

Chapter 1 : Utah Historical Quarterly Volume 45, Number , by UtahStateHistory - Issuu

Get this from a library! 40 ways to look at Brigham Young: a new approach to a remarkable man. [Chad M Orton; William W Slaughter] -- Through a series of brief essays that look at the fundamental aspects of a complex man, this unique biography of Brigham Young examines both his remarkable life and his accomplishments and separates.

Each volume in this series focuses upon the biographic and bibliographic sources available to inform both lay and professional researchers from many academic disciplines about women within a particular ethnic group. My contributors and I had to use our best and most determined research techniques to track down biographical information and bibliographical sources for women who were significant historical participants, yet whose names appeared in general historical monographs in a few places, like UFO blips on a radar screen. When I lamented this appalling lack of collections of minimal facts and works on minority women, my editor at Garland, Kennie Lyman, offered me the opportunity to coordinate the collection of such basic historical and historiographical data on these neglected women. Gretchen Bataille was one of the first to accept my invitation to edit one of our volumes. We are very fortunate that she agreed to undertake this ambitious but long overdue effort to restore to the historical record the names and contributions of Native American women whose lives influenced the development of the history of the United States. I am very proud to be associated with this much-needed reference work that is the result of the indefatigable efforts of its editor and her contributors. I applaud her execution of our mission to render accessible fundamental information and research sources for this significant group of American women. Despite our knowledge that inevitably a few significant women still would not be found among the entries within each volume, we nonetheless strive to offer comprehensive coverage of minority women within this series. In this edition of Native American Women, Professor Bataille and her coeditor, Laurie Lisa, have added new entries as well as reviewed and revised both the text and the bibliographical listings for the original entries. I predict that readers will approve their efforts to update this volume. Working closely with Angela Noelle Williams, a research assistant and Ph. Given the itinerant life of many academics, we frequently found ourselves with multiple addresses and sometimes one step behind our contributors! Ultimately, we were amazed by the positive responses, the quick replies to our letters, and the enthusiasm about the production of a revised and expanded edition. I then turned to Laurie Lisa, the editorial assistant for the first edition. Laurie had completed her Ph. And throughout this project, the series editor, Angela Zophy, has been enthusiastic about the positive response to the volumes on minority women. This book is the result of the contributions of many scholars jointly supported by a circle of women who worked together to complete the project. For the first edition, Arizona State University provided extensive institutional support, and for the second edition, research assistance was provided through support from the Office of the Executive Vice Chancellor at the University of California, Santa Barbara, and the Office of the Provost at Washington State University, Pullman. I am grateful to have had the support of universities that value the importance of documenting the lives of these women whose histories have been ignored for far too long. To all those who contributed to the first and second editions, and to those whose lives this book documents, I am grateful. The histories of Native women from the past, such as Pocahontas, Sacagawea, Lozen, and Dahteste, resonate with fabulous tales of sacrifice or exploits, achieving for Native women explorer or warrior status, but much of what has been published perpetuates myths that have been repeated by scholars for so long that the complete truth probably will always remain hidden. Later historians were influenced by such written accounts as well as by early woodcuts that portrayed Native women in ambiguous ways. While decrying the nakedness and cruelty of these women, early writers also referred to their generosity and attractiveness. John Smith, in his accounts of Pocahontas, portrays her as gentle and eager to please the white settlers. Many woodcuts showed Native women representing America itself, usually depicted as a seminaked woman in a bucolic setting. The image appeared frequently on seventeenth-century maps of the New World. In spite of these efforts, many writers have been hampered by the inaccuracies and misconceptions of previous work. Carolyn Foreman, in *Indian Women Chiefs*, relies on many earlier sources of dubious authenticity in an attempt to provide documentation of the lives of Indian women who had power

within their tribes. Repeatedly she generalizes and perpetuates inaccurate data and terminology. Ten years later, Lela and Rufus Waltrip published *Indian Women*, a collection of thirteen embellished narratives about Indian women. The authors provided speeches for Pocahontas and Sacagawea, attempting to recreate the world of the s and s. Their bibliography is incomplete and often inaccurate. As a scholarly source, the book fails to provide accurate or even convincing information. These two books were followed in by Marion E. She includes Pocahontas and Sacagawea along with seventeen other Indian women, from Wetamoo to contemporary figures such as Wilma Victor and Annie Dodge Wauneka, providing readable but often undocumented biographies. A *Contextual Bibliography* , offers a substantial body of reliable historical, biographical, and ethnographic information on Indian women in traditional and contemporary tribal cultures. Many of these women use their bicultural training to communicate both the scholarly and the personal to define female experience within tribal communities threatened by external factors. The lives of legendary and historical figures, as well as of contemporary American Indian women, presented in this dictionary reflect cultural continuities and changes. Information on the historical figures included herein was drawn from existing sources, some of which remain ambiguous and contradictory. Some women might have several names in their lifetime, and those names often have been spelled or translated differently in various sources, making the task of compiling accurate information more difficult. The biographies of contemporary women were often edited by the women themselves, providing verification and credibility to the entries. Their roles reflect the historical times within which they lived, the degree of acculturation, or the level of education. The variety of gender roles and degrees of power experienced by Native American women is not easily represented in the precontact and early colonial periods in a collection such as this because so little is known about individual lives. Nevertheless, we have enough information to conclude that in agricultural societies such as the Iroquois or the Navajo, women were accorded more status than they received in the primarily hunting societies of the Great Plains. The Iroquois organized their kinship groups into matrilineal clans whose members traced their descent from a common female ancestor. Iroquois women owned the longhouses in which they lived and passed them on to their descendants. They also had a great deal of power because they controlled the agricultural life of the tribes by managing the farming activities. They are but one example of Native women whose roles and responsibilities gave them significant power in traditional tribal societies, a power that is still evident in some contemporary accounts. Prior to contact with whites, women had a great deal of power among the Cherokee in the South. They had the right to speak in village councils, and some accompanied the men when the tribe went to war. Cherokee tribal chairwoman Wilma Mankiller is a contemporary example of the strength of Cherokee women that continues to exist today. Women of the Southwest still live in matrilocal and matrilineal societies, where their roles in agriculture, female puberty ceremonies, and tribal government remain prominent. Between and missionaries and government agents urged Native Americans to value individual ownership of land, European gender roles, and the patriarchal family. The Act guaranteed legal recognition of sacred places such as Taos Blue Lake, sacred plants, and ceremonies such as the Sun Dance, and in doing so often reaffirmed the traditional roles of women in these societies. Many of the negative images of Indian women developed as a result of contact with Euro-American society, and the assault on traditional practices took many forms. Fur trappers and traders changed the material culture of the tribes by introducing and developing a demand for iron, glass beads, cloth, and dyes. The missionaries judged Indian women by traditional Judeo-Christian views that denigrated the power women held in some tribes in favor of European-style patriarchy. Often Native women were judged on the basis of how helpful they could be to whites. Pocahontas, who saved Captain John Smith in and married John Rolfe, a leader of the English colony in xi Virginia, is one famous example of an Indian woman valued by whites. Sacagawea of the Shoshone, who traveled with the Lewis and Clark expedition between and , gained a significant place in history for purportedly leading explorers across the country. Efforts to assimilate Native women into Euro-American society through education changed the status of women. Schools run by missionaries and the Bureau of Indian Affairs established curricula along stereotypical lines, training women in homemaking skills while punishing them for speaking their native language or wearing traditional clothing. In the twentieth century Indian women have been victims of medical practices that resulted in mass sterilizations and dubious experimentation with

