A New Monument

When President Bill Clinton established the Grand Staircase-Escalante
National Monument in southern Utah in
1996, some Utah citizens were furious that
they would be prevented from mining,
grazing, and doing other activities on the
huge tract of land. Others were happy that
their goals for more protected land were
being met. The following quotes show different views about the issue:

What do you think?

Do you agree with the decisions to make the large land region a protected national monument. Why or why not?



At the entrance of the BLM [Bureau of Land Management] lands in Southern Utah there is a sign that greets visitors: "Entering . . . your Public Lands." It reminds people that it's their land. They can camp in the national forests. But when the federal government designates land as a national park or

the federal government designates land as a national park or monument, we are forced to pay fees and follow strict rules on what you can and can't do there. . . . For the people who live in the regions who depend on the use of the land to make a living, this makes life harder. They can't develop businesses there, for instance. More important is the limitation of "rights;" using the land as they had for years is important to the local people.

—Kai Olsen, U.S. Forest Service employee, Kanab, 1996 "President Clinton and the Department of the Interior seem [determined] on taking lands in southeastern Utah."

"The federal government pays no attention to the Constitution."

These are a few of the statements of San Juan County commissioners, who are [amazed] at the announcement of a possible 1.8 million-acre national monument just across from Lake Powell.

—The San Juan Record, September 11, 1996

In this state, it seems that every time a new park is created, some people have to be dragged into it kicking and screaming. The fact is that tourism is the basis of Utah's economy, and this is a landscape that is globally unique. We see the new monument as a down payment for protecting the rest of the state's wild lands.

—Ken Sleight, the Southern Utah Wilderness Alliance



Caring for the Environment

If people and industries are not careful, they can harm the environment. Many years ago, people often did not take care of the land very well. They thought people could never use up all the grass, trees, animals, and other resources. They thought there would always be plenty of forests, rich farmland, minerals, fresh air, and clean water.

Then, about the time Utah became a state, people began to think about using natural resources wisely. They passed laws to make it illegal for people or factories to pollute the soil, air, and water. Within twenty-five years they were setting aside land for state and national parks, national forests, and wildlife refuges.

Later, wilderness regions were set aside so the land would remain in a natural state forever. Visitors must hike in, ride horses, or drive on narrow dirt roads. People must be careful to leave no trace that they have been there. Trees cannot be cut. The land cannot be farmed or changed by humans.

Today, people are working together to keep our state a great place to live. They are working to develop responsible methods of transportation, such as commuter trains and expanded bus service. They are working to balance the need for jobs, fuel, products, and recreational opportunities people want with preserving the natural beauty of the land for future generations.

Grand Staircase-Escalante National Monument is protected. Only one paved road goes through the land. Other small roads are dirt or gravel. Hiking trails cross parts of the majestic scenery. Weather is the condition of the air for a brief time. The weather can change throughout the day.

Climate is the weather pattern over a period of many years.

Three Climates

Utah has three distinct climates:

Desert climates occur in the Great Basin Region and in the Plateau Region. Very little rain falls in the desert.

Steppe climates are semi-desert; land is covered with grasses and shrubs. Most of Utah's people live in this climate.

Utah's Climate

Like its landforms, Utah's climate varies greatly from place to place around the state. Climate refers to the five most important conditions of the air. They are temperature, wind, sunshine, humidity, and precipitation (rain, snow, sleet, hail).

Three important factors affect our climate:

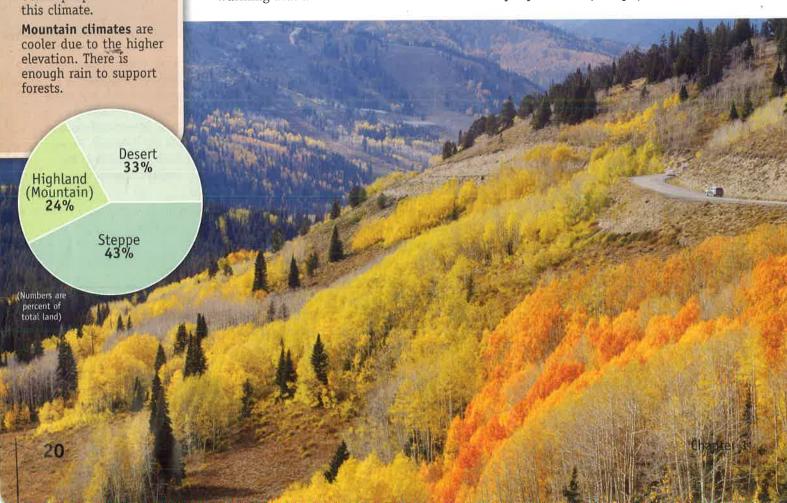
- Latitude, or how far north of the equator the state is located, affects climate in two ways. It determines (1) the height of the noonday sun and (2) the length of the day. These factors determine the amount of heat received from the sun. They vary throughout the year. Places nearer the equator are hotter than places farther north.
- Elevation, or how high the land is above sea level, affects climate because air usually becomes colder at higher elevations. This means that high mountain valleys are cooler than low desert valleys.
- Distance from an ocean. Large bodies of water hold their temperature longer than land does. The warm air above a warm ocean drifts over the nearby land, warming that air as well.

