlimited supply in southern Utah, and the fluxing materials are obtained in Utah County.

Great expansion has taken place in the steel industry in Utah since the U. S. Steel Company purchased the Geneva plant from the Federal Government in 1947. Over \$40,000,000 has been expended by the company since the acquisition of that plant. During 1955, an \$8,000,000 expanded pipe mill was completed by the Consolidated Western Steel Division of the U. S. Steel. This adds over 300 jobs for Utah employees. The fol-

lowing table gives the production of coke, pig iron, and steel in Utah from 1948 to 1955:

	Coke-Tons	Pig Iron Tons	Steel Ingots and Castings-Tons
1948	1,363,900	1,167,900	1,114,200
1949	1,008,600	961,200	1,001,200
1950	1,206,700	1,215,600	1,427,100
1951	1,338,700	1,328,100	1,490,700
1952	1,197,000	1,284,400	1,357,100
1953	1,461,100	1,683,400	1,808,100
1954	1,032,600	1,202,700	1,598,700
1955	1,429,900	1,457,500	1,719,300

Steel making at the Geneva Works produces direct employment for over 7,000 persons with an annual payroll of approximately \$30,000,000.

By 1956 a number of steel fabricating plants with national markets, including six with international markets, are located and are in operation near the Geneva plant. Many more are contemplated in the near future. From a report on the Geneva-Columbia industry, giving the status in 1956, the following information is quoted:

“The largest steel plant west of the Mississippi River is the U. S. Steel’s \$250,000,000 integrated works at Geneva, Utah, 40 miles south of Salt Lake City. It is one of the most modern in the world and produces a capacity over 1,800,000 tons of steel annually.”

The *Market Manual*, 1956, p. 28, reports as follows:

“Currently the company is enlarging their 10 open hearth furnaces and adding heavier equipment so they can produce 2,260,000 ingot tons annually. The plant utilizes iron ore, coking coal and limestone from nearby mines. Its 252 coke ovens, 2 blast furnaces and 10 open hearth furnaces, rolling mills and auxiliaries turn out pig iron, billets, slabs, plates, beams, shapes and hot rolled coils. An \$8 million steel pipe mill recently has been completed and a \$17 million anhydrous ammonia plant is currently under construction.”

MINING AND MINERALS IN UTAH

Utah "has the greatest variety of commercial mineral resources of any comparable area on the face of the earth. Many of the deposits of mineral resources are vast in extent, some of them being practically inexhaustable. Some of the minerals found here are not found elsewhere in the world, while one of them is found in only one other locality in the world."

At least 216 minerals have been reported in Utah; approximately 40 of these have been developed commercially. Practically all of the useful metals are found in the State, tin being the chief exception. No other state exceeds Utah in the variety of its mineral resources. The present mining interest centers on uranium. According to R. A. Hart, industrial consultant of the Salt Lake City Chamber of Commerce, "Utah ranks 12th in the nation in terms of total value of mineral production, being exceeded only by states producing large amounts of coal, oil, and iron. It ranks first in percentage of its payrolls coming from mining." The total value of minerals produced in Utah from 1865 to 1950 is \$4,275,202,271. During the same period the value of gold, silver, copper, lead, and zinc produced was \$3,384,782,562. All other minerals produced between 1910 and 1950 amounted to \$890,419,709.

The combined value of mineral production in Utah in 1955 was \$314,550,200, approaching \$1,000,000 a day, a 27 per cent (\$69,000,000) increase over 1954. In terms of varieties produced, Utah is surpassed by no other state and it is second only to Arizona among the states in total tonnage and value of non-ferrous metal ores and metals produced in the nation.

METALLURGICAL DIVISION OF THE UNITED
STATES BUREAU OF MINES

The government has recognized Salt Lake City as a center of metallurgical research and has established the headquarters of the Metallurgical Division of the United States Bureau of Mines there. The new building

erected by the federal government in which to house the local activities of the 100 employees is one of the most complete metallurgical laboratories in the world. The total cost of the building was \$350,000 and it houses \$250,000 worth of scientific engineering equipment.

The researchers at the Bureau are devoting their attention primarily toward improved methods of production of lead, zinc, copper, steel, silver, and molybdenum, which are now produced in large quantities in Utah, and also toward the development of production of manganese, aluminum, magnesium, vanadium, uranium, tungsten, and other mineral resources found in the State but not yet fully developed. The Metallurgical Division of the Bureau at Salt Lake City is directing the metallurgical research in several other western states besides Utah.

As previously mentioned, within a fifty-mile radius of Salt Lake City lies the largest non-ferrous smelting center in the world. With the many new industries springing up in Salt Lake, Weber, and Utah valleys, and with the vast amount of minerals available which have not been mined in the past but promise to become important industries in the near future, the Salt Lake region will continue to increase in importance as a smelting and manufacturing center.

UTAH'S IRON ORE

Utah iron ores are unusually rich in iron, most of them ranging well over 50 per cent. The lower grades average 50 per cent and ores containing less than 37 per cent are not processed. The U. S. Bureau of Mines estimates the proven reserves in Iron and Washington counties alone to be 100,000,000 tons of ore containing more than 45 per cent of iron.

The chief user of Utah iron ore is the Columbia-Geneva Steel plant, near Provo, which produced over 1,800,000 tons of steel in 1953. This plant and the one at Ironton require approximately half of the State's production of iron ore. The other half is consumed by

the Colorado Fuel and Iron Corporation at Pueblo, the plant at Fontana, California, and additional tonnages which are shipped by rail to Montana, Oregon, Indiana, Ohio, Pennsylvania, Illinois, Washington, and other places for processing.

Utah's production of iron ore is increasing rapidly. For example, its production increased from 1,321,334 tons in 1946 to 4,640,000 tons in 1951, and has continued on an upward trend. In the latter year, 616 persons were employed, representing a payroll of \$2,664,000.

In 1955 Utah stood fifth in the nation in the production of iron ore, producing 3,800,000 tons valued at \$24,130,000. This was an increase of approximately \$5,000,000 or 25 per cent over the previous year.

The operation of blast and open hearth furnaces at Ironton and Geneva in Utah; at Pueblo, Colorado; and at Fontana, California, plus miscellaneous foundries and steel furnaces elsewhere in the West, are wholly or in substantial part dependent upon Utah's iron ore production; in fact, there are well over 100 Utah firms, representing payrolls totaling more than \$7,500,000, which are dependent upon the Utah iron ore.

PRESENT-DAY MINING IN UTAH

Utah annually produces more coal than any other state west of the Mississippi River, and she ranks ninth in the nation. In 1955 this State produced 6,300,000 tons of coal, valued at \$43,000,000, a gain of 34 per cent over 1954. From the beginning of coal mining in 1849 to the end of 1955, Utah had produced 236,651,300 tons of coal valued at \$721,840,000. Despite the tremendous production thus far, it is estimated that only 1/10 of 1 per cent of Utah's coal has been mined, so vast are the reserves. Based on actual annual production in Utah, the mine reserves would last approximately 7,750 years. In fact, at the nation's annual total rate of withdrawal from all coal mines during the past decade, Utah's reserves would supply all the United States' needs for 76 years.

There are at the present time (1956) 54 coal mines

operating in Utah. Half of these are served by railroads and the other half by trucks. Ninety-five per cent of the State's total coal production comes from the rail mines. Over three-fourths of the total coal mined in Utah comes from Carbon County, and nearly all of the remainder from Emery County, with small amounts produced in several other counties.

Utah enjoys the highest per man-hour production of coal in the nation. The larger mines are highly mechanized, employing cutting machines, conveyors, mechanical loaders, electric drills, haulage motors, etc., which make for greater production per man-hour, less physical effort, and higher pay. The average output per man-day in Utah coal mines is $8\frac{1}{2}$ tons as against the national average of less than 7 tons.

UTAH'S MAGNESIUM AND POTASH DEPOSITS

During the past few years magnesium has been one of the most important metals used in the war industries. Its production was developed first in Germany. The Nazis considered this metal an important part of their long-time plan for world conquest. In 1940 they produced 46.4 per cent of the world's total, the United States producing only 13.9 per cent. As a result of its importance as a war metal the United States Government will have it mined much more extensively in the future.

Magnesium, a silver white metallic element, one-third lighter than aluminum, with the tensile strength of steel, is well adapted to a variety of uses. It was so important in aircraft and munitions production that throughout the course of World War II these two uses consumed the major portion, if not all, of the American output. But now the war has come to a close, magnesium will replace steel in many of its present day uses.

For a number of years it has been known that Grand County, Utah, contained magnesium and potash deposits, but it was not until 1941 and 1942 that those deposits were known to be so extensive. At the present

time efforts are being exerted toward developing both the magnesium and potash industries in this State.

It has been found that magnesium appears in sufficient abundance in Utah. Four sources of this mineral are available; namely, magnesium ores, the brine of the Great Salt Lake, the slime deposits of the Great Salt Lake deserts, and salt beds encountered in drilling for oil in Grand County. The recovery of magnesium from all these sources appears to be feasible.

By 1955 Utah has become one of the largest producers of potash in the nation. The Bonneville Ltd. Company has a plant near Wendover, Utah, which is processing potassium-bearing brines on the famous Bonneville Salt Flats. Its output is approximately 70,000 tons a year.

VANADIUM MILL AT MONTICELLO

Vanadium is a strategic metal used in hardening steel for precision tool making. During 1942 a vanadium mill which cost \$1,000,000 was built at Monticello in San Juan County. Before the year closed it was put into operation, producing twenty-five per cent above rated capacity.

The plant was built by the Vanadium Corporation of America as part of the vast war production effort. The total operations employed 700 men, with 75 in the mill itself. The ore deposits have been located in a vast area. It helps one to recognize the importance of this new industry when he knows that during the past over 60 per cent of the vanadium consumed in the United States has come from Peru.

In 1945 the Vanadium mill at Monticello was converted for the purpose of refining uranium used in the world-famous Manhattan project, or, in other words, in the manufacture of atomic bombs.

During the past several years the production of vanadium has greatly increased in Utah. Practically all the vanadium comes from uranium-vanadium ores, from the Colorado Plateau area of Utah-Colorado. In 1955 the production reached 1,100,000 pounds.

URANIUM IN UTAH

An article entitled "Uranium" appeared in the May, 1954, issue of *Utah Economics and Business Review*, pp. 4-5, published by the College of Business of the University of Utah. From this article several following quotations are taken:

"The magic word in Utah and the Intermountain West these days is—Uranium! Prospectors, miners, promoters, speculators, teachers, students, doctors, patients, clerks, lawyers, traders, farmers, truckers, tourists, housewives—people from all walks of life—all are fascinated by the fabulous fantastic possibilities of Uranium. Their interest is not in atom bombs, atom-powered locomotives, isotopes in cancer research, or in fissionable materials of any form. Rather, they are interested because they believe uranium is the one single modern word synonymous with heaps of gold and silver and diamonds, or any other form of riches. Their expectations are based upon locating additional deposits of rich uranium ore in the Colorado Plateau . . .

"The interest of the people is only outdone by the interest of the federal government. Reports from the Atomic Energy Commission indicate a capital investment of approximately \$5 billion in uranium production, processing, and experimental equipment. This has grown from \$1.04 billion in 1947, and should climb to almost \$9 billion by the end of the fiscal year 1957. To date, some \$11 billion in total has been appropriated for the development of the atomic energy program.

"The current labor force engaged directly in A. E. C. projects is 150,000 persons. Several hundred thousand additional workers are indirectly employed providing services and supplies to the A. E. C. It is forecast that operation employment alone will increase another 10,000 persons by 1955."

Up until 1940 practically the only use in the world for uranium was its radium content. Between 1940-1945 a marked increase was noted in the demand for uranium. During World War II uranium ore was

mined in southeastern Utah for the metal vanadium which was used mainly to make special steel alloys. Then came the age of the atomic bomb which gave an immediate emphasis for mining uranium. Since 1948 domestic prospecting, mining, and processing of uranium ore have increased tremendously and should continue to do so. Much of this has been due to the guaranteed market established by the Atomic Energy Commission to stabilize the marketing and production of uranium ore and the premiums offered for uranium production. The following quotation illustrates the tremendous activity in southeastern Utah in regards to uranium:

“This chance for rapid gain, as aided by the government, has touched off one of the largest mineral hunts in history; surely the most significant in modern times. The scope of activity is demonstrated by the effects on the small town of Moab, Utah.

“The activity in Moab resembles, in many instances, the depiction of the “Gold Rush Days.” Eating establishments are crowded, and housing is unavailable. Actually, adequate housing cannot be found within fifty miles of Moab. People are living out in the brush in tents and in trailers. Moab’s population in 1940 was 1,450. This declined to 1,275 persons by 1950. Estimates of the increase since 1950 range from 100 per cent to 300 per cent with the probability that the population will have increased beyond 600 per cent by 1960.

“The proposed and approved construction in Moab for 1954 amounts to well over \$4.5 million. Estimates of construction to be done in 1955 run close to \$8 million. . . .”

During the latter few months of 1953 and the first four months of 1954, approximately 70,000 uranium claims were filed in San Juan County.

Not only are numerous private concerns prospecting for uranium, but the Atomic Energy Commission of the federal government has exploration teams exploring various areas for signs of uranium. When the A. E. C. finds a likely area for uranium production

the information is released to the public and then private claims are set up. The following quotation is indicative of the government's activity in its search for this metal:

"A measure of the activity by government and other concerns in the Colorado Plateau area is the amount of drilling accomplished. In 1950, drilling footage totaled about 633,000 feet. In 1953, the footage drilled increased to over 2,700,000 feet. There are approximately 550 producers on the Plateau today, where one year ago, the number of operators was only 460, or a near 20 per cent increase in one year.

"The amount of money paid out by the A. E. C. in bonuses has doubled in one year. In 1952, the Commission paid out \$1,400,000 in initial bonuses, and in 1953 the total increased to over \$3,000,000. Production from existing mines and new mines tends to double itself every eighteen months."

The promotion and speculation in uranium in Utah is indicated by the few examples given in the following quotations:

"Significantly, with Utah's uranium 'gold rush' has come a boom in the local stock market. In fact, many investment firms and brokers have likened Utah's 'uranium fever' to the nation-wide stock market fever of the late 1920's. Buy or subscribe for stock at or near the issue price and in a day or two your money is doubled or tripled.