Depo-Provera, a hormone given to mentally disabled Indian women, that have led to accusations of genocide. The United States court system has interfered with tribal laws regarding child custody and hunting and fishing practices; and civil rights laws, although passed in support of minority rights, have conflicted with some tribal powers and traditions. There has been some redress for grievances in recent times, and much of the pressure has been brought to bear by Indian women. Today the rate of infant mortality of Indians exceeds that of the national rate of all races, the rate of fetal alcohol syndrome is three to six times higher than the national average, and Indian children suffer disproportionately from otitis media inflammation of the middle ear , probably the leading cause of learning deficiencies among these children. Native American children with handicapping conditions are less likely to receive services than other American children. Until the passage of the Indian Child Welfare Act, preservation of the Indian family was not considered a priority by government agencies, and many Indian children were placed in non-Indian foster care and adoptive homes or boarding schools without consultation with the families or tribes involved. All of the factors that have affected Indian peoples have impacted the women. These external influences are reflected in the choices they have made in their lives and in their ability to endure and to succeed. Many contemporary women have spoken out and have written their own stories, tribal histories, fiction, and poetry. Beth Brant has spoken for many of these women: Accurate biographies, even if they are brief, are an effective means of gaining a true picture of the variety of experiences and of the powers and endurance of Indian women. This collection provides information that is missing from general biographical dictionaries of women, books that include sketches of only the most obvious and bestknown figures. The European views that incorporated both fascination and repugnance obscured accurate depictions, and even the best-intentioned scholarship has often been flawed. From an original list of fewer than one hundred names, this project grew as each contributor became engaged in the process of adding new names. The list was made available to all contributors, and throughout the United States, Canada, and Europe, interested scholars corrected inaccurate data and provided alternate spellings for individual names, set the record straight on misinformation, and suggested additions or deletions. There are sure to be women who should have been included and were not, perhaps because of insufficient information or because contributors who volunteered to prepare certain entries were unable to complete the material. The involvement of many women in their own biographies is a beginning, however, and gives assurance that future accounts might be more accurate. Princeton University Press, , 7â€” She was born in Isleta Pueblo, New Mexico. When her father realized her natural talent as a poet, he brought together Indian artistsâ€”Navaho, Apache, and Puebloâ€”in a cooperative endeavor to make the first truly Indian book, which was printed when she was thirteen years old. Abeita describes her way of life in both prose and poetry, and includes interesting insights into the Pueblo traditions. The illustrators present a stirringly beautiful picture of the surviving Pueblo culture. Abeita is a member of one of the strong families of the Isleta Pueblo who wish to hold on to the good things of their culture and the ancient religion. Her publication was part of an effort to unite traditional words and implied ideas with illustrations to make Pueblo life understood in the simplest way possible. This was a first tentative step toward making their artistry understood by the English-speaking public. I Am a Pueblo Indian Girl. Introduction by Oliver La Farge. In a family of seven children and two artistic parents, each member established his or her own reputation in fields ranging from painting to sculpture to weaving. Each brother and sister was given an Indian middle name to help them identify with their Indian heritage. In addition to her work as an artist, Abeyta has had a busy professional career in politics and Indian affairs. After earning her M. In , Abeyta joined the Smithsonian Institution and became a congressional liaison for the National Museum of the American Indian, where she monitored funding for that institution, assisted in obtaining financial support for the NMAI Suitland Cultural Resources Center and the Mall Museum, and drafted, coordinated, and reviewed legislative proposals pertaining to American Indian cultural matters and repatriation. Since , she has served as special assistant to the director of the National Museum of the American Indian. Telephone interview with the author, March 2, During her childhood, she lived with her maternal grandparents, who earned their living from traditional arts. Her grandmother did beadwork, and made moccasins and spruce root baskets; her grandfather carved totem poles. From her, Ackerman learned sewing and heard the traditional Tlingit stories.

Chapter 2 : Brigham Young: Hard Times Ahead - Utah Department of Heritage and Arts

Abraham Lincoln and the Mormons Mary Jane Woodger In early June of , Brigham Young sent Mormon convert and journalist Thomas B. H. Stenhouse to transact Church business in Washington, DC, and to ascertain what policy President Abraham Lincoln would pursue in regard to the Mormons.

Lyon could, therefore, work for more than one at a time since they were not always in direct competition. Nearly all of them advocated popular reform principles and the lessening of taxes and Tory control. The Witness and the Western Watchman had religious causes to advance as well. Most of these stories appeared in the Deseret News during the s. The earliest identifiable incident occurred in late or early while George IV was still king " While walking the western moorlands of Clydesdale, he noted an obtrusive, man-made mound, which piqued his curiosity. Pursuing his fancy, he went to a nearby house and met an old man who, by good fortune, had been a schoolmate with his grandfather sixty years earlier in Blantyre Parish. The apartment [house] to which I was introduced was their kitchen, dining room and workshop, where the women sat at their little spinning wheels working, while the old man, his two sons and myself, talked until bed-time on many religious and political topics. A great peat [turf] fire, with a piece of light coal blazing in the centre, gave heat and light, being aided by the reflection of a large rack of pewter plates on the opposite side of the room. On each side of the doorway was a large box bed, having for curtains sliding doors of wood. Songs of a Pioneer "68 After this family worship, Lyon and the old gentleman retired for the night, sharing the same cramped box bed. Lyon was able to make friends easily, even with cautious, closed farmers whose ancestors had been suspicious of all strangers. The location is specified, Lochgoin, a farmstead near Fenwick. Dating the event is relatively easy since the author indicates that George IV was then his king. Hence, the incident took place in or But the most important element in the story "and, indeed, in many other stories by Lyon "is the presence and power of religious conviction. He was fascinated by the strength and unity he observed in those with deep religious feelings, especially the Covenanters, the Dissenters, and all groups which provided a spiritual fulfillment to their adherents. At the time he met the Covenanters, John was apparently not participating in any organized church worship, a pattern carried over from his early life in Glasgow. Presbyterianism had at one time been the religion of his ancestors, as it was of most Scotsmen, but it had lapsed or lost its spiritual hold on John and his parents. His wife may have attended Sunday School in her native Kilmarnock, but religion was not a dominant part of their early married life. By , John and Janet had two children, a further stimulus to question the direction of their lives and examine gaps in their spiritual commitment. For some reason, perhaps either his inability to adequately convey the feeling in writing or his fear of censorship for writing on a controversial subject, Lyon never published in Scotland this experience with the Covenanters: I left the place in fulness of my vocation as a reporter, to note down what I dared not then submit to the press, but which remains as the living memorial of rejected pieces, kept in the archives of memory and reflection till time and opportunity gave them a name and location in the world of letters. Songs of a Pioneer Lyon was still attending a night school and was ambitious to be a scholar, and to rise in the scale of learning, as I had composed several pieces of rhyme, and had some of them accepted in newspapers. I was determined to obtain a knowledge of the English language, so that I could write correctly for the press. Nevertheless, he stuck with formal studies until , at which time he felt that he had mastered the complexities of writing English. Some of his verses, now lost in anonymity, had been accepted in the Ayr Advertiser, but publishable prose contributions, other than short newspaper stories, were still only a hope for the future. He had gained sufficient recognition by this time to be trusted by his superiors to turn out a good piece. He talked two local fisherman friends into joining him, and on a humid summer day they journeyed to the Ayrshire lake. They fished, drank, danced, partied, and talked to the locals. In what by then was a pattern of his newsgathering, Lyon sought out one of the older residents of the area, established rapport, and got the old man to relate personal stories. Lyon and his friends then journeyed to a nearby castle and passed through a picturesque glen, spending the rest of the daytime hours talking and fishing. In later writings, Lyon recalls the tasty trout breakfasts as well as the cheese and whiskey at night. While traveling with these primary purposes in mind, he also observed and scribbled down

notes, eventually working some of them into human-interest stories. On July 12, , a third child, Ann, was born to the Lyons in Kilmarnock. The small family cottage on East Netherton Street now housed four-year-old Tommy; two-year-old Janet; the new baby, Annie; John and Janet; and the large weaving loom, still the main source of family income. Lyon was away frequently, and to Janet fell the burden of child rearing, as well as weaving. Lyon plied the loom when he returned home in the evenings. The Lyons were only two of the 1, people in Kilmarnock manufacturing worsted, printed shawls. Despite the hours of labor required to produce each fine shawl, the depressed, oversupplied market now brought small financial gain to the steady workers. At times John and Janet worked even longer hours—seventy or eighty a week. This hard life was joyously interrupted each Tuesday and Thursday by market days in Kilmarnock. Janet would often trade a handwoven shawl, bonnet, or blanket for agricultural produce brought from nearby farms. Different from many of his neighbors, Lyon never owned a cow in Scotland, so the family had to buy or trade for milk, cheese, and curds. They purchased tea, a miniscule amount of butcher meat, a few herring now and then, a taste of sugar, and many giant bags of oats. And they tended a small kailyard family garden plot near their home, where green vegetables grew large in the moist black soil and supplemented the ever-present diet of oats. Breakfast for the Lyons normally consisted of an abundance of porridge made with whey or water, no sugar, and mixed with milk. Oat cakes, cheese, and bread might complete the fare. Dinner, taken late in midday, consisted of a broth thickened with barley, peas, beans, and other garden stuffs. Beef or mutton occasionally appeared on the family table, supplemented by the never-ending oat cakes, or potatoes and milk. For supper they usually ate porridge and milk again, champed mashed potatoes, sowens oatmeal pudding , and oat cakes when available. Choice and variety were limited, but the family grew and maintained adequate health. As Lyon traveled in his newspaper work, he sold or bartered his own woven wares, always carrying a bundle or sack to deliver woven goods and return with foodstuffs. But to Lyon, his pen and notebook were still the most prized items carried in the pack. He composed verses, jotted down impressions, and carefully recorded colorful scenes and characters. Cochrane provided Lyon with a meal of kale composed of a boiled cow shank and a tongue or two, well seasoned with onions, cabbage and other vegetables. The knives and forks were home-made, all of a piece [of wood] rough but clean, which to me was a wonder. His sympathies quite obviously went with the latter. Sometime later he published the account of this day in the Advertiser. Anonymity in publishing continued to be a protective necessity. In , Lyon began occasional work with the new and fragile Kilmarnock Chronicle. The irregularly published paper, founded by James Paterson, lasted less than two years, but the period was enough for Lyon to firmly establish himself as a newspaperman in his own town. On November 5, , the famed Italian violinist Niccolo Paganini made an unexpected stop in Kilmarnock. He had played in the nearby town of Ayr, and while returning to Glasgow, his traveling coach broke down in the narrow, winding streets of Kilmarnock. A local theater was opened to him, and he agreed to give a benefit performance for the poor. Lyon attended the performance and contributed a small piece to the floundering paper. Such human interest stories were now his specialty, filling small corners in the Chronicle and Advertiser. The year was eventful for Great Britain, for Kilmarnock, and for Lyon. A cholera epidemic spread from continental Europe to England and moved with frightful rapidity to Scotland. From July to October of , approximately people died in Kilmarnock. A temporary hospital was set up in Ward Park, not far from the Lyon house, where some patients recovered, away from their fearful families. Many, however, did not recover and were buried with only the briefest ceremony in a mass grave in the corner of the park. Janet was pregnant during the epidemic; fortunately, she and her entire family escaped the ravages of cholera. Most families felt it. To describe the state of terror into which the public mind was thrown would be a difficult task. Some, to avoid the danger, held no intercourse with society at large. Others changed their place of residence. Many of the sufferers were persons of irregular and dissipated habits, such as were reduced to a state of extreme indigence by their own folly and want of circumspection. The temperate and virtuous also, it must be confessed, fell before the scourge, but not in the same proportion. The contemptuous tone of the above quote indicates that intemperance and dissipation were to blame for many of the deaths in Kilmarnock; in reality, the disease struck those who were already weakened by hunger or reduced to mean living by poverty. Not a cotton mill, print shop, bleachfield, or woolen factory but were shut up, and the hands sent adrift to find a living elsewhere,