Oceans are also a source of rainfall. Winds passing over the oceans pick up moisture in the form of clouds. When the same winds move over the land, they bring clouds and rain. California, Oregon, and Washington, for example, are next to the ocean, so they have a milder, wetter, climate all year long. Utah, far away from an ocean, is much more likely to have extreme changes in temperature. Utah has four very different seasons—summer, fall, winter, and spring.

Latitude and Elevation

How does climate affect Utah's people? Both summer and winter temperatures vary a lot from the northern to the southern part of the state. Why? St. George, for instance, is usually warmer than Logan because St. George is farther south (closer to the equator) and also has a lower elevation. Cedar City, although still in the southern part of the state, has a much higher elevation than St. George, so it is much cooler.

What evidence of mountain climate can you find in this photograph?



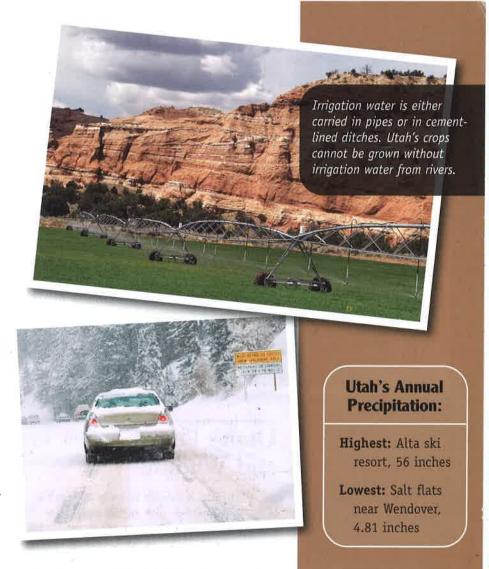
Water and You

All living things need water, but nowhere is water so important as in a desert. Here many natural plants survive, but farmers must use *irrigation* to water crops. People must bring water from rivers and reservoirs to water their lawns and gardens. In other places in the country, natural rainfall waters crops, lawns, and home gardens.

Water has always been a factor in settlement patterns. Today, more than 85 percent of the people live near the mountains. Why? One reason is water. Snow collects in the high mountains, melts in the spring, and runs downhill in tiny streams that join larger streams. Runoff water flows into the valleys and becomes part of the state's rivers and lakes.

Is your town or city next to a river or lake? Are there farms that use irrigation? How do industries in your town or city use water? How does Utah's climate affect what you do for recreation?

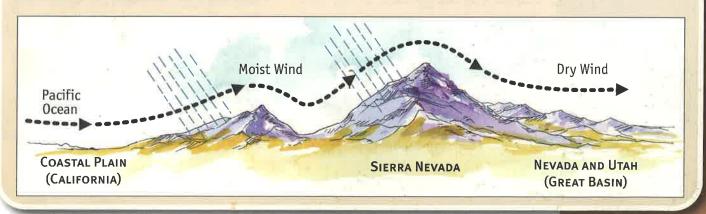
High mountains hold winter snow until it melts in the spring.



The Rain Shadow Effect: Why Utah Is So Dry

Utah is an **arid** state, meaning it receives little rain. Most of Utah's water is brought to the mountains by clouds moving eastward from the Pacific Ocean. Far out over the ocean, winds pick up moisture from evaporating ocean water. The moist air blows over the coast and continues east.

When the air reaches the tall Sierra Nevada on the California-Nevada border, it must rise to get over the mountains. As air rises, it cools. Cool air cannot hold as much moisture as warm air does, so the moisture falls to the earth as rain or snow on the mountains. There is little moisture left in the clouds to fall on Nevada and Utah.



common in Utah's hot, dry regions.

Sagebrush is

Raising sheep is Utah's third-largest animal industry. Dairy cows are second, and beef cattle are first.



Quaking aspens grow in the mountains where the air is cool. A 106-acre stand of quaking aspen in Utah is actually 47,000 connected trees that came from the root of a single tree.