"During the six-month period ending March 1954 some 74 new domestic and foreign uranium corporations were chartered or registered in Utah. Of this number, 58 have been registered since the beginning of the current year. . . . The number of new companies is increasing, so that almost daily an additional firm is announced, usually with stock oversubscribed.

"Many new securities are offered to the public at a nominal sum of five cents per share or less, but often the public offerings are oversubscribed before information concerning mining claims, capitalization, and plans of operations become available. Most laymen investors

or speculators depend entirely on oral descriptions and recommendations of the broker, or simply buy because they know the price will almost certainly increase.

“Exemplary trends in Utah’s uranium boom and stock market activity may be seen by briefly tracing the history and development of several uranium companies. At the top of the list, of course, is Charles Steen’s *Utex Exploration Company*. Utex’s properties include the fabulous Mi Vida mine, located in the Big Indian Mining District some 40 miles southeast of Moab. Estimated value of ore reserves is currently \$150 million, but each day of additional development proves additional reserves and the value goes up again. The mine is a network of tunnels, each so large in width and height that large ore haulage trucks and equipment are driven easily into and out of the mine. Operations are currently “exploratory”—to develop the ore body and determine its extent—but these exploratory operations produced 10,000 tons of ore worth \$650,000 during the the month of March! Company officials indicate that some time in the future ‘exploratory operations’ will cease and real production will get underway!

“The Utex Exploration Company was incorporated in October 1952 with the par value of stock listed at \$1.00. During the first few months, employees of the firm were implored to take part of their pay in stock. Steen had no money and the mining company existed on a shoestring. Some of the workers bought stock, others declined. Within a year, Steen implored these same people to sell him their stock—stock which they had purchased at \$1.00 per share. He offered \$175 per share. Some sold, others were uninterested. Today, the stock can hardly be bought at any price. The company is practically a closed corporation of which the Steen family owns in excess of 90 per cent interest. Assets include the Mi Vida mine, plus numerous other mine claims and developments, and company plans call for construction of a processing mill at Moab, a luxurious motel, and various other enterprises.”

Many more similar examples could be given.

At the present time (1956), "uranium mining is a hundred million-dollar giant." According to the most recent report, "an all-time production record for tons of uranium ore and concentrates was established for uranium in 1955 with almost one and one-half times more of the vital ore being mined." There are now approximately 1,000 ore producers in the Colorado Plateau region of Utah, Colorado, and New Mexico. Approximately 6,000 persons are directly engaged in uranium mining in this section of the country. These are in addition to the numerous individuals who are engaged in A. E. C. projects.

"Before 1955, there were only about ten uranium deposits known which had more than 100,000 tons of reserve. There are now some 25, and at least a few of the reserves are measured in multiples of one million tons."

It was estimated that money in excess of \$30,000,000 had been raised on uranium stock issues in this area alone by May, 1954.

The federal government is expending approximately "\$2,500,00 in access roads in Utah and Colorado. There are now (1956) 9 processing mills operating, with 2 in Utah and others in Colorado and New Mexico, close to Utah. Four new mills are under construction. One of these is being erected by the Uranium Reduction Co. at Moab, Utah, at an approximated cost of \$8,000,000, and another at LaSal, Utah, costing \$1,250,000. The Atomic Energy Commission has allocated \$1,500,000 for expansion of the Monticello, Utah, concentrator. All material purchases by the Atomic Energy Commission for Utah for 1957 will cost \$54,409,000. This is more than double the present program."

The logical question which comes to many people's minds is, How long will this Utah uranium boom continue? It is merely a present-day speculation? The author of the article entitled "Uranium" in *Utah Economics and Business Review* has given his opinion as follows:

"But the industry itself is more basic than the

speculation. Uranium has been developed by technological processes into one of the key elements for the defense of the nation, and for many industrial uses. Its outstanding fissionable energy can be used not only for atomic warfare, but for propulsion of engines, for medical research and treatment, for generation of electric power, and in numerous industrial processes. The present program of guaranteed price by the government is scheduled for the next eight years—and probably will be extended. Processing facilities now under construction will not be in full production until 1958 or 1959. Possible decreased military needs for uranium should be more than offset by the ever-growing uses in industry and science. Apparently, the present uranium industry is only the vital beginning of a new era.”

OTHER RADIO-ACTIVE MINERALS IN UTAH

While radium, uranium, and vanadium ores, which are rare and usually occur together, were originally listed as a source of atomic energy, interest has been extended to autunite, brannerite, carnotite, pitchblende, polonium, samarskite, thorium, tobernite, tyuyamunite, uraninite, uranospinite, uvanite, and other radio-active materials.

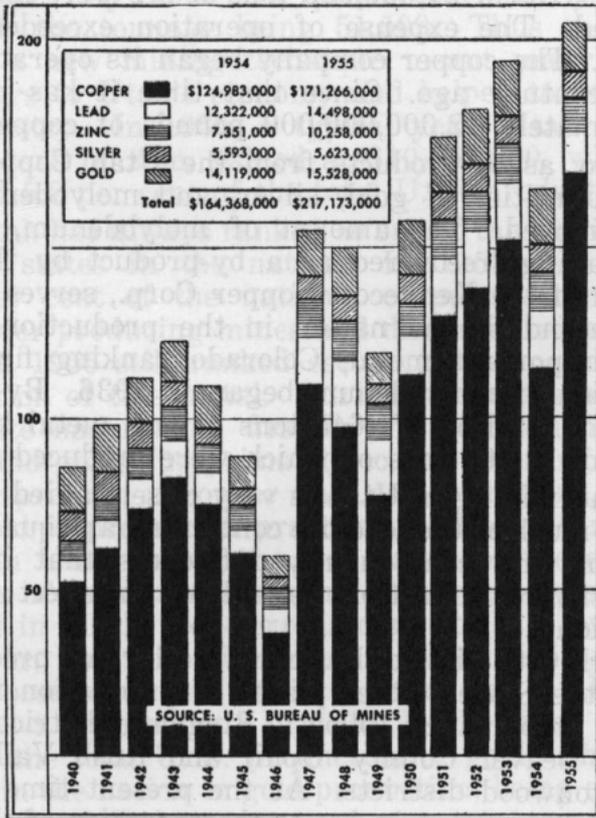
As a result of the recent interest and intensive prospecting, radio-active minerals have been discovered in more than half of the counties of Utah. Future prospecting may prove that all of the counties have them; however, present development on a large scale centers in Piute, Emery, Grand, Garfield, and San Juan counties, and an intensified interest is extending into other areas in the southern portion of the State.

UTAH'S PRODUCTION OF FIVE MAJOR NON-FERROUS METALS

The five major non-ferrous metals as mined in Utah are as follows: copper, lead, silver, gold, and zinc. The total production of these metals in the United States

in 1953 was valued at \$841,459,869, while Utah's production totaled \$195,289,033, or 23.2 per cent of the United States production. Two years later (1955) Utah's production amounted to \$217,173,000, an increase of \$21,883,967; and so approximately one-fourth of the national production of the five major non-ferrous metals comes from the Utah mines.

The following graph indicates Utah's production of non-ferrous metals from 1940 to 1955:



Source: The Mining & Contracting Review
Feb. 1956.

The famed Utah Copper Mine, operated by the Kennecott Copper Corporation at Bingham Canyon, Utah, is the world's largest open pit copper mine. This mine produces approximately 30 per cent of the nation's annual copper production and 10 per cent of the world's annual supply.

In 1955 the mine produced over 231,000 tons of copper valued at \$171,266,000. To accomplish this, more than 45,000,000 tons of waste materials were removed and in excess of 27,000,000 tons of ore were mined and processed. The expense of operation exceeded \$100,000,000. The copper company began its operation over half a century ago. Since that time it has produced approximately 12,000,000,000 pounds of copper.

Also, as by-products from the Utah Copper Mine large quantities of gold, silver, and molybdenite have been removed. The amount of molybdenum, vital in steel making, recovered as a by-product by the Utah Division of the Kennecott Copper Corp., serves to place Utah second in the nation in the production of this highly important metal, Colorado ranking first. The production of molybdenum began in 1936. By the end of 1955 a total of 171,645 tons of this metal had been produced, 12,766 tons of which were produced in 1955.

Lead mining in Utah is very closely allied to silver mining, much of the lead ore containing an equal volume of silver, and consequently influences that have affected silver production have had an effect on lead production.

Park City district has been the largest producer of lead in the State. Other places of production in order of their importance follow: Bingham district, Tintic district, Beaver County, Ophir and Rush Valley, and the Cottonwood districts. At the present time (1956) the chief production is due to the operation of the U. S. Smelting, Refining and Mining Co. at Lark and Bingham and its smelter at Midvale. Up to and including 1955 Utah had produced a total of approximately 5,000,000 tons of lead, ranking as one of the nation's leading producers. In 1955 her production of 48,650

tons was valued at \$14,498,000, which constituted 14.5 per cent of the total U. S. production.

The first discovery of zinc in Utah was recorded by the U. S. Bureau of Mines in 1904. Tonnage of zinc production between 1904 and 1925, through the electrostatic process, ranged from 1,665 tons in 1905 to a peak of 14,786 in 1916, under World War I demand. In 1925 a new milling process, called selective flotation, was used, resulting in the production of 26,306 tons of zinc that year. By 1929 the production had practically doubled, the tonnage being 51,509. Thus the discovery of a new milling technique meant many millions of dollars to Utah's economy and helped to perpetuate an industry. In 1955, a typical year, Utah produced 41,700 tons of zinc, valued at \$10,258,000, which constituted 5.8 per cent of the total U. S. production.

Utah has always ranked as one of the leading silver mining states in the nation. In 1953 she produced 16.5 per cent of the national output. Although several silver producing mines had discontinued operation, Utah in 1955 still ranked second in the nation in the production of this metal. During several recent years, the State has ranked first in the production of both silver and gold, due primarily to the recovery of silver as a by-product of copper and lead operations.

Gold is present in practically all of the metal deposits in Utah except the iron ores and the sandstone deposits of the Plateau region. This metal has been recovered in all the non-ferrous districts as a by-product of copper, lead, and zinc mining. The chief production at the present time (1956) is from the Utah Copper Mine as a by-product. In 1953 Utah mined 24.7 per cent of the total U. S. production of gold. She ranked second in the nation in gold production, being surpassed only by South Dakota.

The following tables indicate the amounts of the five non-ferrous minerals produced in Utah in 1955, the combined amounts produced since mining began in 1864 up to and including 1955, as well as the combined value of all these metals produced:

1955 PRODUCTION

Gold	443,650 oz.	.....\$	15,528,000
Silver	6,213,000 oz.	.....	5,623,000
Copper	231,440 tons	.....	171,266,000
Lead	48,650 tons	.....	14,498,000
Zinc	41,700 tons	.....	10,258,000
Total Value			\$217,173,000

1864 to 1955 (Inc.) PRODUCTION

Gold	14,402,875 oz.	.....\$	404,325,915
Silver	782,429,392 oz.	.....	581,335,955
Copper	7,136,607 tons	.....	2,495,545,671
Lead	4,858,318 tons	.....	621,777,518
Zinc	1,312,701 tons	.....	226,510,667
Total Value			\$4,329,495,726

OTHER MINERAL RESOURCES

The year 1942 saw the beginning in the mining and milling of several other kinds of minerals in Utah. The Metal Reserve tungsten plant was erected at Salt Lake City to treat tungsten ores mined in Tooele and Beaver counties.

Tungsten has the highest melting point of any of the metals; therefore, it is used for electric light filaments, sparking points for automobiles, electrical contacts, and other similar important purposes.

Early in the spring of that year the Gold Hill region of the Deep Creek Range, Tooele County, was investigated for its tungsten possibilities. The badly needed metal was found in sufficient quantities to justify mining; therefore, the governmental agencies interested in tungsten began successful operations there.

A new 125-ton scheelite concentrator was built by C. H. Segerstrom of Sonora, California, in the Milford, Utah, district to treat the ore from the Old Hickory mine. Greater amounts of tungsten are being found there than were formerly believed to exist. This ore appears in various places from the Wah Wah Mountains on the west to Marysvale on the east, in a region some 80 miles in length and about 20 miles in width.

The mining and manufacturing of tungsten has continued in Utah. The major expansion completed in 1955 was a refinery of the Salt Lake Tungsten Company, Salt Lake City, costing \$700,000. A new unit is being constructed to produce ammonium paratungstate, which should greatly increase the market for western tungsten.

OTHER NON-FERROUS METALS

Aluminum bearing minerals occur in several areas of the State. The chief deposits are those in the Marysvale area where they occur as alunite in enormous quantity. The major use of alunite has been as a fertilizer and a soil corrective, the chief market being California. A certain amount of alum has been marketed as a by-product. Also, ground alunite has been used as the base of a nationally-known cleaning compound that will not scratch silverware. Recently increased activity has occurred at Marysvale and now (1956) a new mill is in the course of construction.

Cobalt has been reported in several areas of the State. It also is associated with uranium ores and perhaps will be developed more extensively as the uranium industry increases in the southeastern portion of Utah. The new Cobalt refinery of Howe-Sound Co., located on the shores of the Great Salt Lake, is the nation's first cobalt refinery. This is of significance because it helps to free the United States of dependency upon foreign supplies. It is anticipated that the refinery will eventually produce 3,500,000 tons per year. The cobalt ore will be obtained primarily in Utah and Idaho.

Fluorite, popularly known as fluorspar, occurs in at least nine counties of Utah, commercial deposits having been worked in Tooele, Beaver, and Juab counties. The yearly production in 1951 and 1952 was approximately 18,000 tons. Most of the fluorite went to the steel plant. In 1955 the production doubled, its value being \$150,000.

Fluorspar is necessary as a flux in the manufacture of steel and the production of improved high oc-

tane gasoline. It was used in the production of DDT and other compounds developed during World War II. It is used also in the production of the finer grades of iron castings, Monel metal, ferro-alloys, carbon electrodes, calcium carbide, and cyanamid, and in the manufacture of opal glass and enamel coatings, as well as for many other purposes, including optical use.

Manganese is being mined throughout western Utah, and has been extensively used in the Geneva operation. Other important minerals, such as hydrocarbons, found in the Uintah Basin and elsewhere in the State, resins contained in coals of Salina and Huntington canyons and phosphate rock are being developed and are playing important parts in Utah's "all-out" development program.