or starve if they could not. It would be folly to describe the squalid destitution and misery which that short period brought to the homes of sober, industrious, and aforesaid, respectable citizens. Faint efforts had been made by the authorities to stifle the cry of hunger in the shape of subscriptions. But the demands were so many, and daily accumulating, and the poverty so deplorable, that means could not be collected adequate nor fast enough to meet their necessities. Songs of a Pioneer Lyon quite naturally followed the human interest stories of suffering brought on by unemployment and wrote various bits for the Chronicle. He was now sufficiently well known that the magistrates appointed him one of twelve men to dole out relief and report extreme cases of suffering. After several months a town councilor, whom Lyon names Craik in his later narration likely the well-known Hugh Craig, asked John to draw up an accurate census of the poor in and around Kilmarnock. Lyon complied, detailing some of the worst cases he had observed, and just two days later handed the report to Craig. Three weeks later, in the Chronicle office, the editor thrust a copy of the London Daily Times in front of John. Lyon quickly glanced at the paper and recognized that his survey on poverty occupied four columns on the front page! Craig had sent it to London to Robert Wallace of nearby Kelly, a popular and vigorous orator, who had read it in Parliament. No credit was ever given to its author; it was merely read and published as an anonymous report on suffering in Scotland. The same article appeared in the local papers but with negative official response, since the local magistrates felt that it reflected their inefficiency and even niggardly behavior toward the poor. They came to the paper, demanded to know who the author was, and threatened the staff. Anonymity and authorial privilege were again wisely maintained, and Lyon escaped censorship or worse. A single fortuitous incident set a course for the rest of his life; he would still weave at home, but weaving tales for the press was now his first vocation. The year also saw the introduction of the first major voting Reform Act in Great Britain, an act calling for a redistributing of parliamentary seats to favor newly industrialized areas and extending to middle-class landholders the right to vote. In May, when the House of Lords at first rejected the bill and it appeared that it would not become law, the angered citizens of Kilmarnock held a protest meeting. Lyon, parading his already-manifested concern for politics and the poor, was present. Various politicians were hanged or burned in effigy.

Chapter 3 : Peter Adolph Forsgren () - Find A Grave Memorial

After graduating from Brigham Young High School in Provo, Elder Taylor worked as an accountant for a real estate company before accepting a call to the Eastern States Mission. He was president of the Connecticut District and later served as mission secretary.

Santa Fe and Taos Colonies: Age of the Muses, In this issue T h e journey has always been one of the great themes in history and literature. Examples abound, from the Odyssey of Homer to the travels of Marco Polo. Every place and time has its legendary journeyers; the American West is especially rich in travel history and lore. T h e opening article in this issue reveals how important Salt Lake City and the famous stage line were to each other, a long overdue assessment that keeps the legend in bounds but intact. Many of the dangers and thrills of travel in and to the West vanished with the completion of the transcontinental railroad, but train travel retains a mystique of its own, as the final two articles illustrate. T h e men who worked at Bridge, a mere bulge on the trestle crossing the Great Salt Lake, kept freight and passenger traffic moving safely and created a small body of lore. It seems safe to say that both history and literature will continue to find ships, stages, and trains and those who traveled on them grist for many more journeys of the mind. Residents throughout the American West vitally concerned with the arrival of stagecoach passengers, mail, express, and freight focused their attention on that community in the Great Basin. No company played a more continuous and significant role in this vital endeavor to maintain channels of communication and transportation than Wells, Fargo & Co. Jackson is professor of history at the University of California, Davis. T h e government m a d e the initial contract with William H. Woodson in to carry the mail from Independence to Salt Lake, monthly each way, and with Absolom Woodward and George C h o r p e n n i n g the following year to transport letters between California a n d Salt Lake City where an exchange could be carried out. From the very beginning two factors largely determined the success of the overland mail service: O n the eastern sector mail carriers on occasion were lost for days in the vicinity of the South Pass or struggled through the snow for over a month between Fort Laramie a n d Salt Lake City, finally abandoning their horses and personally dragging the letter mail over the snow of the Wasatch Mountains for the last forty miles into the Mormon capital. Property, mostly horses and mules, was repeatedly stolen or destroyed by Indians. T o the west, the story was much the same. Woodward was killed by the Indians just west of the Malad River in northern Utah. During the winter months the mail carriers from Sacramento witnessed their horses freezing to death in the Goose Creek Mountains and had to go the last two h u n d r e d miles into Salt Lake on foot. When the Sacramento mail carriers were forced to return on account of d e e p snow in the Sierra Nevada, C h o r p e n n i n g sought and obtained permission to deliver the mails between the two termini by an alternate route. In their search for a "corridor to the sea" the Mormon pioneers had established outposts along this route that became known as the Mormon Trail connecting Salt Lake City and Los Angeles. T h e Salt Lake mails d u r i n g the winter months were taken to the port at San Pedro and delivered north by ship and ultimately reached their destination in 1 LeRoy R. Hafen, *The Overland Mail*, Cleveland: Clark Company, , pp. T h e entrepreneurs of the express companies always sought to provide patrons with an alternative to shipping letters and packages by the United States mails. Wells, Fargo & Co. Business got u n d e r way by July and the company quickly made contracts with local express organizations to carry letters, treasure, and packages that had been entrusted to Wells Fargo. For example, the company announced that Frank D. Gilbert was to connect with Wells, Fargo & Co. Los Angeles newspapers immediately began advertising "Gilbert & Co. Myles served as agent of both companies. This express service apparently continued until After extensive debate, the overland mail bill was enacted in March T h e legislation provided that the route would be chosen by the postmaster general who decided that the service should start in St. T h e following September a contract was made to deliver the mail over this route with the directors and large investors of the major express companies with eastern headquarters. Moreover Wells, 2 W. As indebtedness mounted, the express and banking company was forced to remove J o h n Butterfield as president and reconstruct the board of directors to protect its investment. Thenceforth, managerial responsibility, policy, and personnel decisions were dominated by the

Wells Fargo directors on the board. Some historians have suggested that the overland mail followed an oxbow trace through the Southwest because the postmaster general was a southerner and favored that section. He insisted that the decision was prompted by the weather conditions on the more direct route via Salt Lake that made it impractical for year-round travel. Many of the California newspapers suggested that the postmaster general was right. The San Francisco Evening Telegram reported on the horrible suffering of travelers in the mountains and on the plains in their journey from Salt Lake to the Missouri border when ten men and nine mules froze to death in a single night and suggested that "those who escaped would have almost preferred death to the indescribable suffering they were compelled to endure. Some weeks ago we were made acquainted with the terrible results of a snow storm which overtook the overland mail coach in Sept. The sufferings of those accompanying the mail on that occasion were very great. A number of mules perished. We have now had enough of this terrible experience to satisfy any sane man that for all practical purposes the route by way of Salt Lake is a failure. We said as much when the Sept. We are in favor of just as many routes as can be opened to California. We do not think we can have too many channels of communication with the Atlantic side. But we have heard quite enough about this Salt Lake route. Too many valuable lives have already been sacrificed in an effort to bolster that route up. The road on the other side of Salt Lake has been found impassable, as early in the year as Sept. With the coming of the Civil War the spotlight controlled by those concerned with overland communication and transportation was again focused on Salt Lake City. The secession of the southern states precluded the operation of the mail route through Texas, and the exigencies of the war dictated that 2. The big question was which company would obtain the contract. When the time came, Russell, Majors, and Waddell were in no financial position to undertake the assignment. The contract stipulated that daily mail service was to be provided either from St. In addition, the mails were to be delivered three times a week each way into Denver and Salt Lake City. As one historian has written, the financial fabric of the Overland Mail Company "was largely woven with skeins of Wells, Fargo yarn. Russell, Majors, and Waddell continued to operate the service east of Salt Lake and the Overland company to the west. From July until its demise, Wells, Fargo & Co. Howell-North, , p. Salt Lake was also a transportation center of prime importance to the residents of the Pacific Northwest. Slowly but surely, transportation and communication facilities radiated out of Portland with the waterways providing the first avenues. When gold was first discovered in the Inland Empire of Idaho, the United States mails were delivered over the central route via Salt Lake to San Francisco, thence by steamer northward to Portland and up the Columbia to the mining camps. This round-about route was most unsatisfactory, and when gold was discovered in the Boise Basin, the residents there began to debate whether it was better to look to the Columbia River route and Portland or to Salt Lake City for transportation and communication services. Late in November the express rider was attacked by Indians and the service disrupted. As usual, weather conditions of midwinter further delayed deliveries. The express rider was overdue almost a month in January and reported on arrival that he had been on the road for twenty-eight days. Not until mid-March did the express arrive with a bundle of newspaper exchanges that had accumulated all winter in Salt Lake City. High winds, snow, and troublesome Indians had made the initial attempt to bridge the gap between Salt Lake City and Boise unreliable and unsatisfactory. The western terminus was changed from Placerville to Folsom, closer to Sacramento. In October Wells, Fargo & Co. Rumfield, general agent of the Overland Mail Company, served as agent of both firms, clear evidence of the financial and managerial relationship between them. Scheduled to begin service on July 1, , Holladay was only operating his stages as far as Boise a month later. From there he made a subcontract with George F. Thomas to carry on to Walla Walla. With the discovery of silver in southwestern Idaho came a shift of emphasis to the possibility of finding a more convenient and direct route for supplies and shipping treasure directly to California rather than going northward to the Columbia River, on to Portland, and south by steamer to San Francisco. Once the railroad was completed connections could be made both east and west. Thus threatened, the communities along the Columbia River agitated to strengthen the stage and mail service from Salt Lake. As a result, Holladay obtained a new contract in for a daily mail service from Salt Lake all the way to The Dalles via Walla Walla. Again, George Thomas operated beyond Walla Walla. In undertaking this vast responsibility and opportunity, along with other means of transportation, Wells, Fargo & Co. One Salt