Utah's oldest living tree is the Jardine Juniper, about 3,000 years old. You can see it 11 miles up Logan Canyon.

Utah's Plants and Wildlife

Plant life is just as diverse as Utah's land. Some plants are *indigenous*, or natural to the state, while others have been brought in from other places. When the first white settlers viewed the Salt Lake Valley, they saw sagebrush, grasses, dwarf oak, and willows on the valley floors and forests of pine trees and aspens in the mountains.

Sagebrush still grows in the high valleys and low foothills all over the state. It covers more land area than any other plant. In the southern deserts, the creosote bush is the major form of plant life, but Joshua trees also grow there. Plant life changes with the elevation, as this chart shows.

(FEW GRASSES AND MOSS)

Animals Everywhere

Utah's mountains, plateaus, and valleys shelter wildlife such as elk, mule deer, antelope, mountain sheep, moose, bears, bobcats, coyotes, wolves, and cougars (mountain lions). *Domestic* animals (those raised by people) include large herds of cattle and sheep and flocks of turkeys.

Small animals such as squirrels, chipmunks, prairie dogs, gophers, and mice are found throughout the state. Rabbits, snakes, and lizards are not hard to find once you get out of town.

Where do all of our cliff swallows, avocets, ibis, and other birds go in the winter? These birds, and many others, spend the summers at our wetlands at the Bear River Migratory Bird Refuge near Brigham City. They feed and breed there. When the weather gets cold, the white-faced ibis, flying at 30 mph, return to the highlands of Mexico. Cliff swallows fly 5,400 miles to Brazil.

Fishing is a popular sport in Utah. Our lakes and streams contain many fish species. The Great Salt Lake, too salty for fish, hosts brine shrimp that are harvested for fish food and sold to pet stores in other states and countries.

Utah's Plants
Change
According to
Elevation

UPPER MOUNTAIN 6,000 FEET

HIGH PEAKS ENGLEMANN SPRUCE

UPPER DOUGLAS FI

DOUGLAS FIR BLUE SPRUCE QUAKING ASPEN

MIDDLE MOUNTAIN 5,000 FEET

PINE SCRUB OAK

FOOTHILLS 4,000 FEET SAGEBRUSH

PIÑON JUNIPER

GRASSLANDS DESERTS

3,000 FEET

GRASSES SAGEBRUSH CREOSOTE BUSH JOSHUA TREE

TIMBERLINE

Chapter 1



CHAPTER 1 REVIEW



Memory Master

- 1. How are geography and history related?
- 2. Give at least five examples of Utah's physical features and natural resources.
- 3. Give two examples of how Utahns have used or changed the land.
- 4. Describe each of Utah's three major land regions.
- 5. Describe some unique features of Utah's largest lake.
- 6. Name two natural features of one of Utah's national parks.
- 7. Who is the largest owner of Utah land?
- 8. Compare the use of public land and private land.
- 9. How do Utah's trust lands affect schools?
- 10. What three main factors affect Utah's climate?
- **11.** Why is irrigation so important to Utah's farmers?
- 12. How is plant life related to elevation?



Activity The Land and the Economy

Some people use the land and natural resources to earn a living. If you were going to grow vegetables and grain, raise cattle, or start a new industry in Utah, what kind of place would you look for? Where would you locate it?

- Would you need water, building stone, brick, or wood?
- Would you need power from coal, gas, or electricity?
- What natural resources would you need? Must they be located nearby, or can they be shipped from another place?
- What forms of transportation would you need? Good roads? Railroad lines? Waterways? Airports?
- How many workers would you need? What skills and education would they need?

Write and illustrate a summary of your business. Include its location and answers to the questions above.



Study a Physical Map

MOUNTAINS AND PLATEAUS

Few states have the unique landforms Utah is proud of. Our state is known around the world for the Great Salt Lake, our tall mountains, and the colorful canyons of our plateaus.

> Study the map and answer the questions that follow.

> > LEGEND

MOUNTAIN

- 1. In which direction do most of Utah's mountain ranges run?
- 2. Which mountain range is the only one that runs east to west?
- 3. What mountain ranges are located next to the Great Salt Lake?
- 4. Which three mountain ranges are located in plateau lands?
- 5. Which long river empties into Lake Powell?