UTAH'S NON-METALLIC MINERALS

It is estimated that Rich, Wasatch, Utah, Daggett, Summit, and Uintah counties contain a total of 1,702,480,000 tons of phosphate rock ranging in richness from 40 to 70 per cent or more. From these deposits the intermountain and western states will in the future be supplied with low-priced fertilizer, which will mean millions of dollars in new constructions for processing the fertilizer as well as a very substantial additional revenue for the State.

In 1954 a \$5,000,000 Western Phosphates, Inc., plant began production of treble superphosphate and phosphoric acid at Garfield, Utah. The firm announced it will undertake a \$2,000,000 expansion program which will be completed late in 1956. The expansion will provide a 40 per cent increase in production.

Large quantities of commercial asphalt are found in Utah, principally in Uintah and Carbon counties, and smaller quantities are also found in Box Elder, Grand, and Utah counties. From the viewpoint of value of output, gilsonite is the most important of the natural asphalts found in the United States. It is estimated that there are 16,000,000,000 tons of it in Utah. It is a black, brittle, asphaltic substance. The most important

deposits of it are located in the Uintah Basin and in western Colorado.

Gilsonite is used principally for the manufacture of paints, varnishes, roofing papers, paper felts for floor coverings, waterproofing and insulating compounds, in automobile tires, and in other rubber products.

Recently the American Gilsonite Company was formed by the Standard Oil Company of California and the Barber Asphalt Company. This firm, being one of several companies which are conducting gilsonite operations in Utah, is operating at Bonanza, southwest of Vernal. Utah is the only producer of gilsonite in the United States. Its production rose measurably in 1955.

Up until the present time the main use of Utah's coal has been fuel; but it is probable that in the future many important uses will be made of coal products. A large group of plastics are now derived from coal. By 1946 at least two firms were profitably extracting protective-covering resins from coal, and this offers a very productive field of the future.

Another important field of the future lies in the extraction of petroleum products from coal and from oil shales. Utah coal rates high in such valuable by-products. Thus it is certain that this State will play an important role in the future production of by-products of coal.

Utah is an extensive producer of gypsum and its products. It is found in numerous locations in the State, but has been exploited chiefly in the Sigurd area of Sevier County and at Nephi and Levan in Juab County.

In the Sigurd area there is an estimated reserve of 12,000,000 tons of high-quality gypsum from which are produced dental castings, acoustical and hard plasters, Keene Cement, as well as building plaster and wall board. The present producers are the Western Gypsum Company and the United States Gypsum Company. They have an annual production of nearly 200,000 tons of plaster, wall board, and lath. The products are marketed primarily in the Rocky Mountain and Pacific Coast states.

Utah gypsum is about 97 per cent pure. It is suitable for the manufacture of crayons, as a yeast accelerator, in the production of beer, and as flux in smelting. In its powdered state it is also valuable as a soil conditioner and as a filler for paper, cloth, copper, and paints.

Calcite is a mineral cousin of gypsum. It is found in numerous sections of the State. It has been exploited chiefly at Pelican Point in Utah County and in the vicinity of Wendover in Tooele County. Its chief use is in the poultry industry in the production of Utah's famous "milk-white eggs" as contrasted to the dark-shelled eggs produced by use of oyster shells as grit.

Limestone deposits are widely distributed throughout the State, appearing in large quantities. Limestone is quarried by several large companies to be used by sugar factories in the production of beet sugar, by smelters and other industrial plants as a flux, by cement plants in the production of Portland cement, and recently by the Geneva Steel plant near Provo.

Both the Portland Cement Company of Utah in Salt Lake City and the Ideal Cement Company at Croyden (Devil's Slide) in Morgan County operate large cement factories. Each plant obtains its raw materials in the adjacent Wasatch Mountains. The total production exceeds 1,500,000 barrels of cement annually, valued at approximately \$5,000,000. There was an 8 per cent increase in production in 1955.

Clay is widely distributed in Utah and is to be found in numerous varieties. The clay deposits have proved satisfactory for the production of heavy clay ware. Several clay products factories are operating in the State. Their principal products are face brick and blocks and hollow building tile, sewer pipe, drain tile, platform paving brick, flue lining, wall coping, roofing tile, clay shingles, floor tile, art tile, and promenade tile. With respect to face brick, Utah is particularly favored by reason of variety of colors, shades, and textures that are to be found. Few localities in America compare with the State in this respect.

OIL REFINING IN UTAH

One of the main manufacturing enterprises in Salt Lake City is oil refining. Vast amounts of money are received from this industry annually; and this enterprise assumed new importance with the Second World War efforts. The Defense Plant Corporation erected for use of the Utah Oil Refining Company a new plant specifically for the purpose of refining 100 octane airplane gasoline. The cost of the plant was approximately \$15,000,000. The Utah Oil Refining Company continued under lease to operate this plant in the refining of high test automobile gasoline until 1946, at which date it purchased the plant from the Defense Plant Corporation.

The Utah Oil Refining Company was established in 1910. At the present time it sprawls over more than 125 acres. This company is the largest oil refinery between the Mississippi River and the Pacific Coast. Its tax bill in 1943 was estimated at about \$3,500,000, and perhaps greatly exceeds that by 1956.

Most of the oil refined in Utah is obtained from oil fields of Utah, Wyoming, and Colorado. Several years ago the Utah Oil Refining Company completed a pipeline at the cost of \$5,000,000 from Wyoming to Salt Lake City, and in 1945 a pipeline was completed connecting the new Rangely field of Colorado with the main pipeline at Wamsutter, Wyoming. Thus with the black gold flowing through these new pipelines to the company's plant, the oil refining industry has continued to grow in importance.

Another significant refining establishment is the plant at Woods Cross a few miles north of Salt Lake City. It was erected by the Wasatch Oil Refining Company in 1935 and purchased from that company by the Phillips Petroleum Company in 1948. Today this plant holds an important place in the industrial pattern of the State.

During the past ten years (1946-1956) oil wells and refineries have expanded very rapidly in Utah. The

year 1955 saw the completion of a \$3,000,000 fluid cracking plant of the Salt Lake Refinery, a subsidiary of Standard Oil of California. Also work was progressing rapidly on a \$3,000,000 Utah Oil Company ultraformer of high octane gasoline. In 1955 oil production for the first time in history surpassed the two million barrel mark in Utah. There was a total production of 2,150,431 barrels, an increase of 12 per cent over 1954. At the close of 1955 there were 100 producing wells in Utah, 75 being oil and 25 gas.

The year 1954 saw the greatest activity in the oil and gas fields in the history of the State with more than double the number of wells drilled than during the previous year. Approximately 150 wells were drilled, with almost every major company participating.

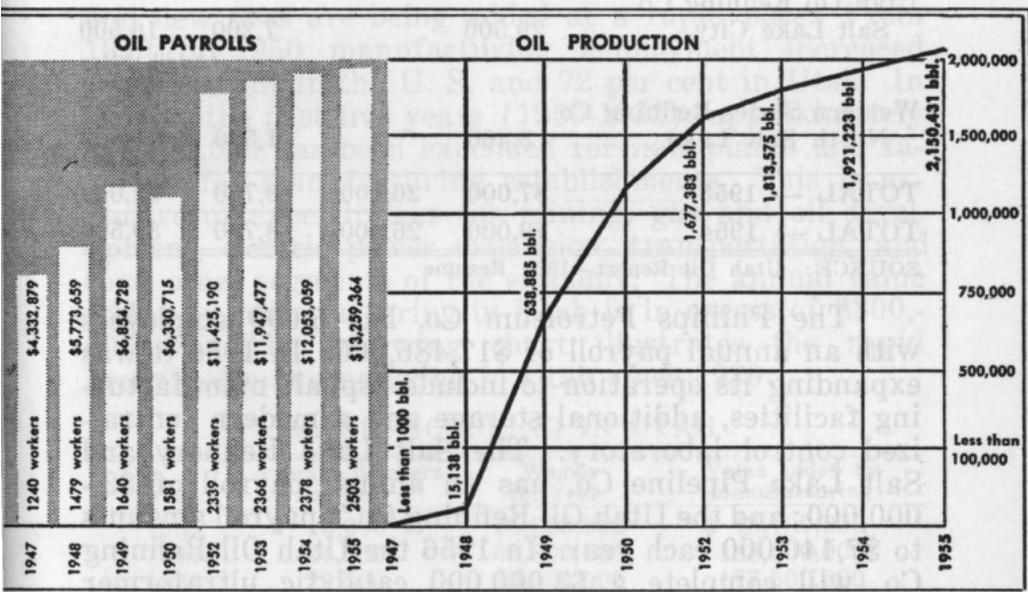
NUMBER OF PRODUCING OIL WELLS IN UTAH		NUMBER OF OIL AND GAS FIELDS IN UTAH	
1948	6	1947	10
1949	19	1948	15
1950	32	1949	16
1951	50	1950	18
1952	56	1951	21
1953	63	1952	24
1954	82	1953	29
1955	100	1954	35
		1955	46

In February, 1956, according to reports in the Salt Lake Tribune and Deseret News, "what may become one of the nation's top oil fields" was discovered a few miles southeast of Blanding, Utah. This field, named the Aneth Oil Field, is producing approximately 1,700 barrels of crude oil daily and its development is in its infancy.

The following figures indicate the rapidity at which the oil industry is developing: Utah's five refineries processed 498,141,000 gallons of gasoline in 1954, of which over 23,268,000 gallons were aviation gasoline and lubricating oils, greases, etc. These refineries processed more than 27,000,000 barrels of crude oil during 1955, from Utah, Colorado, and Wyoming fields. In ad-

dition large quantities of lubricating oil, greases, and asphalt materials were produced.

These refineries are constantly expanding their facilities and several millions of dollars currently are being expended. Recently a products pipeline was installed, extended from Salt Lake City to Spokane and Pasco, Washington, with a parallel line as far as Boise. The following chart shows the rapidity of the expansion in oil wells and refineries in Utah from 1947 to 1955, as well as the number of workers and the payrolls:



Oil Production Figures from Utah Oil Report
 Employment Figures: Utah Department of Employment Security (Includes Production and Refining)
 (Does not take in account the \$8 to \$20 thousand spent in exploration)

The 1955 Utah oil refinery facilities and production, which are both rapidly increasing, are shown in the following table:

CAPACITY (Bbls.) PER DAY

	Crude Oil	Vacuum Distil- lation	Thermal Operation	Catalytic Cracking
Phillips Petroleum Co.				
Woods Cross	12,500	3,000		10,000
S. L. Refining Co., North Salt Lake	40,000	23,500		25,500
Sure Seal, Inc. North Salt Lake	600	(Operations taken over by Ultra-former, now W. M. Barnes of Los Angeles, Calif. Plant being redesigned and reactivated.)		
Uintah Oil Refining Co., (Co-op), Jensen	1,500			
Utah Oil Refining Co., Salt Lake City	29,500		7,200	16,500 (Add'l under construction)
Western States Refining Co., North Salt Lake	3,400		1,500	(One in planning)
TOTAL — 1955	87,000	26,000	8,700	52,000
TOTAL — 1954	79,000	26,500	8,700	39,500

SOURCE: Utah Oil Report—1955 Resume

The Phillips Petroleum Co. has 5,000 employees with an annual payroll of \$17,486,000. In 1956 it was expanding its operation to include asphalt manufacturing facilities, additional storage and a modern centralized control laboratory. The Salt Lake Refinery and Salt Lake Pipeline Co. has an annual payroll of \$2,000,000; and the Utah Oil Refining Co.'s payroll amounts to \$7,140,000 each year. In 1956 the Utah Oil Refining Co. will complete a \$3,000,000 catalytic ultraformer for the production of higher octane gasoline. Utoco now has 685 retail outlets and 86 wholesale bulk plants. The Mountain Fuel Supply Co., the sole distributor of natural gas in Utah, has 1,200 employees with an annual payroll of \$5,000,000.

MANUFACTURING IN UTAH

The past few years have witnessed an unusual industrial expansion in Utah. Manufacturing now ranks

as the principal industry of the State. "Industrial development in Salt Lake City and Utah, popularly regarded as being in its infancy, has quietly and unostentatiously proceeded until the gross value of the products of the various manufacturing enterprises of the State normally is greater than the combined production of mining of all kinds, plus agriculture and animal husbandry, including stock raising, dairying, poultry raising, beekeeping and other allied activities."

In 1955 Utah had over 1,200 manufacturing plants producing materials for the market. More than half of the 453 classes of manufactured products listed by the U. S. Bureau of Census are manufactured in this State and new ones are being added at a rapid pace. From 1940 to 1950 manufacturing employment increased 37.9 per cent in the U. S. and 72 per cent in Utah. In each of the past five years (1950-1955), approximately \$30,000,000 has been expended for new plants and facilities for manufacturing establishments. This is exclusive of expenditures for mining, gas and oil development, electric power expansion, transportation, and some other segments of the economy. The annual value added by manufacturing in Utah is in excess of \$300,000,000. The following chart illustrates the rapid growth of manufacturing in Utah since 1939:

MANUFACTURING IN UTAH

Year	Average Workers for Year	Wages for Year	Value added by Manufacturing
1939	15,600	16,600,000	\$ 43,700,000
1947	24,500	63,800,000	128,300,000
1950	28,500	90,000,000	177,500,000
1951	31,500	110,000,000	223,200,000
1952	32,000	117,000,000	230,000,000
1953	32,800	127,000,000	272,500,000
1954	35,500	130,000,000	290,000,000
1955	38,000	150,000,000	340,000,000
<i>Per cent of Increase</i>			
1939-1955 -	143.6%	803.6%	678.0%
1950-1955 -	33.3%	66.7%	91.5%

SOURCE: Survey of Manufacturers — 1939-1947; Statistical Abstract — 1950-1951-1952-1953; Utah Manufacturers Ass'n.—1954-1955.

A large proportion of the industrial activity in Utah has to do with the processing of local minerals and agricultural products. Approximately one-third of the total value of the manufactured products is based on agricultural raw materials, and practically all the rest on the local mineral products. Since Utah is so richly endowed with mineral resources, it is likely that processing of them will continue to dominate the situation.

It is interesting to note, however, that three rubber products plants are successfully operating in Utah, although practically none of their raw materials are available locally. This is due to the high quality of labor and its extremely low turnover and absenteeism.