Lake newspaper reported the opinion of travelers that "the Montana coach route is the finest in the country. Madsen and Brigham D. Madsen, North to Montana! University of Utah Press, Montana Historical Society Press, We regretted being unable to accept the courtesy. T h e Vedette reported: We were shown, yesterday, the plan for the new building about to be erected by Wells, Fargo & Co. These buildings are intended for the use of the express company. T h e building containing the coal, iron, lumber, wood, horses, harness, paint and blacksmith shops is to be feet by 26 feet. T h e stables adjoining are to be 80 feet by 34 feet. T h e erection of these buildings will add much to the value of property in that portion of the city. Taylor, a popular and innovative employee. When he found the road between Salt Lake City and 15 W. Weber in an unsatisfactory condition, he rerouted the stages by way of Ogden.

Chapter 4 : Full text of "Brigham Young University : the first one hundred years"

Brigham Hyde. CEO and Founder of Precision Health AI. Partner at the Symphony AI Venture Fund. most commercial tests have included some sort of editorialized content from publications or.

Deseret Book, , 61â€” At this time, Stenhouse was an active Church member and an assistant editor of the Deseret News. Occasionally we would come to a log which had fallen down. It was too hard to split, too wet to burn, and too heavy to move, so we plowed around it. As a lawyer, a member of the Illinois State Legislature, and finally the chief executive of the nation, Lincoln filled key positions which inherently involved interaction with LDS Church leaders. Such an attitude may have been in part because of his associations with Latter-day Saints during his early political career. As Brigham Young was establishing communities in the West, Lincoln made several executive decisions that affected their lives and history. Lincoln is known for his ability to value people despite individual differences, a characteristic that led to generous decisions in his assessment of the Latter-day Saints. He could have demanded that a moral high ground be maintained in his positions; instead, he consistently took a stance of toleration. In both the and elections, Hancock County voted overwhelmingly Whig. Douglas was in his twenties during the late s and early s, he was seen as the foremost Democrat in the area. Political historian and Douglas biographer, Robert W. Johansen observed that Douglas immediately befriended the Church leaders when the Mormons emigrated from Missouri in . At the time, he lived in nearby Quincy and served as the circuit court judge in the Fifth Judicial Circuit, which included Hancock County.. Remaining religiously unattached created a political disadvantage for Lincoln, who distanced himself from organized religion and generally refused to discuss his beliefs. But to recognize both parties, two hundred Mormons voted as a block, scratching off the last name on the Whig electoral ticket and substituting that of a Democrat, James H. The name they marked off was that of Abraham Lincoln, who was then running for presidential elector but lost. According to historian Daniel Walker Howe, Lincoln was still one of the Illinois politicians most sympathetic to Mormons. Bennett, seeking a charter for their city, led a Mormon delegation representing fifteen thousand votes to the state legislature. Many members in this house, likewise, were warmly in our favor, and with only one or two dissenting voices, every representative appeared inclined to extend to us all such powers as they considered us justly entitled to, and voted for the law: For three hours the Prophet gave a history of the persecution the Saints had endured. He also shared his experience with President Martin Van Buren. Judge Douglas listened attentively and was empathetic. The publication of this prophecy added to the folk belief that would be with Latter-day Saints for generations that Douglas and Smith had a close personal relationship. He was himself chairman of the Committee of the Senate; and his special personal friend and political lieutenant in his own State, William A. Richardson, of Illinois, was chairman of the Territorial Committee of the House. California was admitted to the Union as a free state; the territories of Utah and New Mexico were organized. Six years later, Lincoln became one of the founders of the Republican Party in Illinois. I listened to the speech at the time, and have read the report of it since. It was intended to controvert opinions which I think just, and to assail politically not personally, those men who, in common with me, entertain those opinions. For this reason I wished then, and still wish, to make some answer to it, which I now take the opportunity of doing. I begin with Utah. If it prove to be true, as is probable, that the people of Utah are in open rebellion to the United States,. I say too, if they are in rebellion, they ought to be somehow coerced to obedience. That question the Judge well knew to be this: Polygamy thus became evidence of the glaring inconsistency of popular sovereignty. Lincoln saw the Mormons as a political problem to be managed, and he used the issue to embarrass Douglas by pushing his thinking to a logical conclusion. That polygamy is not forbidden by the Constitution was an argumentative point, not a defense of it. In the mid-nineteenth century, opposition to polygamy was always linked to slavery. Lincoln Republicans portrayed Mormon plural wives as innocent victims held in subjugation akin to enslaved blacks in the South. This stance worked to the advantage of Mormons who were committed to continuing plural marriage. House of Representatives had passed HR7, which was designed to punish the practice of polygamy. Lincoln said he supposed that the friends of popular sovereignty would sayâ€”if they dared speak

outâ€”that polygamy was wrong and slavery right; and therefore one might thus be put down and the other not. If he had been adamant about eradicating polygamy during the s, conditions would have been much different for the LDS Church. On November 28, it editorialized, There will be jolly times at the seat of Government during the session, and the members of Congress will have enough business to attend to, in all probability, in which they will be more particularly interested and concerned than in the annihilation of the Saints; and may be expected to be otherwise engaged, than in providing for. Nor were Mormons the only religion to make dire predictions. But while the waves of commotion are whelming nearly the whole country, Utah in her rock fortresses is biding her time to step in and rescue the constitution and aid all lovers of freedom in sustaining such laws as will secure justice and rights to all irrespective of creed or party. He is as weak as water. Young was of opinion the sympathy of the people for the South was in case they should be whipped, and the northern party remain in power, he thought they wanted the war to go [so] that both parties might be used up. President Lincoln called out soldiers for three months, and was going to wipe the blot of secession from the escutcheon of the American Republic. The three months are gone, and the labor is scarcely begun. Now they are beginning to enlist men for three years; soon they will want to enlist during the war; and then, I was going to say, they will want them to enlist during the duration of hell. Do they know what they are doing? No; but they have begun to empty the earth, to cleanse the land, and prepare the way for the return of the Latter-day Saints to the centre Stake of Zion. Utah Territory would have been important because of its geographical position astride transportation and communications arteries even if it had not been an anomaly. And it was also unprecedented in this country, being both a civil and a religious entity of considerable size and influence. Although most Mormons were from the North and Midwest and therefore favored the North, Church leadership took a neutral position. With the exception of the slavery question and the policy of secession, the South stood upon the same ground that Utah had stood upon just previously. True, she had no intention to follow any example set by Utah, for old and powerful States, which had ranked first in the Union from the very foundation of the nation, would not have taken Utah as their example. Yet this very fact, coupled with the stupendous view of North and South engaged in deadly conflict, shows how fundamental was the cause which Utah maintained, and how pregnant were the times with a common national issue. Brigham Young stands not only justified, but his conduct claims extraordinary admiration, for he led his people safely through that controversy without secession. Lincoln could have drafted Mormons into the Union cause, since they were citizens in a territory. For unknown reasons, Lincoln denied the request, thus preserving Mormon isolation. A key segment of the transcontinental telegraph also ran through Utah. Brigham Young sent his first telegram on October 18, , to J. The Government reciprocates your congratulations. Connor eventually built a camp on the eastern bench overlooking the city and named it Camp Douglas, to honor Stephen A. Douglas, who had turned against the Mormon people. The railroad itself was completed with a ceremonial uniting of both railway lines on May 10, , at Promontory Point, Utah. On November 18, , the Executive Mansion borrowed the following books from the Library of Congress: Its Leaders and Designs, and the Book of Mormon. Lincoln kept the Book of Mormon for eight months before returning it. However, it seems unlikely that anyone, including Lincoln, thought the bill would end polygamy. First, the law gave prosecutors an insurmountable burden in proving marriages. Mormon plural marriages were performed in secret, and Church officiators were not likely to turn evidence over to prosecutors. Second, Phipps and Steven E. Cresswell, professor of history at West Virginia Wesleyan College, suggest jury nullification could block prosecutions. Lincoln appointed federal district court judges, but the all-Mormon territorial legislature appointed probate judges, some of whom were Mormon bishops or other Church leaders. During the s, the Utah legislature required federal district courts to select jurors from lists prepared by the probate judges; therefore, most juries were comprised of Mormons who would nullify any polygamy prosecutions. We hypothesize that Lincoln signed the Morrill Act to fulfill the antipolygamy plank in his presidential platform, but not because he had serious concerns about polygamy. On April 1, , William H. Lincoln that our appointments belong to us, by every just construction of the spirit of the Constitution. But should he be unwilling or unable to make our appointments from names you may present. On October 3, , Lincoln made his first appointments for Utah territory: Dawson as governor, John F. Kinney as chief justice, R. Ten days later,