At the present time (1956), the leading process industries, more or less in order of their importance, are iron and steel, smelting, grain milling, meat packing, oil refining, canning and preserving, sugar refining, printing and publishing, car building, car repairing, butter and cheese making, baking, milk condensing, manufacturing of machinery, textiles, candy, ice cream, clay products and cement and its products.

Within a fifty-mile radius of Salt Lake City lies the largest non-ferrous smelting center in the world. The American Smelting and Refining Co. operates a multi-million dollar copper refinery of anodes of copper from copper concentrates. It has 1,500 employees with an annual payroll of \$6,000,000. The United States Smelting, Refining & Mining Co. provides for the treatment of lead, zinc, and silver ores. Its annual payroll is \$5,000,000. Eimco Corp., manufacturers of heavy mining and industrial machinery and huge water filters, has an annual payroll of \$4,500,000.

There are also over 60 steel fabricating firms operating in Utah with plants and equipment valued at \$35,000,000. One of the largest manufacturers of diamond bits for petroleum and mine drilling in the world, the Christensen Machine Co., is located here. This company has a total annual payroll of \$1,500,000.

There are over 350 firms in Utah engaged in food

processing, notably meat packing, canning, poultry processing, dairying, grain milling, baking, and sugar beet processing. The world's largest swiss cheese factory is in Cache Valley, Utah. Annually approximately 2,000,000 turkeys are processed in Utah, along with 4,500,000 chickens. Over 142,000,000 stainless steel cans for canning purposes are made in the State annually. Oil refineries in the Salt Lake area annually have payrolls approaching \$7,000,000. There are 150 mills making various lumber and wood products and 30 firms making furniture in Utah.

As a result of the rapid development of manufacturing in the State during the past few years, Utah has had a greater gain in employment than any other state in the union and practically double that of the United States in general. Note the following chart:

**UTAH RANKS FIRST IN EMPLOYMENT
INCREASE 1939-1954**
(Non-Farm Employment—000)

	1939	1954	% Gain
UTAH	110	211	91.8%
Kansas	293	542	85.3
Colorado	229	401	75.0
Nebraska	217	345	59.0
North Dakota	73	114	56.2
Idaho	84	131	56.0
Wyoming	54	84	55.6
South Dakota	85	121	42.4
Montana	108	153	41.7
United States	30,311	48,283	59.3

SOURCE: Sales Management; Statistical Abstract.

UTAH'S POST-WAR AGRICULTURE

During the three years from 1943 to 1946, Utah made noteworthy progress in agriculture and livestock

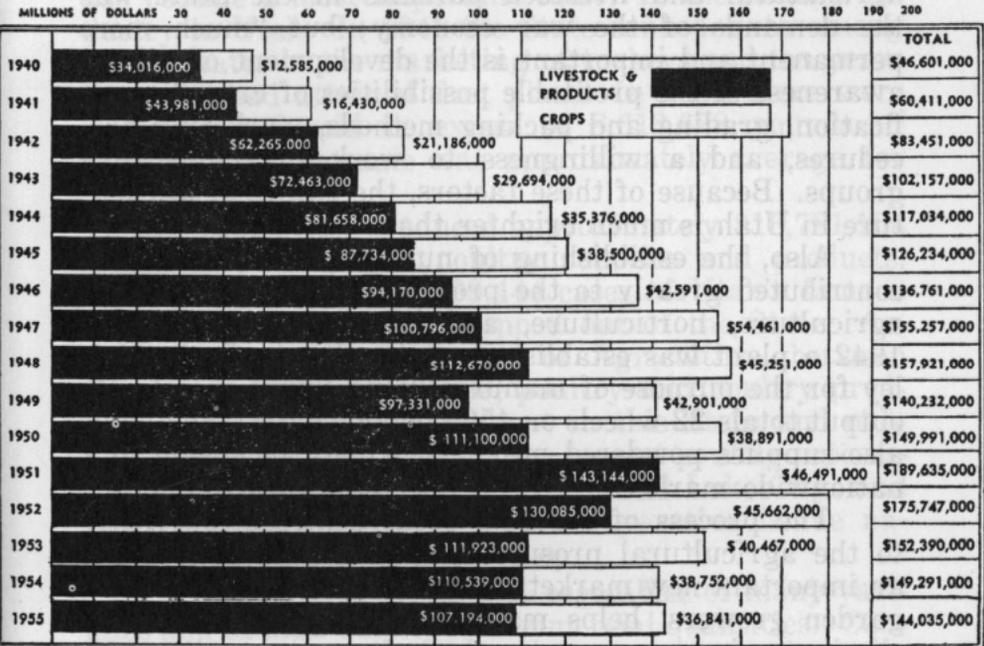
pursuits. Her pre-war agricultural income averaged approximately \$60,000,000. In 1944, however, according to the United States Department of Agriculture, actual cash received by the Utah farmers marketing of farm products and livestock, including government subsidies, amounted to \$117,340,000. This excellent gain was made during a period when no additional land was reclaimed. The following year (1945) saw an increase of over \$9,000,000; and the year 1946 experienced an income increase of more than \$10,000,000. In 1947 sales of agricultural crops and livestock netted the people of Utah approximately \$20,000,000 more than did the 1946 sales. The peak year was reached in 1951. During that year the cash income of Utah's producers, including government subsidies, from sales of agricultural products and livestock amounted to \$189,635,000. Due primarily to a decrease in prices of farm products, however, the sales in 1952 were approximately \$14,000,000 less in value than the previous year, and the 1955 incomes ranged slightly less than that of 1947.

Figures published in 1955 indicate that the average gross income per farmer in Utah was \$6,508, which was 6 per cent above the U. S. average of \$6,157.

The United States Census of Agriculture for 1952 lists 10,854,289 acres of farm land in Utah, which divided up into 449.4 acres per farm. Each farm had an average value of \$19,094, including land and buildings. The average size of farms throughout the United States was 215.3 acres with an average value per farm of \$13,941. The actual irrigated cropland in Utah was 1,138,000 acres, and dry farm land amounted to 609,000 acres. The remainder was utilized for grazing purposes.

The following chart, giving the picture of Utah farm marketing since 1940, indicates that this State had a much greater percentage of increase in production between 1940 and 1950 than did the United States in general:

Cash Receipts from Utah Farm Marketings



SOURCE: *Preliminary figures. Previous years final figures.
 U. S. Dept. of Agriculture—Agricultural Marketing Service. 3/12/56.

The *Market Manual*, p. 25, claims that in general the farms of Utah “are among the most highly mechanized in the nation. They operate with one-third the manpower employed per acre of cropland on the average American farm and with twice the tractor power.”

By 1942 the processes of planting, growing, harvesting, and manufacturing in the beet sugar industry had improved so much that from “the 77,472 acres planted to beets, 1,090,167 tons of beets were secured, an average yield of 14.07 tons per acre. These beets yielded 16.6 per cent sugar of 86.14 per cent purity—equaling 4,187 pounds of sugar per acre, or 207.60 pounds of sugar per tons of beets. At the retail price of 6½ cents per pound, the sugar wealth created that year in Utah was over \$21,000,000.”

One of the reasons for the noteworthy progress in agricultural and livestock pursuits in the State was the demands of the war economy; but "much more permanent and important is the development of a keen awareness of the profitable possibilities of crop diversification, grading and packing methods, marketing procedures, and a willingness to work in co-operative groups. Because of these factors, the future of agriculture in Utah is much brighter than the past."

Also, the establishing of numerous new industries contributed greatly to the progress of Utah's post-war agriculture, horticulture, and livestock pursuits. In 1942 a plant was established at Amalga in Cache Valley for the purpose of manufacturing Swiss cheese. Its output totals 22 wheels or 4500 pounds daily. The plant also supplies powdered milk and American cheese to a nationwide market.

The process of freezing foods contributes greatly to the agricultural prosperity of Utah. It constitutes an important new market for gardeners, fruit and truck garden growers, helps maintain fair price levels and eliminates immense wastes that often occur with peak production of highly perishable foods. For example, the plants of R. D. Pringle Co. at Ogden and Perry, Utah, operated in conjunction with a third plant at Modesto, California, annually freeze 14 to 16 million pounds of fruits and vegetables to be put on the market during the out-of-season periods. Thus the frozen foods plants are playing an important part in our post-war economy.

The Nielson and Perry Turkey Company is meeting this seasonal problem in their Salt Lake City plant by making turkeys available for year round consumption. They are either preserved in cans or dressed and frozen in the conventional way for roasting. This company handles six to ten thousand turkeys daily and packages 10,000 cans of meat and gravy. It is certainly a post-war industry that "talks turkey" to the busy housewife.

Among the more profitable crops in Utah are turkeys, chickens, and poultry products. Within a few years' time the turkey and poultry industries achieved

national prominence. Production of high-grade turkeys has become a most important factor in the poultry industry in Utah. In 1945 the State ranked sixth among all the states in the marketing of turkeys and ten years later she had attained first place. In 1954 there were produced and sold in excess of 8,613,628 pounds of turkeys, and that sale was approximately average for the past few years.

In 1954 Utah produced approximately \$16,781,104 worth of poultry and poultry supplies and products. During the same year, 399,444 cases of Utah's famous "milk-white" eggs were shipped out of the State. According to the U. S. Census of Agriculture, between the dates of 1940 and 1950, poultry and poultry products increased 2,182.8 per cent in this State and only 228.3 per cent in the nation. The largest poultry processing plant in the West is operated in Salt Lake City; and the Utah Poultry & Farmer's Co-operative is the nation's third largest poultry co-op.

Utah produces fruits and vegetables of many varieties and of high quality in commercial quantities. Canning industries have developed to imposing proportions. Shipments of potatoes from Utah trebled between the years 1943 and 1946, a rapidly growing market having been found in southern California.

In 1954 Utah produced 100,000 bushels of alfalfa seed, valued at \$3,800,000. Recently there has been a marked advance in the production in seed crops other than alfalfa seed, notably sugar beet and truck garden seeds, seed potatoes, and many others.

In Utah's "Dixie" conditions are such that early vegetables, fruits, melons, nuts, and figs demand premium prices and are grown to good advantage.

Utah's leading crops are alfalfa hay, wheat, barley, potatoes, sugar beets, alfalfa seed, peas, peaches, tomatoes, oats, cherries, apples, apricots, onions, strawberries, pears, and celery. Utah celery is world-famous for its fine quality, texture, and flavor.

Horticulture is an important feature of agriculture in Utah. The controlled moisture, provided by

irrigation, is a pertinent factor which coupled with clear, sunshiny days and cool nights make for texture and flavor of large and small fruits, melons, and berries rarely attained elsewhere.

Gardening has been made easier by a Utah firm, the Bonham Company, which manufactures hand cultivators. In 1945, 40,000 victory gardens were cultivated with this labor-saving machine. The Bonham Company is rated as one of the three largest manufacturers of hand cultivators in the United States. A seeder attachment for the cultivators and a small garden tractor have been added to this company's line of production.

Since probably no more than four per cent of the land area of Utah is irrigated, the topography and other natural conditions make for a close correlation between agriculture and animal husbandry. A very large proportion of the remainder of the land area of the State is utilized for stock raising. Even the so-called deserts provide forage during certain portions of the year, fortunately just when the mountain ranges are not available due to snow and low temperature.

Dairying and poultry production, as well as the raising of cattle, sheep, and hogs for packing purposes, constitute major industries in Utah. A considerable amount of livestock feeding, especially for "topping off" purposes, is accomplished on the valley farms of the State after normal crops have been harvested. Sugar beet tops and pulp are utilized. Other farm and orchard wastes are conserved, and later 18 per cent of alfalfa crops are consumed directly without the effort and expense of harvesting, which would not be feasible economically. High class beef cattle are raised in all portions of the State. Many of these are slaughtered and packed in Utah plants and others are shipped to markets in the East or on the Pacific coast.

The general trend of the livestock industry in Utah is shown by the following table which indicates that the livestock slaughtered in the State has increased greatly from 1948 to 1955:

Year	Cattle	Calves	Sheep and Lambs	Hogs and Pigs	Total
1948	94,697	6,834	8,724	42,469	152,724
1949	100,274	7,098	13,981	56,701	178,054
1950	104,762	5,966	15,682	56,259	182,669
1951	98,513	4,163	20,571	60,266	183,513
1952	99,197	4,160	23,014	60,727	187,098
1953	141,315	4,570	24,758	54,104	224,747
1954	158,153	5,228	35,971	51,152	250,504
1955	165,576	4,948	42,574	58,085	271,183

SOURCE: Univ. of Utah Bureau of Economics and Business Research.

There were 733,000 head of cattle in Utah in 1952, valued at \$95,290,000. Two years later there were 740,000 head of cattle in the State; however, due to decrease in the market prices their value was less than it was two years earlier, being \$69,560,000.

Dairying has developed into an important industry throughout most of the State. In some sections it has assumed the importance of a specialty. All dairy herds are headed by blooded sires, and a large proportion of the dairy stock is registered. In 1952 the total milch cow population of Utah was 110,000 head, valued at \$24,420,000. Two years later (1954) there were 115,000 milch cows in the State, with a total value of \$18,400,000.

In addition to the direct milk production, butter, cheese, and ice cream provide an outlet, while 60,994,000 pounds of evaporated milk were canned in 1953. Most of it was for outside markets. The production of butter was 5,682,000 pounds and that of American and Swiss cheese was 11,849,000 pounds, and cottage cheese 4,898,000 pounds. Whole milk production was 696,000,000 pounds.

Sheep raising has always held a prominent position in Utah. In 1945 the State stood fifth in the nation in the production of both wool and lambs. The sheep production of the State in 1952 was 1,528,000 head, valued at \$26,848,000, and in 1954 there was 1,383,000 sheep, valued at \$21,436,000. Between 1940 and 1950 Utah had an increase of 43.6 per cent in wool produc-

tion in comparison with 35.8 per cent in the United States. Modern wool-scouring plants are located in several localities.

Utah records large increase in farm products from 1939 to 1954, as indicated by the following chart:

	1939	1954	% Increase
Fruits, Berries			
and Small Fruits	\$ 1,591,464	\$ 4,619,943	190.3%
Field Crops	22,100,601	70,931,473	220.9
Wool and Mohair	2,853,175	5,819,313	104.0
Dairy Products	4,685,978	18,407,437	292.8
Sheep and Lambs	10,487,953	25,034,262	81.5
Cattle and Calves	15,155,736	66,431,335	338.3
Poultry - Poultry Prod...	5,013,977	18,820,775	275.4

SOURCE: U. S. Census of Agriculture, Dept. of Commerce, Bureau of the Census—1940-1954.

UTAH'S WATER SUPPLY

Today (1956) Utah looks back with pride on its continuous irrigation progress which had its inception over 100 years ago by the Mormon pioneers. The result of this noble achievement has been the transformation of vast desert expanses into vital communities, rich with farms, factories, and mines.

In 1947, the Utah State Legislature established, through the creation of the Utah Water and Power Board, a program designed to assist in financing the construction of small irrigation projects in the State and improving others where no other means of financing was available. The program retained the pioneer tradition of self-help and local responsibility. The financial assistance provided is in the form of a loan which is to be completely repaid.

The 1947 Legislature established a revolving fund and subsequent legislatures have added to it. The revolving fund at the present time is \$1,750,000. Since 1947, this fund has made possible \$2,469,000 worth of improvements. The local groups concerned with the water conservation or developing the projects have contributed \$497,000 towards initial costs of projects.

The Utah farmers using the water from these projects in irrigation have done so in such an economic and beneficial way that through the increased production they have been able to meet all payments when they were due. In fact, one project demonstrated the desirability and feasibility of this program by repaying four years ahead of schedule the money it had borrowed.

The enactment of the Federal Reclamation Act (1902), authorizing the loan of interest-free money for the development of water resources in the West, resulted in the biggest boon to irrigation progress. This meant the construction of irrigation projects far beyond the financial ability of local groups. Thus the construction of the Strawberry Reservoir, Hyrum, Scofield, Newton, Moonlake, Weber River, Ogden River, and Provo River projects, all designed and built by the Bureau of Reclamation primarily to store and distribute low-cost irrigation water, have resulted in stimulating increased agricultural productivity of thousands of acres of land. The Weber River waters, stored in the Echo Dam, serve as a typical example. It boosted annual crop yields on irrigated lands from less than \$2,000,000 before the reservoir was constructed to approximately \$13,000,000 in 1945. The value of the full water supply furnished by these projects is evidenced by the crop returns. In 1949 the 277,620 acres served by Utah's reclamation projects accounted for \$19,000,000 of the estimated \$50,000,000 crop returns. In other words, one-fifth of Utah's land produced almost as much as did the other four-fifths.

In addition to supplying water for irrigation, these projects are fulfilling additional functions: controlling floods, offering recreational opportunities, abating pollution, and producing hydro-electric energy. And yet Utah water authorities claim that great achievements lie ahead.

The main new water project in Utah which is supplying many acre-feet for the Utah and Salt Lake valleys is the Deer Creek Reservoir. Located in the heart of Provo Canyon about 16 miles from Provo City

is the Deer Creek Dam, the second largest structure of its type to be completed by the U. S. Bureau of Reclamation. It was finished in October, 1941. The dam is 240 feet high and 1,300 feet long.

A reservoir of 150,000 acre-feet extends over 6 miles back of the dam into the Heber Valley. It receives its waters from the Weber, Duchesne and Provo rivers. Approximately 60 per cent of the water comes from the Weber River across the Kamas Valley bench through the Weber-Provo canal.

As part of the Deer Creek project, a tunnel approximately 6 miles long was dug through a mountain to carry the water from the Duchesne to the Provo River, and the Provo Reservoir canal carries water northward from the Provo River to the Salt Lake Aqueduct. The latter carries the water on into Salt Lake Valley to the Thirteenth South reservoir near Salt Lake City. Two tunnels constitute part of the Salt Lake Aqueduct. The Olmstead tunnel is 3,600 feet long and the Alpine-Draper tunnel is 15,000 feet in length. The tunnels and over nine miles of pipeline were also completed in 1941.

The total cost of the entire Deer Creek project was approximately \$15,774,000.

Forty-six per cent of the water from the Deer Creek Reservoir is used in the Salt Lake Valley primarily for culinary purposes and for industrial uses. This water supply added to what was already available is sufficient to serve a population of approximately 300,000. From the same reservoir, 15,000 acre-feet of water are used in Utah Valley for irrigation as well as for culinary purposes. The Deer Creek Lake, it is believed, will supply sufficient water to take care of the immediate needs of the new industries.

Utah's future agricultural, industrial, and municipal development will depend upon its efficiency in using its present available water supply and developing its potential water supply. It is estimated that Utah has 1,429,00 acres of land suitable for agricultural production now awaiting the application of water. Of the

present irrigated land, only one-fourth has an adequate and dependable water supply. Since water is very limited in the State, it is very important that all possible efforts be made to make as much of it available for use as possible. The agricultural requirements considered with the rapidly increasing industrial and domestic needs make it painfully evident that water is Utah's limiting resource. The Utah Water and Power Board maintains that "from recent studies it appears that the present consumptive use of 3,000,000 acre-feet of water for domestic, industrial and agricultural purposes may automatically reach 5,000,000 acre-feet." To supply this amount, however, additional supplies of water would require much effort, time, and expense.

There are four major sources from which to obtain new water supplies for the people of Utah: first, more efficient use of available waters; second, underground waters; third, construction of small reservoirs; and fourth, harnessing our principal rivers—the Colorado, the Bear, and the Virgin.

First, the people of Utah could make more efficient use of the presently developed water supplies. Distribution systems could be consolidated and rehabilitated. Seepage losses could be reduced by lining canals with cement and installing pipelines. Better methods of water application on farms, resulting in more efficient use of the water, also need to be undertaken. Thus by more fully and efficiently using the present water supplies, Utah can be aided greatly in rising to its maximum potential agriculturally and industrially.

Second, the annual yield from underground water supplies in Utah is currently less than 200,000 acre-feet per year. It is not known exactly what the potentials are; however, most of the irrigated valleys and many desert areas are underlaid with water-bearing formations. The full development of these ground water sources involves a determination of the extent and capacity of the underground reservoir and the rate of replenishment after pumping.

Third, better utilization of the streams within the State could be made through the construction of a number of small reservoirs. In doing so the farmers could receive aid either from the federal government or through the Utah Water and Power Board. Some of the small reservoirs could be used for overnight storage of water and others for seasonal storage. They could all be used for conservation of flood waters.

Fourth, the greatest potential supply of water for future use in Utah must be obtained from its principal rivers — the Virgin River and its tributaries, the Bear River, and the Colorado River with its tributaries. From these streams Utah will receive much additional water in the future.

The Bear River rises on the northern slope of the Uintah Mountains in Summit County, Utah, and finally flows into the Great Salt Lake, only 90 miles from its beginning point; and yet in its travels the river traverses 500 miles and makes five state-line crossings. Although this stream was from the first used for irrigation in pioneer days, of the total 1,500,000 acre-feet annually produced by this river, more than 700,000 acre-feet per year flow unused into the Great Salt Lake. Recently Utah, Idaho, and Wyoming have made an agreement which will permit a more efficient use of this great water resource. When the proposed reservoirs and canals are completed, the East Cache project will provide water for 3,000 acres of new land and supplemental water for 12,000 acres. Box Elder County and western Cache Valley can be supplied water for 120,000 acres of new land and supplemental water for 20,000 acres.

The Virgin River drainage basin and the Kanab and Johnson Creek drainage basins in Washington and Kane counties form part of the lower Colorado River drainage basin. The current waters used from these streams are 44,776 acre-feet. It is estimated that 130,224 additional acre-feet, making a total of 175,000, could be obtained and utilized for the development of agricultural, industrial and municipal projects. The

Virgin and Gunlock reservoirs are proposed as a part of the development of the Virgin River.

The Colorado River system represents the greatest single source of water available for Utah's future growth. The unused portion of Utah's water allocation from the Colorado River is approximately 1,000,000 acre-feet.

The Colorado River storage project, which provides for the construction of large dams and reservoirs on the main stream of the Colorado River, together with reservoirs and canals in Utah, will increase the water supply available to the State in initial phases of construction by 224,000 acre-feet, and by more than 800,000 acre-feet when the project is finally completed. In their initial phases of construction, irrigation water will be supplied for 28,540 acres of new land and supplemental water for 131,840 acres now in use. When fully developed, the Central Utah Project will provide a full water supply for 200,000 acres of new land and supplemental water for 239,000 acres.

A potential Utah growth undreamed of lies ahead in the development of the Central Utah project as the principal plan for partially utilizing the Beehive State's share of the Rio Colorado water. This "project calls for a variegated aqueduct more than 300 miles long — the longest system of man-made water conveyances yet known. Consisting of canals, tunnels, and siphons, it would permit transmountain diversion by gravity flow of life-giving water from the Colorado watershed in the extreme northeastern Utah to thousands of arid acres" in the central part of the State. It would also supply urgently needed hydro-electric power.

One section of the conduit, the Strawberry aqueduct, would convey the waters from the southern slopes of the Uintah Mountains for nearly 100 miles into the existing Strawberry Reservoir which would be enlarged to a point seven times its present capacity. In exchange for waters thus diverted, Uintah Basin lands would be furnished water from the Colorado. That water would be pumped from a reservoir proposed at the Echo Park

site and conveyed through an aqueduct to the Castle Peak area below Duchesne. A power plant, with a probable capacity of 145,000 kilowatts, would be installed at the site.

Water released from Strawberry Reservoir would pass through a tunnel into Diamond Creek where it would drop through four power plants. They would have a combined output of approximately 1,200,000,000 kilowatt-hours which is approximately one-fifth the entire power production at Boulder Dam. During non-irrigation seasons the water released for power purposes would be stored in an enlarged Yuba Dam Reservoir south of Nephi. Thousands of acres of excellent land in Juab and Millard counties, ranging as far south as Kanosh, would be brought into productivity by the application of this water. The parched ground as far northwest as Tooele and Cedar valleys to the present site of Grantsville could be irrigated.

The plan also calls for the construction of the Bates Reservoir above Deer Creek Reservoir to impound water from the Provo River in exchange for an equivalent amount released to Utah Lake from Strawberry Reservoir. This water would be delivered from the reservoir to Salt Lake City. It would pass through the Midway-Little Cottonwood tunnel to be driven under the rich Park City-Alta mining district.

Amazing benefits will be derived from the utilization of the waters of the Colorado River. It will mean a new era agriculturally for Utah. Substantial increases in the production of fruits, vegetables, sugar beets, and similar crops will be realized, thereby increasing the manufacturing and canning processes in the State. Great increases in the production of such farm crops as alfalfa, pasture forage, and grains will also result. The new water supply will stabilize the agriculture of the State by increasing the number of late-season crops that can be grown, by supplying an increased abundance of valuable grazing lands, and by making possible production of more food to carry the livestock through the winter. Thus in addition to the

agricultural advantages, the livestock industry will be greatly augmented.

Agricultural prosperity automatically opens new markets and makes way for industrial prosperity. The new water and low-cost power will attract small industries to Utah to fabricate the iron and steel produced by the Geneva Steel plant. Low-cost power, in addition, will encourage manufacturers to develop the State's vast chemical deposits of magnesium, potash, lime, sulphur, and phosphate for production here of dyes, drugs, explosives, and synthetics.

An increased water supply and low-cost power will assist in the development of Utah's phosphate deposits for fertilizer, lower the cost of mining the precious metals, and the refining of them, speed development of the rich deposits of gilsonite and oil shale, and in many respects increase the prosperity and security of the State. Thus the new water and power will provide the basic elements for expanding the industrial development in the field of ferrous and non-ferrous metals, chemicals, fertilizers, carbons, hydro-carbons and synthetic fuels. The final result will be an undreamed of industrial expansion in the State. Thus Utah's water supply for the future holds bright prospects for the economic development of the State. Utah will rise to its maximum potential agriculturally and industrially, and provide communities, homes, and job opportunities for its fast increasing population.

UTAH'S POPULATION TREND

Utah not only witnessed the rise of many new industries during the early 'forties, but she also experienced a rapid growth in population. Never in her history had so many new citizens arrived in the State in a comparable length of time as during 1941 and 1942.

United States census reports date back to 1850. Between that date and 1940, the population of Utah rose from 11,380 to 550,310. But it was estimated that the population was swelled approximately 90,000 by

newcomers between the time of the taking of the 1940 census and the middle of July, 1942. Many of the new citizens were employed in the construction of new war industry plants, such as the Geneva steel mill. When the building surge subsided, many of the new citizens left Utah; and so by 1946 the increase had leveled off to approximately 65,000. The population, however, has continued to increase in Utah to the present time (1956) at an unusual rate. The 1950 U. S. official Census listed Utah's citizenry at 688,862. A survey in 1955 indicated that there were at that time 767,700 people residing in the State.

When the population of a given area is increasing, the outlook of the people is hopeful. Throughout her history Utah's numbers have shown a continuous increase. She experienced her lowest percentages of increase during the period from 1910 to 1940. Since the latter date there has been a phenomenal upsurge in the population trend. Following are the official U. S. Census figures from 1850 to 1950 and a census figure attained for 1955:

Dates	Population	Dates	Population
1850.....	11,380	1910.....	373,351
1860.....	40,273	1920.....	449,396
1870.....	86,786	1930.....	507,847
1880.....	143,963	1940.....	550,310
1890.....	210,779	1950.....	688,862
1900.....	276,749	1955.....	786,000

Utah had 13 per cent increase in population between 1920 and 1930. The percentage of increase in 1940 over 1930 was only 8.4. Between the years 1940 and 1950 Utah's citizenry was enhanced by 138,552 persons, an increase of 21.5 per cent in ten years' time. During the following years (1950-1955), Utah's population grew by 117,390 additional citizens, which constituted 11.4 per cent gain in only five years' time. These figures indicate that Utah is now in a period of rapid population increase, and conditions indicate that she will continue with a similar trend.

With the upward surge of population during the early 'forties, Salt Lake City received more of the new citizens than any other settlement of the State. Ogden, Utah's second largest city, and Provo, Utah's third city in size, also had their populations increased by thousands. In all of these defense cities the housing problem was acute during the year of 1942. This problem has been solved through a heavy building program throughout the State. A new record in construction activity in Utah was established in 1955. Dollar volume of building permits issued in major municipalities and areas of the State totaled \$111,000,000, which was 22 per cent greater than permits issued in 1954 and exceeded 1950, the previous record year, by 48 per cent. The 1955 value of construction was more than double that of 1948. A portion of this construction was accounted for in the erection of 7,336 new homes in 1955, an increase of approximately 1,000 over the 1950 number. In addition to the \$111,000,000, military installation construction totaled \$13,000,000 and \$8,000,000 was spent by the Bureau of Reclamation.