the territorial legislature passed a bill calling for a convention of delegates to create a constitution and organize a state government. Territorial secretary Frank Fuller, acting governor at the time, was in support of the bill. However, when Dawson arrived, he vetoed it. This action did not win him any support with the Mormons. Harding, along with Justices Charles B. Waite and Thomas J. Drake, did not fare much better in Utah than their predecessors. Judge Drake remained but simply went through a futile form of holding court. Then, in mourning for his assassination, on April 19, , businesses closed and flags were hung at half-mast. Richards, and George Q. Cannon eulogized the fallen president. In Illinois, Mormons were the clients, friends, and neighbors of his associates. It may never be known if his relationships with individual Mormons affected Lincoln personally or changed him or his views over time.

Chapter 5 : A Book of Mormons â€“ G |

It was a proposal that would affect the way of life in Zion into the next century; and for Brigham Young it stirred the bold opposition of some of the most able and brilliant men in the community life of Utah, prominent members of the LDS Church who also were its intellectuals.

Seventh President of the Church [p. He was first cousin to Apostle Anthony W. Wells, and brother-in-law to Apostles Orson F. Often my arm would ache so that I could scarcely go to sleep at night. But I kept on practicingâ€ and eventually played in the nine that won the championship of the territory. Grant began his business career as an office boy and policy clerk for H. Mann Company, selling insurance in his spare time. Lucy died in , Emily in , and Hulda in He was the father of twelve children. Smith to marry Fanny Woolley, but his request was denied. I do not think any man should preside over a stake who has not a perfect and abiding knowledge of the divinity of this work. The only thing that he does not know is that he does know it. It will be but a short time until he does know it. He leans over backwards. You do not need to worry. He was only twenty-five, and the first native Utahn to serve in the Quorum. Snow prophesied in tongues and Zina D. On October 6, , photographer Charles R. Grant to the apostleship. During an mission to the Moquis Indians in Arizona, Grant reported a vision in which he learned he had been called to be an apostle because his natural father J. Youngest and Last Member of the Council of Fifty Accepted as member of the Council of Fiftyâ€”its youngest memberâ€”just days before the revelation naming him as one of the new members of the Quorum of the Twelve. So far as is known, the Council of Fifty never convened after its October, , meeting. Grant was the last surviving member of that body. His boyhood dream to become the first governor of the State of Utah seemed fulfilled when he received a telegram from the state Democratic convention: We believe it will be unanimous before we get through voting. Had you thought that I could do any good for [p. I hope you will be elected. I shall send a telegram that it will be a personal favor to me if my name never comes before the convention. The moment he heard President George Q. Cannon announce in general conference the decision to open a mission to Japan, Grant felt he would be called to preside. But when the call actually came in a meeting of the First Presidency and Quorum of the Twelve, he was gloomy. His sense of personal failure was assuaged only by the fact that a generation of missionaries had little more success in Japan. In Church President Heber J. Grant closed the mission to Japan. Seventh President of the Church From to he had served as president of the British and European Missions. Smith became seventh president of the Church. His term of almost twenty-seven years is second only to the tenure of Brigham Young. President Grant ushered the Church into an era of prosperity and popularity. Missionary work increased dramatically and Church membership grew from under , to more than , In he became the first [p. He regretted his inability to sing on key: When I was a little boy ten years of age I joined a singing class, and the professor told me that I could never learn to sing. Some years ago I had my character read by a phrenologist and he told me that I could sing, but said he would like to be forty miles away while I was doing it. I was practicing singing a few weeks ago in the Templeton building, and the room where I was doing so was next to that of a dentist. The people in the hall decided that someone was having his teeth extracted. Working eight or nine hours a day has never injured me, and I do not believe it will injure anyone else. Work is pleasing to the Lord. Due to a stroke, President Grant was a semi-invalid the last five years of his life. Despite a brief and dramatic recuperation, he was increasingly unable to attend public meetings. For several years he did not attend regular meetings of the First Presidency or the weekly temple meetings of the Quorum of the Twelve. Although John Taylor had been bedridden during the last months of his life, Grant was the first Church president to be physically incapacitated for years. He was informed of administrative developments at his home by Counselor J. Died of cardiac failure in Salt Lake City at the age of eighty-eight. Buried in Salt Lake City Cemetery. The Story of the Latter-day Saints. Deseret Book Company, Conference Reports, April , October Selections from the Writings of Heber J. Man of Steel, Prophet of God. Salt Lake City, Utah. Cannon Journal, 8 April Grant Correspondence and Journals. Grant and the Panic of Baptized by John F. Boynton in water so cold his clothing immediately froze to his body when he left the water. Ordained a seventy by Joseph Smith. Married Caroline Van Dyke, who died

crossing the plains in Grant brought her body to the Salt Lake Valley, where she was the first white woman to be buried. Between and his death, Grant married six plural wives. He was the father of nine children, including Heber J. First Mayor of Salt Lake City Respected as brigadier general of the Nauvoo Legion Deseret territorial militia , he was elected as the first mayor of Salt Lake City. Until his death, he served as both mayor and a member of the Utah Legislature. I am naturally good natured, but when the indignation of the Almighty is in me I say to all hell, stand aside and let the Lord Jesus Christ come in here. The keystone to the reformation movement was renewed commitment to the Church. The kingdom would progress much faster, and so will you individually, than it will with those branches on. After baptizing hundreds in the cold waters of City Creek, forty-year-old Jedediah M. Grant collapsed of exhaustion and exposure. He died a few days later of pneumonia. He would deprecate to the lowest degree the fuss and parade we are making. Stop your blowing of horns, beating of drums, and hoisting of colors. Hosea Stout eulogized in his journal, [p. On the Mormon Frontier: The Diary of Hosea Stout. Journal of Discourses, 3: Deseret News Press, Wilford Woodruff Journal, 6 August

Chapter 6 : Full text of "Sewanee Alumni News, "

A Book of Mormons by Richard S. Van Wagoner and Steven C. Walker. Susa Young Gates () Women's Rights Advocate "The Thirteenth Apostle".

This is an invaluable source for any study dealing with Mormon settlement. Although geographers have not concerned themselves with the Mormon region to the extent that other social scientists have, several dissertations and theses have treated the subject. In at least one case, the village itself was moved several miles to higher, better-drained land. The author discusses at length the problems of adjusting twentieth-century agricultural methods to the small farms and agricultural villages that are a legacy of the pioneer era, and he also examines the types of crops, marketing procedures, and methods of production that were current when the study was done. As one would expect from a student of Carl Sauer in the early s, Joseph E. One chapter is also devoted to the Indian landscape. However, since there were few Indians, their impact on the landscape was slight. Indian history, economy, and social characteristics are covered in a general way. Prior to the coming of the Mormons there had already been some acculturation, since the Indians were raising wheat and a few of them knew some Spanish. The background chapter on Mormon colonization traces pioneer history and describes beliefs and practices that led to colonization in the Middle Virgin River country. Most of the information is available in greater detail in other sources that have already been reviewed. Much attention is given to the morphology of settlements: These items comprised the cultural landscape. Patterns of claimed land are shown for a few sample villages, but Spencer makes no attempt to map in detail the actual farmed land. He states that the common practice of gaining legal title to the land was to have "trustees" file for homestead entries in behalf of several owners of small acreages. The trustee, in turn, deeded the land to its rightful owner after receiving the patent for it. Although this system has been mentioned by several writers, no one including Spencer has ever attempted to determine how common this practice was. It would be interesting to find out what proportion of the land and what proportion of land titles were granted under this system. Spencer also looks at economic conditions and trends as they have affected growth and decline of population. The Mormon church was losing its control, though not its influence, in Dixie. Some attention is given to settlement and the development of irrigation practices, but these topics are treated in a general way and are peripheral to the main focus of the study, which is the current geography of the valley. The author points out that the first settlements were near streams. The usual procedure was to first build a fort with cottonwood logs where the earliest settlers lived while the fields were brought under cultivation. A town was plotted and surveyed nearby. Then when each settler received his town allotment he proceeded to build his individual home. Irrigation canals were small at first and served only easily irrigated land close to streams. Then, as the population increased, additional canals were built, taking their water out farther upstream so that they could irrigate higher and higher ground. This resulted in a series of parallel canals owned by different companies. Coffman does not attempt to map the location of these canals nor the land that was brought under cultivation. His is not a study focused on a particular problem; rather, 18 A high quality, two-volume exposition by Elbert E. Miller makes a major contribution to the identification and description of the agricultural problems, limitations, practices, and potentials of Cache Valley. A map of irrigation canals in is included as well as a table of potential irrigation projects that could be useful in the future. Of particular interest is the chapter on the history of agricultural settlement. Of necessity a generalized account, it does record several phases in the development of agriculture and the establishment of agricultural communities. Grasshopper plagues, freezing winters, and Indian raids took heavy tolls on crops and livestock in the early period. One of the main contributions of the study is the numerous distribution maps of agricultural crops and livestock. Miller examines the development and potentials of the major crops that were then grown and considers the potential for a few crops that were then insignificant. He feels that Cache Valley was a mature agriculture region that had approached its maximum production except for new potential irrigation districts. A monograph by Charles M. Chestnutwood looks at the historical development of Brigham City, Utah, as an urban community. Other sections survey land use and urban functions of the contemporary city. He emphasizes the dominant role early