The Utah State capital, Salt Lake City, has experienced a steady growth since the arrival of the pioneers in 1847. Certain periods during the present century have witnessed unusually rapid growth, especially during the past few years. In 1910, 92,777 people resided in Utah. Her citizenry increased by 1920 to 118,110, constituting a 27.3 per cent growth in ten years' time. By 1930 her population had reached 140,267, an increase of 18.8 per cent during that period. Ten years later (1940) her population figures were 149,934, with only 6.9 per cent increase during that decade. From 1940 to 1950 the growth of Salt Lake City was 21.5 per cent, the total being 182,121 people. Even a greater increase in population was attained from 1950 to 1955. At the latter date the total was 205,000, an increase of 12.6 per cent in only five years' time. Recent studies estimate that Salt Lake City, as well as the entire State, will experience even greater increase in the future.

Chapter 54

LIVING IN UTAH

UNUSUALLY DELIGHTFUL CLIMATE

Few if any places offer more favorable conditions under which to live than Salt Lake City in particular and Utah in general. The State is favored with an unusually delightful climate. Utah is a land of almost perpetual sunshine throughout the winter months, as well as during the other three seasons. The abundance of balmy fresh air, vitalizing sunshine, low humidity, relatively high altitude, and favorable climatic conditions in general, all combine to give to the people of Utah zest, vigor, and health which result in an abundance of joy in living.

Generally speaking the State is favored with four well-defined seasons, usually without marked extremes. The average temperature is 51.8° F., with the following seasonal averages: spring 50° , summer 73.1° , autumn 52.8° , and winter 31.7° . The average temperature for July, the warmest month, is 76.5° , while that of January, the coldest month, is 29.2° .

On only 21 days of the average year does the temperature fail to rise above freezing, while sub-zero temperatures are a rarity. On only 29 days out of the average year does the temperature rise above 90° and this nearly always occurs coincidentally with minimum relative humidity. This condition does away with oppressiveness and eliminates the danger of human prostration.

The relative humidity of Utah is low, the average being 52 per cent. The highest monthly average is 71 per cent during January, and the lowest monthly average is approximately 35 per cent during July. This relatively low humidity makes the summer months less oppressive and the cold weather less penetrating, thus contributing toward ideal living conditions.

Due to the close proximity of Salt Lake City and most of the State's other towns and cities to the mountains and to the prevalence of the canyon breezes, Utah's nights are always cool; therefore, if the daytime has been unusually warm, one is able to get a good night's rest. These canyon breezes which unfailingly flow out of the mountains across the towns and cities during summer nights purify the air and provide refreshing conditions for the inhabitants of the various communities throughout the State.

The mean annual precipitation (rain and snow) for Salt Lake City is 16.13 inches and for the entire State is 11.5. The rainiest month is April and the driest is July. The average annual snowfall is 54 inches, 44.2 of which falls during December, January, February and March. During the average year precipitation is recorded on only 90 days, approximately 39 of which involve snow-fall.

Hurricanes, tornadoes, terrific blizzards, and destructive hailstorms are unknown. The prevailing wind blows gently with the average velocity of only 7.6 miles per hour. In December the average velocity is 6.3 miles per hour while in April and May it averages 8.6. There is no need for flood and storm insurance in Utah.

FAVORABLE HEALTH CONDITIONS

From the standpoint of health, Utah is one of the best places in the United States in which to live, the health of the people being the best in the nation.

According to the records of the Public Health Service, in 1941 New Mexico's birth rate of 26.2 per 1,000 was the highest in the United States, and Utah's 24.4 per 1,000 was second. The national average was 18.2. But while New Mexico's infant mortality was 97 per 1,000, Utah's was only 30, and the national average was 45. Thus more babies grew to maturity in Utah than in any other state in the nation.

During the past few years there has been a rapid rise in birth rates throughout the entire nation. Ac-

ording to the monthly vital statistics report of the Public Health Service (annual summary, April 15, 1955), Utah's birth rate in 1954 was the highest in the nation, even surpassing New Mexico's. Her birth rate was 32.9 babies per 1,000 population, while New Mexico stood next with 32.4. The United States' average that year was 25 babies per 1,000 population. Thus at the present time (1956) Utah's birth rate exceeds that of any other state in the Union.

Largely as a result of proper sterilization of water supply, patrol of watersheds and supervision and inspection of foods and milk, Salt Lake City's death rate from typhoid fever has dropped from 67 deaths per 100,000 population in 1906 to less than 3 deaths per 100,000 population in recent years.

Utah's tuberculosis death rate of only 11.5 persons per 100,000 population is the lowest tuberculosis death rate in the United States. The national average is 42.2 persons per 100,000 population who die each year from this disease.

The 1941 records of the Public Health Service showed that Utah's death rate from all causes was 8.2 persons per 1,000 population, as compared with a national average of 10.4. A 1955 report of the Public Health Service indicates that Utah's death rate was the lowest in the nation in 1954. She had a death rate of only 7.0 people per 1,000 population and New Mexico stood next with 7.1. The United States average was 9.2 per 1,000 population.

Utah's death rate per 100,000 population in 1941 for major diseases as compared with the national average was as follows:

Diseases:	National Average	Utah's Death Rate
Typhoid .....	.6	.4
Scarlet Fever .....	.4	No Deaths
Whooping Cough	2.5	1.6
Diphtheria .....	.7	.2
Measles	1.6	No Deaths
Infantile Paralysis .....	.6	.2

Diseases:	National Average	Utah's Death Rate
Cancer	121.2	86.7
Diseases of the Heart	295.4	242.4
Diabetes	26.6	19.4
Pneumonia	46.6	30.8

Ideal climate, particularly the changing seasons, plenty of fresh air and sunshine, no slums, improved water systems, proper disposal of sewage and garbage, are all contributing factors to Utah's excellent health record.

UTAH'S CULTURAL FEATURES

The people of Utah enjoy the music of the Utah Symphony Orchestra during the winter months, concerts being given in the famous Mormon Tabernacle on Temple Square. University, college, and high school bands and orchestras, and other musical groups furnish entertainment and musical enjoyment for the citizens of the State. Dramatic productions at frequent intervals are presented in Kingsbury Hall and in the "Little Theatre of the Round" at the University of Utah, as well as at the other collegiate institutions of the State, in sufficient numbers to supply the peoples' needs. Local dramatic productions in the various communities of the State, especially those under the direction of the M. I. A. of the Church of Jesus Christ of Latter-day Saints, provide opportunities for numerous people to develop and express their talents.

An outstanding feature of Utah's cultural life during the past few years has been the "Summer Festival," programs consisting of unusual musical productions presented under the direction of the University of Utah. On cool summer evenings, with the large crowds seated in the University of Utah stadium, having the starry heavens as their covering and the massive Wasatch Mountains supplying the background, the performers have a setting which stimulates them to great heights and the audience to unusual enjoyment. A similar pro-



HOTEL UTAH, CHURCH OFFICE BUILDING, BRIGHAM YOUNG'S HOMES AND EAGLE GATE, SOUTH TEMPLE STREET (NORTH SIDE) LOOKING WEST FROM STATE STREET, SALT LAKE CITY TODAY

duction, known as "All Faces West," is presented in Ogden each summer. Its fame is spreading far and wide. These programs enrich the lives of thousands of people in Utah.

An art museum is located at Springville, Utah, where the citizens of the State enjoy special displays at various times. Also, the schools of higher learning throughout the State as part of their programs have art displays.

The Utah State Fair is held at Salt Lake City each autumn. Similar fairs on a smaller scale are held in the various counties of the State.

One of the most outstanding features in the cultural life of the people of Utah is the mammoth parade held in Salt Lake City on July 24 in commemoration of the arrival of the Mormon pioneers in the Salt Lake Valley. Parades are held in various towns throughout the State as part of the "Pioneer Day" celebration.

The Church of Jesus Christ of Latter-day Saints holds a church-wide softball tournament once each year at Salt Lake City. Teams who have been victorious in their local district come from all over the western part of the United States to participate in this church-wide contest. Perhaps there are few if any other softball

tournaments as extensive as this one held in the entire nation. A church-wide basketball tournament also is held annually. It is claimed to be the largest basketball league in the world.

Also, under the direction of the Church of Jesus Christ, in June each year a festival is held as part of the M. I. A. Conference in which thousands of young people assemble in Salt Lake City from various parts of the United States and participate for three or four days in music, drama and dance. This also probably constitutes the largest annual assembly of young people in the world for such activities.

Utah's history and memorabilia are preserved in collections of books and relics in the library at the State Capitol in Salt Lake City. Also in the same building the Utah State Historical Society's library is housed; and the Daughters of the Utah Pioneers' library and museum are located nearby.

The largest collection of Latter-day Saints and anti-Mormon books in existence, as well as practically all of the important papers and historical documents related to Latter-day Saint history, are housed in the L. D. S. Church Historian's archives in Salt Lake City. The next to the largest genealogical library in the world is located at Salt Lake City. The microfilm division of that library contains more rolls than any other library in the world, including the Library of Congress.

Libraries are also located at the University of Utah, at the Utah State Agricultural College, at the Brigham Young University, and at the other educational institutions of higher learning throughout the State. The Salt Lake City Public Library, with its branches, and the Salt Lake County Library, serve the most thickly populated section of Utah while many counties and some individual communities have their own collections of books.

FAVORABLE ECONOMIC CONDITIONS

Salt Lake City in particular and Utah in general enjoy favorable economic conditions. The past fifteen

years have witnessed a marked and continuous increase in the major phases of economic life. According to a 1955 release of Rand McNally & Co., "The Business Trend," Salt Lake City ranked fifth place of the ten cities in the nation making the greatest gains in business over the corresponding period of the previous year.

Between the years 1939 and 1954, Utah had an increase of 343.4 per cent in retail sales in comparison with 303.6 per cent national average. Utah ranked fifteenth among the states with highest percentages gain in retail sales from 1939 to 1954.

The yearly average retail general merchandise sales per store in Salt Lake City is \$1,642,250, while the average in the United States is \$253,073. This makes Salt Lake's sales 549 per cent above the U. S. average.

Salt Lake City in 1950 ranked nineteenth in home ownership among the cities of the nation with populations of 200,000 or more. Recent studies indicate that 61.9 per cent of the residents of Salt Lake City own homes. Utah ranked sixth among the states of the nation in home ownership. 65.3 per cent of the people of Utah own their own homes. Michigan rated the highest with a 67.5 per cent. The United States average of home ownership was 55 per cent.

FAVORABLE LABOR CONDITIONS

Labor conditions in Utah are particularly advantageous to industry. In general the workers are native white and of northern and western European ancestry, with a very high degree of literacy.

The supply of labor, both skilled and unskilled, normally has been ample to meet conditions. The unusual war demand served to demonstrate the efficiency, adaptability, and application of local workers and to indicate their availability for future industrial development.

A high degree of contentment, growing out of the numerous factors of environment, prevails among the people of the State. This makes for an unusually low labor turnover and a minimum of absenteeism. These

factors are favorable to industry and help to make Utah a desirable place in which to live.

The people of this State have been brought up in a school of thought which dignifies labor on one hand and stresses its obligation to the general economy on the other; therefore, labor and industry have been able to cooperate very effectively. Labor controversies, even of a minor nature, have been few, while strikes, walk-outs, and lockouts, have rarely attained serious proportions. The general attitude towards labor is marked by a fine democratic spirit.

JOY OF LIVING IN UTAH

It is also great fun to live in Utah. As a rule the citizens are friendly. Their welcome is the truly western kind, a cordial remnant of earlier days. The Utah towns and cities perpetuate the traditions of the pioneers and preserve the romance of the Old West.

Utah possesses a variety of things to see and do. The State is really a sportsman's paradise, offering hunting and fishing unsurpassed in the United States. Fish, water fowl, elk, deer, cougars, coyotes, and rabbits all are in Utah in abundance, scattered throughout the State so evenly that a sportsman is obliged to travel but a few miles to find his favorite game. More than 2,000 miles of good trout fishing streams are found within the State.

People who enjoy swimming can find ample opportunities for the participation in that recreation also. One may swim in the cool waters of the mountains lakes, in the warm waters of the many mineral bathing pools, or in the salty waters of Utah's "Dead Sea." A plunge in the latter is a thrill of a lifetime.

The great National Forests of the State—vast, accessible wilderness of lakes, streams, trees, and mountains—have become very popular playgrounds for the citizens. The U. S. Forest Service has provided in many of the canyons camping places with such comforts and conveniences as piped water, tables and sanitary facilities.

Utah is also fortunate in having a number of very unusual national parks and monuments. Bryce Canyon, Cedar Breaks, and Zion National Park all possess scenery of wild grandeur which is perhaps not surpassed in the world. The Natural Bridges National Monument is a region containing scenic marvels which almost surpass one's imagination. The Dinosaur National Monument constitutes one of America's scientific marvels. Numerous other places, such as the Bear River Migratory Bird Reserve—located on the northern end of the Great Salt Lake—the “Wayne Wonderland” with its scenic marvels, the 1,000 lakes nestled in the tops of the Uintah Mountains, and other similar scenic spots, supply Utah's citizens, as well as tourists, with unusual, interesting and thrilling places for vacations.

But we should not forget to mention Utah's winter playground. It contains some of the best winter sports areas available anywhere in the world. The best known area in the State is Alta, the site of a deserted mining town which is near the tops of the Wasatch Mountains some 30 miles southeast of Salt Lake City.

“Many famous skiers who have slid down famous slopes of the Alps, on Mt. Rainier, and at Sun Valley, Idaho, maintain without reservation that Alta provides the best skiing of them all.”

No state in America has a longer season for skiing than does Utah. This sport is engaged in from October until June. The runs are kept smooth and firm as a result of the clear skies and crisp mountain air. Every larger settlement of the State has its favorite skiing area.