Mormon leaders, notably Lorenzo Snow, played in the spatial organizational pattern and development of the community. Baum briefly analyzes, in his work, one hundred Mormon settlements to determine patterns of land occupancy; physical characteristics that determined sites for towns; types of surveys used; and relationships between forts and "lay-out patterns. Baum looks for general patterns rather than for a thorough understanding of particular settlements. This rather superficial coverage results in several errors. One table identifies those? Several settlements in the Mormon Core are shown as not having either a wall or fort, when in fact they did: Furthermore, the table does not indicate when the settlements were founded. One would conclude from the table that protective walls or forts were the exception rather than the rule. This is certainly not true for the early settlements. Most settlements established before had either a wall around the village or a fort, whereas settlements established after rarely had them unless they were located deep in Indian country. Baum classifies each settlement site as an alluvial fan, delta, lake plain, or river bottom. He concludes that 60 of the settlements were located on alluvial fans, 24 on deltas, and only 16 on river bottoms or lake plains. The fans and deltas apparently were preferred by Mormon settlers because of better drainage and freedom from floods. Lake plains were often marshy and alkaline. The problem with such a classification lies in the difficulty of accurately identifying each landform type. Ogden, for example, is listed as a delta settlement, when in reality it was built on the flood plain where the Ogden and Weber rivers have cut down through the delta. Uintah is also listed as a delta settlement, yet it was built on the Weber flood plain approximately three hundred feet below the delta surface. Since, along the Wasatch oasis, deltas often grade imperceptibly into alluvial fans and river flood plains grade imperceptibly into lake plains, generalizations based on such a classification, without careful checking in the field, are of doubtful validity. Again, the author compiles information into tables showing the size of blocks, width of streets, number of lots in a block, size of lots, and shape of blocks. Assuming that the tables are accurate, the one hundred settlements exhibit a surprising variety in these characteristics, Lot size varies from. If, as has often been stated, all Mormon settlements were patterned after Salt Lake City, this table shows that early surveyors were not adept at following the plan. In Richard V. Francaviglia completed a provocative study of the Mormon landscape. Mormon Settlement Literature 15 closed their eyes to the cultural landscape. He quotes George Perkins Marsh: His goal was to determine: The author chooses several landscape features as indices for measuring the Mormon landscape, including the following: According to Francaviglia, any or all of these features comprise an important part of the visual landscape and form a measure of the extent of Mormon influence in the village. Forty-two towns or villages were selected to measure these visual characteristics. Maps were made for each of the features listed above. Those settlements where a particular characteristic is present are shown as solid circles, and those without that characteristic are shown as clear circles. The Mormon settlements consistently appear as solid circles, whereas the non-Mormon settlements quite consistently appear as clear circles. However, no indication is given of how frequently the characteristic in question appears in those villages shown as solid circles. Is the item common or merely present? If the circle is clear, does it mean that the item in question is totally absent or merely less common than in villages shown as solid circles? The reader is left to speculate. On the map of population characteristics, twenty-six settlements are shown as Mormon, five as part-Mormon, and eleven as non-Mormon or Gentile. Again, nothing on the map or in the text indicates what percentage of the total population constitutes a Mormon or Gentile town. Since it is highly unlikely that any settlement is percent Mormon or percent non-Mormon, the reader wonders exactly what constitutes a Mormon, 16 Utah Historical Quarterly part-Mormon, or non-Mormon town. Without more explicit information, the whole series of maps is of doubtful value. Francaviglia identifies three zones within the Mormon culture region that display varying intensities of these visual characteristics of the Mormon landscape. The "nucleus" comprises the zone of settlements stretching from Cache Valley in the north to St. George in the south and corresponds quite closely with Donald W. Many of the visual features mentioned above are present in this region. The "orb" surrounds the "nucleus" and is visually less Mormon than the "nucleus," but it still contains some of the visual features. The "fringe" contains a few of the Mormon visual characteristics such as a hay derrick or unpainted barn, but they are not common features, Francaviglia traces the origin and evolution of these visual characteristics and their process of diffusion. He restates what many others have said: Consequently, if Young

told the people to build solid houses, it became a matter of eternal salvation to build with rock or brick, which accounts for the high number of brick homes in Mormon settlements. This reviewer is highly skeptical of such a conclusion. No evidence has been found in diaries of early pioneers that indicates people chose their building material because of any religious compulsion or even direct instruction or suggestion of Brigham Young. For the most part, they chose the building material that was most readily available to them. Further, some of the features such as unpainted fences and barns may reflect rural poverty rather than cultural preference. They are certainly common features in the rural South. One also wonders if comparing eleven Gentile settlements, twenty-six Mormon, and five part-Mormon settlements constitutes a valid sample. Nevertheless, Francaviglia is undoubtedly a perceptive observer. His description of Cannonville, the typical Mormon settlement, is vivid and meaningful. He has seen more than most observers.

Chapter 7 : Elder O. Leslie Stone Eulogized - ensign

Following his public school education, he attended Brigham Young University for a time before going into the grocery business with his father and a brother. Eventually, they operated seventy Stone's Cash Stores in Idaho.

Scared to face all my successful classmates, walking back on paths of glory, while I have nothing to show for my life except a few gray hairs. It really brought home my own sense of failure. I stayed up half the night just staring at the faces of the guys who once were undergraduates with me, and now are senators and governors, world-famous scientists and pioneering doctors. Who knows which of them will end up on a podium in Stockholm? Or the White House lawn? A few of the most glittering successes were close friends of mine. The roommate I once thought of as a fruitcake is the candidate likeliest to be our next Secretary of State. The future President of Harvard is a guy I used to lend my clothes to. Another, whom we barely noticed, has become the musical sensation of our age. The bravest of them all laid down his life for something he believed in. His heroism humbles me. And I return, resplendent in my disappointment. I am the last Eliot of a great line to enter Harvard. My ancestors were all distinguished men. In war, in peace, in church, in science, and in education. As recently as , my cousin Tom received the Nobel Prize for Literature. But the brilliance of the family tradition has grown dim with me. Yet I do have one tenuous connection with my noble forebears. The moment the city was liberated, he hurried to a meeting of the Harvard Board of Overseers to move that General George Washington be given an honorary doctorate. Cigarettes Were twenty-several cents a pack, and gas As much per gallon. Sex came wrapped in rubber And veiled in supernatural scruples " call Them chivalry! Psychology was in the mind; abstract Things grabbed us where we lived; the only life Worth living was the private life, and " last, Worst scandal in this characterization " We did not know we were a generation. But in this kind of jungle you could never be sure where the real danger lurked. It was Monday, September 20, Eleven hundred sixty-two of the best and brightest young men in the world were lined up outside that monstrous Victorian Gothic structure known as Memorial Hall. Some had traveled thousands of miles, others a few blocks. Yet all knew that they were now merely at the beginning of the greatest journey of their lives. Rockefeller, IV, unpretentiously took the train up from Manhattan and splurged on a taxi from South Station to the Yard. Apparently the Aga Khan simply epiphanized. In any case, he stood in line waiting to register just like any mortal. These freshmen had arrived already luminaries. They had been born directly into the limelight. But on this last day of summer , more than a thousand other potential comets were waiting to burst from dark anonymity to light up the sky. They " and a fifth, still half a world away " are the heroes of this story. And one single haunting nightmare " that he never could. At first he believed there was a legitimate reason for Dr. After all, Danny was the slender, unathletic brother of the toughest fullback in the history of Orange County, California. And all the time that Frank Rossi was scoring touchdowns and attracting college scouts, Dad was too involved with him to pay attention to his younger son. The fact that Danny got good grades " which Frank never did " made no impression whatsoever. After all, his brother stood a mighty six feet two a head taller than Danny , and his mere entrance on the field could bring a stadium of cheering people to their feet. What could little bespectacled red-haired Danny do that earned applause? He was, or so his mother constantly reported, a gifted pianist. This would have made most parents proud. Rossi never once had come to hear him play in public. Understandably, Danny felt enormous pangs of envy. And a resentment growing slowly into hatred. Frank is not a god, a person, too. But then in , Frank, a fighter pilot, was shot down in Korea. He somehow felt responsible. At the ceremony in which they named the school athletic field for Frank, his father wept uncontrollably. Danny looked with anguish at the man he so admired. And he vowed to bring him consolation. Yet, how could he give his father joy? Even hearing Danny practice annoyed Arthur Rossi. And so he had a cork-lined studio built in the cellar for his sole surviving son. Danny understood this was no act of generosity, that his father wished to be freed from the sight as well as the sound of him. And he sensed sport was the only way for him to rise from the cellar of paternal disapproval. There was just one possibility for a boy of his size " running. He went to see the track coach and asked shyly for advice. He now got up at six each morning, slipped on sneakers, and left the house to train. His excessive zeal

during those early weeks made his legs sore and heavy. And kept it all a secret. Till he had something worth telling Dad. On the first day of spring, the coach made the entire " squad run a mile to gauge their fitness. Danny was surprised that he could actually stay near the real runners for the first three quarters. But suddenly his mouth was parched, his chest aflame. He started to slow down. And threw himself, exhausted, onto the grass. Before he could catch his breath, the coach was standing above him with a stopwatch. You sure surprised me " five minutes forty-eight seconds. If you stick with it, you can go a heck of a lot faster. In fact, five minutes can sometimes cop third place in our dual meets. Go to the supply desk and get a uniform and spikes. And that usually meant ten or twelve grueling quarter-miles. He threw up after nearly every session. Several weeks later, the coach announced that, as a reward for his tenacity, Danny would be their third-miler against Valley High. That night he told his father. Rossi insisted on attending. That Saturday afternoon, Danny savored the three happiest minutes of his childhood. As the fidgety runners lined up at the middle of the cinder track, Danny saw his parents sitting in the first row. As they completed the first lap, Danny glanced up at his father and saw what he had always thought impossible " a smile of pride for him. Danny soared through the next four hundred yards on wings of paternal approval. He passed the halfway mark still in the lead. But now his lungs were starting to burn. By the next curve, he had gone into oxygen debt. And was experiencing what runners not inaccurately call rigor mortis. The opposition sped past him and opened a long lead. The sympathetic applause that greets the hopelessly outclassed competitor. Dizzy with fatigue, he looked toward the stands. His mother was smiling reassuringly. His father was gone, it was like a bad dream. Inexplicably, the coach was pleased. I caught you in five minutes fifteen seconds. For his embarrassing performance had been on the track of Frank Rossi Field. Humiliated, Danny returned to his previous life. The keyboard became an outlet for all his frustrations. He practiced day and night, to the exclusion of everything else. He had been studying since he was six with a local teacher. But now this honorable gray-haired matron told his mother candidly that she had nothing more to give the boy. And suggested to Gisela Rossi that her son audition for Gustave Landau " a former soloist in Vienna, now spending his autumnal years as music director of nearby San.

Chapter 8 : Utah Historical Quarterly, Volume 53, Number , by UtahStateHistory - Issuu

A Book of Mormons by Richard S. Van Wagoner and Steven C. Walker. B. Almon W. Babbitt () Church Legal Defender [p.6] Family Background October 1: Born Almon Whiting Babbitt in Berkshire County, Massachusetts.

Born Samuel Brannan in Saco, Maine. He married Ann Eliza Corwin and they had five children. After his wife divorced him in , he married Carmelita de Llaguno. Early Mormon Convert He first heard of Mormonism from Apostles Heber C. Kimball and Orson Hyde. Settling near Kirtland, Ohio, he was baptized and apprenticed as a printer. The collapse of the Kirtland Safety Society and surrounding banks ruined him financially, and he was forced to travel the country seeking newspaper work, finally finding employment in Painsville, Ohio. Though he had been ordained an elder in and served a mission to Ohio, his chief contributions to the Church were as a newspaperman. Adams were charged with using the Prophet for personal gain. Pratt in publishing a new Church periodical, the Messenger. Encouraged by Brigham Young, Brannan loaded Saints, mostly farmers and mechanics, and the Messenger press on board the Brooklyn. Unaware of the decision of Brigham Young and the Twelve to settle in the Great Basin, the California settlers anticipated the arrival of the pioneer company in their new community. Gold from the American [p. And when you have settled with the treasury, I want you to remember that Brother Brigham has long been destitute of a home, and suffered heavy losses and incurred great expenses in searching out a location and planting the church in this place. He wants you to send him a present of twenty thousand dollars in gold dust, to help him in his labors. This is but a trifle when gold is so plentiful, but it will do me much good at this time. Lyman and Charles C. Rich visited the California Saints, they asked for the tithes. Purchased acres of prime Napa Valley lands on which he built a huge resort, Calistoga, where Merino sheep and blooded Spanish horses grazed, and a distillery turned out an annual 90, gallons of brandy made from the grapes of , vines. Severely wounded during a violent property dispute at Calistoga, he suffered permanent partial paralysis of his left side. Increased drinking eventually precipitated total collapse of his financial empire. Died at the age of seventy of inflammation of the bowels. Smith McKay Printing Co. Sam Brannan and the California Mormons. Wilford Woodruff to Brigham Young, 3 December Sam Brannan, Builder of San Francisco: Salt Lake City, In he married Alsina Elizabeth Wilkins; they had six children. After her death in he married Flora Robertson; they became the parents of nine children. He worked for Principal Warren Dusenberry for board and did janitorial work for tuition. Maeser showed me the way to a higher life. After serving as principal of Spanish Fork schools, district superintendent of Utah County schools, and superintendent of Provo community schools, Brimhall became head of the intermediate department and preparatory school at Brigham Young Academy for twenty dollars a month. Later that year he was awarded the bachelor of didactics by the Church Board of Education. Having served as a member of the Church Board of [p. God planted it and we are but gardeners to take care of it. The academy became Brigham Young University in , and Brimhall was appointed permanent president in BYU students petitioned in behalf of the professors. A BYU building was named in his honor in Retirement and Death After several months of ill health, Brimhall became depressed. Apostles George Albert smith, Richard R. Lyman, and Melvin J. Ballard participated at his funeral progrm. He was buried in Provo Cemetery. The Sons of Brigham. Brigham Young University Alumni, Salt Lake Telegram, 30 July , p. The First One Hundred Years. Brigham Young University Press, Married Bernard Brodie; they had three children. Graduated from the University of Utah with a B. Being exposed to the great literature of the pastâ€¦ was a very quiet kind of liberation. I carried a big coffee pot and poured second cups of coffee. When I poured an extra cup for Bernie, he gave me two red carnations. He brought me flowers every day for the next six weeks, when we were married. While employed at the University of Chicago library, she [p. No Man Knows My History: She tried to prepare her parents by writing: Certain things which I feel should be included to tell the whole story of the man, you will feel should better have been left buried. You will probably be criticized for having raised a wayward daughter. To her parents, Brodie wrote in He really did me a service by demonstrating the difference between his scholarship and mine. If that is the best a young Mormon historian can offer, then I am all the more certain that the death of B. Roberts meant the end of all that was truly scholarly and honest in

orthodox Mormon historiography. My husband was teaching at Yale at the time and we were living in New Haven. I simply told them, or wrote a letter telling them, that I would not go because, after all, I was a heretic. That in a book recently published by you, you assert matters as truths [p. The Brodies moved to California, where Fawn actively pursued her literary career. An Intimate History Her publications, particularly the Joseph Smith and Thomas Jefferson books, generated both acclaim and criticism. She was really a warrior lady about our hill; she was a fierce defender of it. And when she saw something evil creeping up on us, in the way of either civic injustice or some pollution that was in the offing, she fought. She was a wonderful fighter. The Shaping of His Character. One year later, her husband died of cancer. Died of cancer at the age of sixty-five in Santa Monica, California, having refused pain medication to finish the final draft of her Nixon biography. She was cremated, her ashes scattered over the Pacific Palisades area she loved and protected. Los Angeles Times, 20 February , 12 January Barbara McKay Smith Letter Collection. Fawn Brodie Memorial Services. Salt Lake City, Utah. Born in Granger, Utah, the fifth of fourteen children. The family moved to Alberta, Canada, where, except for studies at the Brigham Young College in Logan, Utah, and a mission to Great Britain, he lived for twenty-eight years. Served as a barrister and solicitor in Lethbridge, Alberta. In he joined the Salt Lake City law firm which included J. The first president of the Lethbridge Stake at the age of thirty-eight, Brown was at that time the youngest stake president in the Church. Left the Clark-Richards-Bowen firm because of political differences. Though he considered J. Reuben Clark his mentor in law and religion, Brown knew they were poles apart in politics. Elected state chairman of the Democratic Party, Brown decided to run for the U. He placed third, behind incumbent Senator William H. King and Herbert Maw: Allow within the bounds of your definition of religious orthodoxy variations of political beliefs. Do not have the temerity to dogmatize in issues where the Lord has seen fit to be silent. Called to preside over the British Mission. When the war ended, he was again appointed president of the British Mission. Though he did not complete his college education, he taught political science and religion for a short time at Brigham Young University. Awarded an honorary doctor of humanities degree from BYU, he advised students:

Chapter 9 : Weaving a Tale (â€“) | Religious Studies Center

The Pike is a continuous hallway that connects Brigham and Womens to Children's, the Jimmy Fund building, the Smith building, and Dana. It's on the 3rd floor and has signs/exits labeled like a pike you'd drive on.