When one considers the potential resources of this great State, the splendid class of citizenry found here, the religious nature of the people with 29 principal denominations being represented, the splendid school system with Utah ranking among the finest in the nation, the fact that the majority of the people own their homes, and all the other advantages attained by living here, he becomes convinced that Brigham Young, the Pioneer Leader, knew what he was talking about when he said, “THIS IS THE PLACE!”

INDEX

- Agriculture, importance, of 486f.; industry of, 487f.; products, 489, post-war of, 587ff.
- Alexander, Colonel, suffering of his troops, 439.
- Allen, Rufus, exploring Colorado River, 159; president of Indian mission, 295.
- Alta, mining at, 536.
- Alunite ore, mining of, 580.
- American Fork, founding of, 355.
- Ammornah, Indian guide, 145.
- Angell, Truman O., pioneer architect, 188; architect of State House, 424.
- Apostles, Twelve, listed, 335; activities as colonizers, 341ff.
- Arapene, Indian chief, 284, 307, 145.
- Army General Depot, description of, 576.
- Arza, Mauricio, visited Timpanogos Lake, 34, 42.
- Ashley, General William Henry, organizing fur company, 45; visited Utah, 49ff; descends Green River, 50; sells business, 53.
- Astor, John Jacob, fur company of, 40.
- Astoria, location of, 40ff.
- Atomic Bombs, manufacture of, 580.
- Babbitt, Almon W., Utah's representative to Congress, 421f.
- Bamberger, Governor Simon, 465.
- Baird, arrested at Santa Fe, 35.
- Baptists, in Utah, 447.
- Bear Lake, description of, 7ff.
- Beaver County, mining in, 527.
- Becknell, Captain, father of Santa Fe Trail, 37.
- Beehive House, description of, 188.
- Benson, Ezra T., messenger to the East, 174.
- Benton, Thomas H. Missouri Senator, 61.
- Bernhisel, Dr. John M., Utah's representative to Congress, 421f.
- Big Cottonwood, founding of 351.
- Big Horn River, location of, 39.
- Bigler, Henry W., journal gives date of discovery of gold, 100.
- Bingham, mining at, 522ff.
- Bingham, Tom, ore discovered by, 521.
- Bingham, Stanford, ore discovered by, 521.
- Bird Life in Utah, 564f.
- Bishops, work of, 413; courts of, 418.
- Black Hawk, Indian chief, 284f.; activities of during war, 310ff.
- Black Hawk War, description of, 310ff.
- Blackfeet Indians, attack trappers, 40.
- Blood, Governor Henry H., 466.
- Boggs, Governor, expulsion of Mormons from Missouri, 83.
- Bolton, Dr. Herbert E., quoted: description of Great Basin and Mormon pioneers, 78; regarding Brigham Young, 87; Utah colonizers, 333, 374.
- Bonneville, Captain B. S. E., western expedition of, 59.
- Bonneville Terrace, location of, 5.
- Book of Mormon, publishing of, 82.
- Boulder Dam, description of, 157, 163.
- Bountiful, founding of, 351.
- Bowery, at Salt Lake, 210.
- Bowring's Theatre, description of, 211f.
- Boyd, Linn, presented to the House Utah's application for statehood, 422.
- Brannan, Samuel, urges Mormons to settle in California, 110f.; returns to California, 131, 135.
- Bridger, Jim, trapper, 45; Great Salt Lake discovered by, 47f.; meets Utah pioneers, 109.
- Brigham City, founding of, 358.
- Brigham Young University, founding of, 539.
- Brown, Captain James, explorer, 146; trip to California of, 131, 135; first settler of Ogden, 352, 185.
- Brown, George W., first plowing at Salt Lake City, 114.
- Bryce Canyon, description of, 14.
- Buchanan, President George, sending of Johnston's Army to Utah, 432.

- Buffalo Bill, pony express rider, 232, 240.
- Buffalo, hunt of, 106f.
- Burton, Richard F., description of Brigham Young by, 87f.
- Burton, Colonel Robert T., spying of, 435.
- Bushnell General Hospital, description of, 576.
- Cache Valley, exploring of, 131f.
- Cajon Pass, location of, 38.
- Calder, David O., principal of University of Deseret, 204.
- Call, Anson, building warehouse on Colorado River by, 162f.; Fillmore City founded by, 425f.
- Call's Fort, location of, 163.
- Camp Floyd, opening a road from, 155; location of, 441f.
- Camp Scott, establishing of, 442.
- Cannon, George Q., president of sugar company, 504.
- Candland, W. D., sheep breeder, 496.
- Carver, Thomas Nixon, quoted: Mormons as colonizers, 338.
- Cardenas, at Grand Canyon, 157, 24ff.
- Carrington, Albert, clerk and historian, 411; wrote constitution for State of Deseret, 414.
- Carson, Kit, Fremont's guide, 61f.
- Carter, William, first plowing in Utah, 114.
- Cathedral of the Madeleine, description of, 447.
- Catholics, missionaries, 24; in Utah, 446f.
- Cedar Breaks, description of, 14.
- Cedar City, founding of, 148, 511.
- Central Pacific Railroad Company, building of, 244ff.
- Chalk Creek, explorers' winter camp at, 149f.; Fillmore City located at, 425.
- Cibola, sought by Coronado in 1540, 24f.
- City, planning of, 346.
- Cleveland, President Grover, Utah proclaimed a State by, 457.
- Clearfield, Navy Supply Depot at, 575.
- Coal, first discoveries of, 507; extensive deposits 507f.; Carbon-Emery coal mines, 508f.
- Cobb, John, speed driver, 18.
- Collins, Cyrus W., teacher at University of Deseret, 203.
- Colonization, personnel of, 333ff.; methods of, 339ff.; establishing colonies, 350ff.
- Colorado Plateau Region, location and description, 12f.
- Colorado River, location of, 9; Indian traditions of, 164f.; navigation of, 157ff.
- Colter, John, race for his life, 66f.
- Communication, in pioneer days, 236ff.
- Concord Coach, description of, 229.
- Congregational Society, in Utah, 445.
- Congressmen, Utah's 463f.
- Connor, Colonel Patrick E., mining began by, 444, 521ff.
- Copper ore, mining of, 522ff.
- Coronado, Francisco Vasquez de, explorations of, 24f.
- Cotton, raising of, 480.
- Council Bluffs, a midway station, 92f.
- Council House, school held in, 203.
- Creighton, Edward, telegraph built by, 242f.
- Crickets, description of, plague, 180f. 180f.
- Cumming, Alfred, becomes governor of Utah, 432ff.
- Cutler, Governor J. C., 464.
- Day, Wilford, sheep breeder, 496.
- Death Valley, disaster at, 141.
- Decker Charles, mail carrier, 236ff.; freighter, 226.
- Deep Creek and Skull Valley Indian Reservations, description of, 318f.
- Deer Creek Project, description of, 584ff.
- De Le Mare Philip, sugar industry, 501.
- Democratic Party, Utah's organizing of, 453.
- Denominational Schools, listed, 204f.
- Dern, Governor George H., 465.
- Deseret Agricultural and Manufacturing Company, 475.
- Deseret Telegraph Company, building of, 240.
- De Smet, Father Pierre Jean, quoted:

- description of meeting Mormons, 102ff.
- Dilworth, Mary Jane, first Utah teacher, 196.
- Dinosaur National Monument, description of, 11f.
- Dobson, Thomas, pony express rider, 240.
- Dominquez, Francisco, explorations of, 27ff.
- Donner Party, route and tragedy of, 76.
- Douglas, Stephen A., presented to Congress Utah's application for Statehood, 422.
- Dyes, making of, 193.
- Eccles, David, founder of sugar company, 505.
- Edmunds Law, features of, 448.
- Edmunds-Tucker Law, enforcing of, 449.
- Education, in Utah, 539ff.; public schools 541ff.; universities and colleges, 542ff.; custodial schools, 544; achievements in, 544f.
- Enabling Act, 456.
- Ephraim, founding of, 357.
- Episcopalians, in Utah, 445.
- Escalante, Silvestre Velez de, explorations of, 26ff.
- Eyston, Captain George E. T., automobile speed driver, 18.
- Farmington, founding of 351.
- Farr, Lorin, presided at Ogden, 352ff.
- Fertilizer, production of, 581.
- Fillmore City, capital of Territory of Utah, 523ff.; legislature held at, 428; *Deseret News* published at 435; founding of, 358.
- Fillmore, President Millard, created Territory of Utah, 422, 424.
- First Presidency as colonizers, 339.
- Fitzpatrick, Thomas, trapper, 45.
- Flax, production of, 481.
- Fort Boise, station on Oregon Trail, 77.
- Fort Bridger establishing of, 56ff.; burning of, 437.
- Fort Douglas, founding of, 444.
- Fort Hall, station on Oregon Trail, 77; visited by Fremont, 62.
- Fort Henry, location of, 39.
- Fort Kearney, station on Oregon Trail, 77.
- Fort Laramie, station on Oregon Trail, 77.
- Fort Supply, burning of, 437.
- Fort Utah, establishing of, 353.
- Freighting in pioneer days, 222ff.
- Fremont, John C., explorations of, 60ff.
- Galvez, Jose de, Charles' representation in America, 27.
- Garcia, Legoa, Utah Lake visited by, 34, 42.
- Garden Grove, a midway station, 93f.
- Gardner, Archibald, first sawmill in Utah, 477; settled at Mill Creek 351.
- Gardner, James H., first superintendent of sugar company, 504.
- Gardner, Robert, sawmill, 351.
- Gauche, Mauvaise, Snake Indian attacked Provot's party, 46f.
- Gaunt, Matthew, first factory made cloth in Utah, 478.
- Geneva Steel Plant, description of, 571 ff.; purchase of, 572.
- Gentiles, forty-niners, 443; merchants, 443; soldiers of Johnston's Army, 443; Colonel Connor, 444; railroad 445; non-Mormon religious organizations, 445ff.; conflicts with Mormons, 477ff.
- Gilsonite, production of, 581.
- Godbe, William S., instituted Godbeite Movement, 452.
- Goodyear, Miles, fort of, 132, 58.
- Grand Canyon of the Colorado, description of, 13ff.; discovery of, 24ff.
- Granddaddy Lakes, location and description of, 9f.
- Grant, Heber J., president of sugar company, 504.
- Great Basin, colonizing of, 162; description of, 78, 21ff.; exploring of, 53ff., 62ff.
- Great Salt Lake, size, salinity, 6f.; discovery of, 47f.; early explorations of, 52, 62f.; diking of, 582; salt flats of, 17f.
- Guadalupe Hidalgo, treaty of, 404.
- Gunnison, Lieutenant John W., explorations and report of, 153; death of, 154.

- Hamblin, Jacob, experiences among Indians of, 283ff.; guide and interpreter, 162; trips across the Colorado, 163f.
- Handcart, description of, 389; migration by, 388ff.
- Hanson, W. H., sheep breeder, 496.
- Hatch, Ira, escape from Mojave Indians, 301.
- Haun's Mill, massacre at, 83.
- Henry, Major Andrew, owner of fur company, 45.
- Heywood, Joseph L., first Utah postmaster, 236.
- High Council, work of, 411.
- Holbrook, Hannah, school of, 197.
- Holdaway, Shadrach, woolen mills of, 479.
- Home builders, 73ff.
- Home Industry, development of, 473f.
- Homes, of pioneers, 185.
- Howland, O. G., death of, 165ff.
- Hudson's Bay Company, purchasing of Northwest Fur Company, 42.
- Humboldt River, discovery of, 44, 63.
- Hunt, Captain Jefferson, first trip to California of, 136ff.; second trip, 138ff.
- Hunt, William Price, overland trip of, 40.
- Hunter, Bishop Edward, immigration activities of, 382ff.; rationing food, 177.
- Huntington, Dimick B., Indian interpreter, 28f., 145, 308.
- Hurt, Dr. Charles, Indian agent, 313f.
- Immigration, to Utah, 379ff.
- Indian Missionaries, experiences of, 292ff.
- Indians, slavery of, 34f., 283, 288, 305; tribes of, 269ff.; food of, 270; agriculture of, 273, clothing of, 273, dwellings and religion of, 274ff.; chiefs of, 278ff.
- Iron Industry, pioneer efforts at, 510ff.; Deseret Iron Company, 512ff.; Columbia Steel Company 515ff.
- Irrigation, history of, 372f.; irrigation in Utah, 374ff.
- Irving, Washington, book of, 60.
- Ives, Lieutenant Joseph C., exploring Colorado River by, 69f., 164.
- Ivie, James, Indians killed by, 306f.
- Ivins, Anthony W., cattleman, 493; story by, 532ff.
- Jackling, Daniel C., mining engineer, 523.
- Jackson, David E., buying of Rocky Mt. Fur Company, 53.
- Jenkins, Ab, automobile speed driver, 18.
- Johnston, General Albert Sidney, 155; leading expedition to Utah, 432ff.; Camp Floyd established by, 441; death of, 441.
- Johnston's Army, campaign of, 432ff.
- Jordan Mining Company, founding of, 522.
- Judd, Zodoc K., cotton gin of, 480.
- Kane, Colonel Thomas L., quoted: on Mormons, 97; mediation of during Utah War, 440, 421f.
- Kanosh, Indian chief, 281f.
- Kaysville, founding of, 351.
- Kelley, Father Edward, first Catholic pastor in Utah, 446.
- Kelley, Hall J., Oregon territory, 75.
- Kimball, Heber C., 179; counselor in first presidency, 413, chief justice, 417.
- Laguna, Indian guide, 28.
- Lake Bonneville, description of, 3ff.
- Lake Mead, location of, 157, 163.
- Land, policy of, 365ff.
- LaSal Mountains, description of, 12f.
- Leather, production of, 482ff.
- Lee, Jason, settler of Oregon, 75.
- Lee, John D., Harmony settled by, 282; ferry of 164.
- Lehi, founding of, 355.
- Liberal Party, founding of, 452; accomplishments and disbanding of, 453f.
- Lion House, description of, 188f.
- Lisa, Manuel, famous trapper, 39f.
- Little, Feramorz, mail carrier, 236ff.
- Little, Jesse C., visited president Polk, 96; explored Cache Valley, 131.
- Livestock Industry, cattle raising, 492f.; dairying 494f.; sheep and goats, 496f.; meat packing 497.
- Logan, founding of, 358.