This is the latest in a series of articles describing the people, deeds and events playing significant roles in the settling of Utah and its road to statehood, January 4, 1896. As moguls of the Central Pacific and Union Pacific railroads puffed and postured in ceremonially hammering the final spike linking the transcontinental track at Promontory Summit north of Ogden, they also were knocking down the barrier known as the Western frontier. Just as surely as America was opened by rail from the Missouri River to Sacramento that sunny May 10, 1869, the overland "plains-travel" era faded and from that day on immigrants to Utah would no longer be considered "pioneers" as covered wagons gave way to rail cars. There were other major changes in the decade ahead; not the least of which was the unrelenting attack on the Mormon practice of polygamy, and the death in of Brigham Young. Durkee, governor since 1890, was in feeble health and had been in the east during the early part of the decade. He returned to Utah on the eve of the ceremonies, but the fatigue of travel prevented him from participating. Young on the other hand had decided to visit the southern settlements in April and though invited to join the Promontory festivities, chose not to return to Salt Lake City until May. Critics believe he snubbed the Promontory ceremony and simultaneous doings in Salt Lake City because the railroads had chosen not to route the track through the capital, taking it instead north of the lake. If, indeed, Young ignored the spike-driving ceremony because of petulance, his failure to participate is all the more tarnished in the annals of this historic event. However glorious the realization of coast-to-coast rail travel and transportation seemed, the connection between west and east now loomed as an ominous two-edged blade. For almost a year, church authorities had made it clear "that those who redeemed the country from the wilderness and had labored to bring it prosperity, had a right to protect what they had built. Young well understood that Utah-owned companies would now have to compete on their own home ground with eastern manufacturers. If the businesses were to survive, then the cost of production had to be lowered in order to be competitive. He urged representatives of all the trades to present to their fellow workers the idea of reducing wages. It was a proposal that would affect the way of life in Zion into the next century; and for Brigham Young it stirred the bold opposition of some of the most able and brilliant men in the community life of Utah, prominent members of the LDS Church who also were its intellectuals. Kelsey and Henry W. Also caught up in the dissent were their friends and associates: Stenhouse and Ogden merchant W. These men, too, became involved in varying degrees with the Mormon Tribune and The Salt Lake Weekly Tribune, both liberal cause newspapers, precursors of the daily, which made its debut April 15, 1896. In the end, they were excommunicated for apostasy. But before that, they took the side of the workers by criticizing what was perceived to be an effort to "fix wages" by the men who "paid the wages and not the men who received the wages. Tullidge, in fact, complained that an editorial in the Deseret News threatened to bring Chinese labor to Utah if "working men did not come to terms. Roberts brushed that aside, however, saying the News editorial had been misinterpreted. He also offered a rather vague explanation that the proposal to bring the trades into a lower wage scale seemed to have been left "to the adjustment of natural trades forces. Brigham Young was furious. It would end up with their expulsion from the church. The School of the Prophets, according to historian Roberts, was "a select gathering of the brethren of the priesthood, meeting regularly through these years to be taught in the doctrine of the gospel and in the policies of the church. Admission was by card and the sessions confidential. Here questions of practical affairs as well as of theological importance were freely discussed and instruction and council given according to the wisdom of the assembly or the presidents thereof. The implication is that employers used the opportunity to exercise a measure of restraint in setting pay scales. Utah has always been below the national average in wages. With the appearance of The Salt Lake Daily Tribune in the spring of 1896, the citizens of Utah were treated to the liveliest many would call it vicious exchange of editorial insults between the editors of The Tribune and the Deseret News since the Valley Tan closed up shop in February 1896. Now that Utah was readily accessible by railroad, and an opposition newspaper voice to Brigham Young was making itself heard throughout the territory,

anti-polygamy forces stepped up efforts to eliminate the practice within the LDS Church. Unfriendly Congressional legislation increased. A "Liberal" anti-church political party was born, said Brigham Roberts, and its first heartbeat had come from the Godbe-Harrison-Kelsey-Shearman-Tullidge revolt--the so-called "Godbeites. The punishment of these comparatively innocent parties is actually more severe than that inflicted upon the more guilty. The male polygamist may escape scot free by simply giving up his female companions, but in any event [the wives and children] are reduced to pauperism at once, and forced to beg, starve, or do worse. The government should not forcibly interfere with polygamy or Mormonism at all. There will be no need then to make laws against polygamy, and until then there will be no use in doing so. In another maneuver to quash polygamy in Utah, members of Congress, acting on the notion that since Mormon women were held in bondage by plural marriage, this "degrading" practice could be eliminated by giving them additional power. And, reasoned Congress, the way to do this was by granting women suffrage. With the right to vote, the women of Utah would soon vote their way to freedom. Back home, acting governor S. Mann, took the opportunity thus presented and became the first executive in the United States to sign a suffrage bill. In the latest batch of federal appointees were individuals from Illinois, Alabama, New York and Michigan--politicians from all over the country thrown into Utah to decide what was good for Utahns. This continual turnover of outsiders in positions of authority proved a constant source of frustration to the citizens and business leaders of the territory. Once more the territory was to become an arena for the same old fight by Utah citizens to determine the right of local self-government vs. Shaffer tangled almost immediately with Chief Justice Charles C. Wilson over judicial matters; then the governor set out to dismantle the Nauvoo Legion, embroiling himself in a sharp exchange of letters with Lt. He had suffered from tuberculosis, and he died in October Vaughn, Secretary of the Territory, was appointed to fill the gubernatorial vacancy. Vaughn, an Alabaman, held the office until March, when George L. Woods, whose term as governor of Oregon had recently expired, was named to the high office in Utah. Bancroft pointed out that Woods was a Missourian by birth and a pronounced anti-Mormon by nature. Utah, it seemed, was in for more rough sailing. And for a year or more the pressure to "get Brigham Young," was pronounced. He was indicted on charges of "lewdly and lasciviously associating and cohabiting with women, not being married to them. It was a variation of an law to punish adultery and it was invoked to fight the institution of polygamy "in the person of Brigham Young. Baskin, newly appointed acting U. District Attorney, and a rabid, no, a slaving anti-Mormon, succeeded in indicting Brigham Young on charges of murder in the death of Richard Yates during the so-called Utah War of , based on the confessions of the notorious William A. But after months of contentious maneuvering in the courts, all indictments issued in the territorial courts during the previous eighteen months were quashed by the U. Supreme Court, because jury selection was deemed unlawfully drawn and invalid. Wells, former territorial attorney-general Hosea Stout and W. By the mids the courts in Utah had become so embroiled in politics, that Grant-appointed officials were accusing each other openly in eastern newspapers of corruption in Utah. What followed was a round of resignations and repercussions; one Utah judge, Cyrus M. Hawley of Illinois, had been charged with bigamy in his home state; another Judge O. Strickland of Michigan, "bought his appointment" to the bench. In Congress passed the Poland Bill, which, though less drastic than many others proposed, did sharply curb the jurisdiction of Mormon courts. And in the fall of the year John Doyle Lee was arrested in southern Utah after nearly twenty years on the dodge, and after an abortive first trial, was executed for his role in the Mountain Meadow massacre of It was not until the early s that the body blow was struck on the issue of Mormon plural marriage, with the passage of the Edmunds Act , which disenfranchised polygamists, redefined polygamy as a crime and provided for legal action against violators. As historian Dale Morgan aptly described it, "U. The polygamists were forced into hiding, some even going to Canada or Mexico in hope of finding a haven, but the raids kept a constant flow of [such] cases moving into the courts. The penitentiary was filled with resisting Saints. It was called the Edmunds-Tucker Act. Designed to smash the Mormon Church to a floor stain, the church was dissolved as a corporation, and its property confiscated by the federal government. It was the deathblow. Brigham Young was not on hand to suffer it. He died August 29, , "in the gabled Lion House. On August 23 he was seized with the illness that would later prove fatal: Doctors of the day called it cholera morbus; but it is thought to have been appendicitis. Brigham Young likely

died of a ruptured appendix. To the end he displayed the organization that ruled his life. He had prepared strict instructions regarding his burial: My body dressed in my Temple clothing and laid nicely into my coffin, and the coffin to have the appearance that if I wanted to turn a little to the right or left I should have plenty of room to do so; the lid can be made of crowning. At my interment I wish all my family present that can be conveniently, and the male members to wear no crepe on their hats or their coats; the females to buy no black bonnets, nor black dresses, nor black veils. An era ended for Utah in a private cemetery on 1st Avenue, a half-block northeast of the Eagle Gate.