- Mabey, Governor Charles R., 465.
Madsen, John K., sheep breeder, 496.
Magnesium, deposits of, 578 ff.
Manganese, mining of, 581f.
Manifesto, issuing of, 449.
Manti, founding of, 356.
Marshall, discovery of gold, 100.
Martin, Captain Edward, handcart migration, 391ff.
Maughan, Peter, settler of Cache Valley, 358.
Maw, Governor Hebert B., 467.
McKenzie, Donald, trapping expedition of, 42.
Mestas, Manuel, visited Utah, 34.
Metallurgical Division of U. S. Bureau of Mines, work of, 568f.
Methodists, in Utah, 445.
Migration, of 1847, 176f.
Millard County, organizing of, 424.
Mining Industry, Brigham Young's policy, 518ff.; Utah's mineral wealth, 520ff.; earlier period of, 521f.; production of copper ore, 523f.; other minerals, 524ff.; production 1945, 531; non-metallic minerals, 581f.
Monticello, vanadium mill at, 579.
Mouki Indians, visited by Hamblin, 164, 32.
Morley, Isaac, Manti settled by, 144f., 356.
Mormons, founders of Utah, 22f.; religious faith of, 80; conflicts of, 82ff.; westward migration of, 89ff.
Mormon Battalion, enlisting of, 95; route and accomplishments of, 97f.; discovery of gold, 98f.; arrival at Salt Lake of, 101, 108, 138, 177; contributions of, 460.
Mormon Trail, location of, 114, 158.
Mormonism, rise of 81ff.
Moroni, Angel, gave Joseph Smith gold plates, 82.
Mt. Pleasant, founding of, 357.
Mt. Timpanogos, flora of, 561ff.
Motion Picture Industry, 589ff.
Mulliner, Samuel, tannery of, 483.
Natural Bridges National Monument, location and description of, 13.
Nauvoo, building of, 84ff.; abandonment of, 90.
Nauvoo Expositor, publishing of, 85.
Nauvoo legion, 85.
Navajo Indian Reservation, description of, 13, 319f.
Navy Supply Depot, description of, 576.
Nebeker, John arbitration of, 412.
Nebeker, Maria, school of, 197ff.
Neff, John, first gristmill, 477.
Nephi, founding of, 358, 145.
Nixon, William, Utah merchant, 227.
Northern Route to the Sea, exploring of, 135.
Northwest Fur Company, purchasing of Astoria, 42.
Ogden Air Depot (Hill Field), description of, 574f.
Ogden City, naming of, 44; trappers' rendezvous, 52, 62; school laws of, 201; founding of, 352f.; industrial importance of, 571.
Ogden, Peter Skene, trapping expedition of, 43; character sketch of, 44.
Ogilvie, George. ore discovered by, 521.
Old Spanish Trail, 38, 36, 63.
Oregon, settlement of, 75ff.
Oregon Trail, 76ff.
Outpost settlements, listed and described, 358f.
Pacific Fur Company, organizing of, 40.
Park City, mining at, 527f.
Park, Dr. John R., laid foundation for University of Utah, 204.
Parker, the Rev. Samuel settler of Oregon, 75.
Parowan, founding of, 510.
Payson, founding of, 355.
Perpetual Emigrating Fund Company, description and operations of, 381ff.
People's Party, founding of, 452; disbanding of, 453.
Pioneers, westward trek of, 104ff.; homes and life of, 185ff.; amusements of, 206ff.; memorial days of 213f.
Plant life, Utah's, 547ff.
Polygamy, announced and laws against, 448f.
Pony Express, route of, 155f.; description of, 239ff.

- Potash, deposits of, 577ff.
 Poultry Industry, 497ff.
 Powell, Major John Wesley, navigation of Colorado River by, 158, 164ff., 50.
 Pratt, Addison, Journal of, 141f.
 Pratt, Orson, vanguard company of, 111ff.; surveying of Salt Lake City by, 172, 348; teacher at University of Deseret, 203.
 Pratt, Parelly P., exploring of Utah Valley, 132; exploring southern Utah, 143ff; leading company of immigrants, 176; road through Parley's Canyon, 223.
 Presbyterians, in Utah, 445.
 Preuss, Fremont's geographer, 62.
 Promontory, driving golden spike at, 226ff.
 Provo City, naming of, 47; founding of, 353; industrial importance of, 571.
 Provo Woolen Mills, 479.
 Provot, Etienne, trapper, 45; attacked by Indians, 46.
 Public Works, description of, 475.
 Pugsley, Philip, tannery of, 483.
 Rainbow Bridge, description of, 13.
 Rawlins, Joseph L., delegate to Congress, 456.
 Red Rock Pass, location of, 4f.
 Reese, Enoch, Utah merchant, 227.
 Republican Party, Utah's organizing of, 453.
 Rich, Charles C., saved life of travelers, 141ff.; chief military commander, 411.
 Richards, Franklin D., founding of Deseret Iron Company by, 512.
 Richards, Willard, immigrant company, 179; secretary of State of Deseret, 417, 413.
 Roberts, Brigham H., his seat in Congress contested, 459.
 Robidoux Antoine, built fort, 56.
 Robinson, Almon, cattleman, 493.
 Rockwell, Orin Porter, trip to California of, 137; game supplied by; 173; pony express rider, 241; in Utah war, 436.
 Rocky Mountain Fur Company, activities of, 45ff.
 Roundy, Shadrach, first plowing at Salt Lake City, 114.
 Routes from Utah to the Sea, 142.
 Rush, George, ore discovered by, 529.
 Russell, Amasa, first cording machine, 477f.
 Russell, Majors, and Waddell, operators of Pony Express, 239.
 St. George, founding of, 162.
 St. Louis, location of, 39.
 Salt Lake City, selecting site of, 113; dedicating site of 114; surveying of, 172; first winter in 177; founding of, 350; capital of Territory of Utah, 428; industrial importance of, 568ff.
 Salt Lake City Chamber of Commerce, organizing of, 453.
 Salt Lake City High School, founding of, 539.
 Salt Lake Musical and Dramatic Association, 209.
 Salt Lake Theatre, description of, 210, 216ff.
 Salt Lake Valley, description of, 171; exploring of, 129; settlement of, 350ff.
 San Diego, founding of, 27.
 Santa Fe, location and founding of, 27, 31.
 Santa Fe Trade, description of, 35.
 Santa Fe Trail, location of 36f.
 Saunders, B. F., sheep dealers, 496.
 Sawmills, earliest, 477.
 Scanlan, Father Lawrence, contribution to Catholicism in Utah of, 447.
 Schools, pioneer schools, 195ff.
 Sea Gulls, saved the pioneers' crops, 182ff.
 Sea Gull Monument, description of, 184.
 Seeley, sheep breeder, 496.
 Senators, Utah's, 463.
 Sevier Lake, location and description of, 7, 17.
 Sherwood, Henry G., surveying of Salt Lake City, 172, 384.
 Shivwits Indian Reservation, description of, 316ff.
 Silk, production of, 481f.
 Silver Reef, mining at, 526f.
 Simpson, Captain J. H. exploration of, 154f.
 Smelters, 525f.
 Smith, George A., explores Colorado

- River, 160, established iron industry at Cedar City, 510f.
- Smith, George Albert, Jr., killing of, 302f.
- Smith, Hyrum, martyrdom, of 85f.
- Smith, J. E., experience with Indians, 297f.
- Smith, Jedediah S., trapper, 45ff.; buying of fur company, 53f.; explores the Great Basin, 53ff.; death of, 55f.
- Smith, Uncle John, first president of Salt Lake stake, 411.
- Smith, Joseph, birth of, 81; visions of, 82; church organized by, 82; martyrdom of, 85f.; city planning of, 346f.
- Smith, Major Lot, in Utah War, 437f.
- Smith, O. K., led group of emigrants into "Death Valley," 139ff.
- Smoot, Abraham O., carried message of approach of Johnston's Army, 433; woolen mills of, 479.
- Smoot, Senator Reed, "Reed Smoot Case," 459f.
- Snow, Erastus, brings message to Pratt, 111f.; 130, 185; founder of Deseret Iron Company, 512.
- Snow, Lorenzo, at Brigham City, 358; president of sugar company, 504.
- Social Hall, description of, 210.
- South Pass, discovery of, 42.
- Southern Exploring Company, explorations of, 145ff.
- Southern Route to the Sea, exploring of, 136ff.
- Sowiette, Indian chief, 278f.
- Spalding, H. H. settler of Oregon, 75.
- Spaniards, explorations of, 24ff.
- Spanish American War, Utah's contributions to, 460.
- Spanish Fork, founding of, 353, 30.
- Spanish Fork Indian Farm, 313f.
- Spencer, Orson, Chancellor of University of Deseret, 203.
- Spry, Governor William, 464f.
- Stagecoach, travel by, 228ff.
- Stansbury, Captain Howard, explorations and report of, 152f., 418f.
- State of Deseret, organizing of, 413f.; size of, 414ff.; constitution of, 416; officers of, 417; function of, 418f.; efforts to gain statehood, 421ff.; "ghost government" of, 455.
- State House, building and present use of, 424f.
- Steptoe, Colonel, explorers sent by, 155.
- Stiles, George P., trouble with the Mormons, 431f.
- Sublette, William L., trapper, 45ff., 53.
- Sugar Industry, pioneer attempts at, 500ff.; revival of, 503ff.; Deseret Manufacturing company, 500ff.; Utah-Idaho Sugar Company, 504ff.; Amalgamated Sugar Company, 505f.
- Sutter's Fort, 63, gold discovered at, 100.
- Tabernacle, building and description of, 300f.
- Taylor, John, company of immigrants, 176; sugar industry, 501.
- Telegraph, building of, 242f.
- Territory of Utah, creating of, 421f.; reductions of, 429.
- "This is the Place," declared, 116ff.; reasserted, 119ff.; centennial of, 591ff., monument of, 592ff.; proved to be, 594-597.
- Thompson, magnesium at, 578f.
- Timpanogos Valley, description of, 28ff.
- Tintic District, mining in, 529.
- Tooele Valley, exploring, 129ff.; mining in, 528f.
- Trappers' Rendezvous, held at Flaming Gorge, 50; at Ogden, 52.
- Tungsten, mining of, 580.
- Twain, Mark, trip by stagecoach, 231f.; description of Brigham Young by, 235.
- Uintah Mountains, description of, 9ff.
- Uintah Basin, description of, 11.
- Uintah Indian Reservation, description of, 314.
- Union Pacific Railroad Company, building of, 244ff.
- University of Deseret (Utah), founding of, 202ff.
- Upper Sonoran Zone, flora of, 550ff.
- Uranium, production of, 569, 580.
- Utah Central Railway, 31.

- Utah Copper, production of, 523ff.
 Utah's Dixie, exploring of, 148f.;
 flora of, 548ff.
 Utah, education in, 539ff.; plant and
 animal life in, 547ff.; health record
 of, 595f.; Indian policy of, 286ff.;
 industrial importance of, 566ff.;
 magnesium and potash deposits of,
 578f.; land policy of, 365; water
 policy of, 372ff.; military center
 of 574ff.; mineral wealth of, 520ff.;
 530.; population of, 582f.; contribu-
 tions to war of, 577f.; water
 supply of, 583ff.; agriculture of,
 587ff.
 Utah Lake, diking of, 584.
 Utah Oil Refining Company, 569.
 Utah Southern Railroad Company,
 building of, 249.
 Utah, State of, efforts to gain state-
 hood, 455; achieving of, 456f.; in-
 auguration ceremonies, 458; contribu-
 tions to wars of, 460f.; govern-
 ment of, 461f.; senators and
 congressmen of, 463f.; governors
 of, 464f.; capitol building of, 467ff.
 Utah State Department of Publicity
 and Industrial Development, work
 of, 566f.; 590.
 Utah, State tree of, 553.
 Utah, Territory of, 422ff.
 Utah, topography and climate of, 3ff.
 Utah Valley, exploring of, 132; set-
 tlement of, 353ff.
 Utah War, 431 ff.
 Van Vliet, Captain Stewart, mission
 of, 435f.
 Walker Brothers, Utah merchants,
 227.
 Walker, Indian chief, 283f., 145;
 activities in Walker War, 305ff.
 Walker War, description of, 305ff.
 Wall, Colonel Enos A., mining pro-
 moter, 523.
 Washakie, Indian chief, 287f.
 Washakie, Indian Reservation, 314.
 Wasatch Fault, how formed, 15f.
 Washington, cotton mill at, 480.
 Water, Utah's policy of, 372ff.;
 Utah's supply of, 383ff.
 Weber Valley, settlement of, 352f.
 Wells, Daniel H., military leader,
 417, 435ff.
 Wells, Governor Heber M., 464.
 West, Governor Caleb W., recom-
 mended statehood, 456.
 Whitman, Dr. Marcus, settler of
 Oregon, 75f.
 Willie, Captain James G., handcart
 company of, 391ff.
 Winter Quarters, midway station,
 23f., 176.
 Wolfskill, William, trip to California,
 28.
 Woman Suffrage, in Utah, 417, 457.
 Woodruff, Wilford, buffalo hunt,
 106f., explorations of, 130; school
 books, 197; manifesto issued by,
 449; sugar industry, 504.
 World War I, Utah's contributions
 to, 460.
 World War II, Utah's contributions
 to, 574ff.
 Yerba Buena (San Francisco), 110.
 Yosemite Valley, visited by Jedediah
 S. Smith, 54.
 Young, Brigham, a colonizer—influ-
 ence of, 335f.; work of, 339; con-
 flict with Gentiles, 450; founding
 of Z. C. M. I. by, 451; descriptions
 of 87f., 104, 235; directing coloniz-
 ation, 350ff.; activities during
 Walker War, 306ff., 313ff.; estab-
 lishing world-wide missionary cam-
 paign, 379ff.; immigration activi-
 ties of, 381ff.; homes of, 188f.; In-
 dian policy of, 287ff.; leadership of,
 171f., 87, 89, 90, 92; land policy of,
 365ff.; mining policy of, 518f.;
 leather factory of, 483; efforts to
 navigate Colorado River, 158ff.;
 silk raising of, 481; wool carding
 machine of, 479; sugar industry of,
 502.
 Young, Ewing, trip through Utah, 37.
 Young, Harriet Decker, lamp of, 190.
 Young, John R., description of first
 winter in Salt Lake Valley, 178.
 Zion Canyon, description of, 14.
 Z. C. M. I., establishing of, 451;
 leather industry of, 484.