THE TIME

600 MYA-PRESENT

PEOPLE TO KNOW

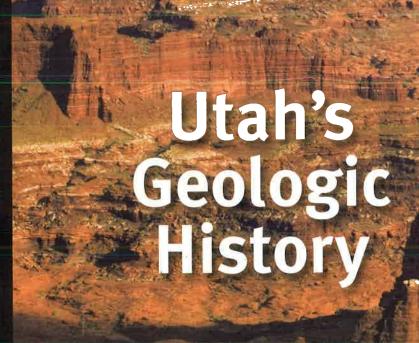
Earl Douglass David Gillette David Madsen

WORDS TO UNDERSTAND

compress era erosion excavation fault fossil fuel fracture geologist organic quarry remnant sediment

> One poet described Utah's Canyonlands this way:

Time trailing time, Flooding shallow seas, Iron-rich sandstone, Fossil-laden limestone. Uplift and erosion— Canyonlands masterpiece.

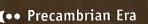




A Timeline of Utah's **Geologic History**

SOURCE: Utah Geological Survey

Note: MYA means millions of years ago



(85% of the earth's

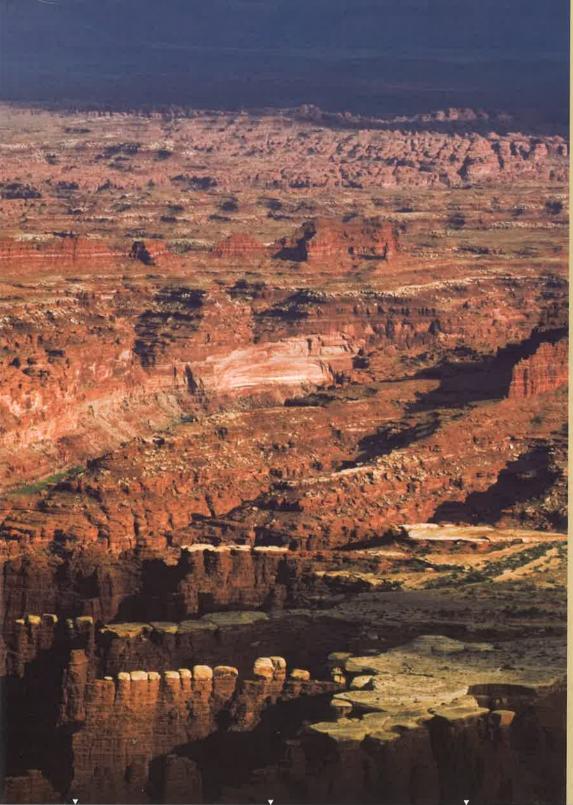
Paleozoic Era (570-240 MYA)

500 MYA

- Shallow seas cover Utah.
 Trilobites, amphibians, reptiles live in seas.
 Limestone, oil, gas, salt,



400 MYA





SETTING THE STAGE

For millions of years Utah's land was covered by warm, shallow seas teeming with small shelled animals, fish, and then reptiles. The seas came and went over and over again. During this time our oil, gas, and coal were being formed.

The seas dried and sand covered the land. Dinosaurs lived here for millions of years. Then mammals came. Mountains and plateaus were formed. Volcanoes erupted, bringing up copper, gold, and silver from deep inside the earth. Then the shivering Ice Age once again changed the land.

Today, Utah's land reads like a book of geologic history. Everywhere you look you can see evidence of the earth's changes through time.

300 MYA

200 MYA

100 MYA

PRESENT

Mesozoic Era (240-65 MYA)

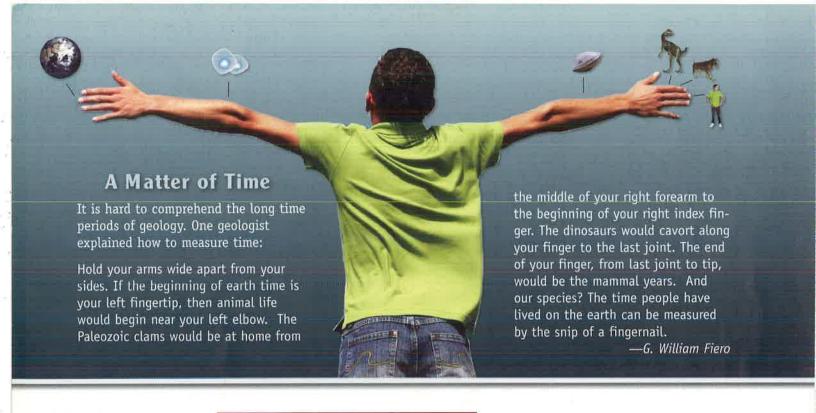
- Dinosaurs and primitive mammals appear.
- Shallow seas, then sandy deserts cover the land.
- Sedimentary rock of Utah's national parks is formed.

- Dinosaurs disappear. Rocky Mountains begin forming.



Cenozoic Era

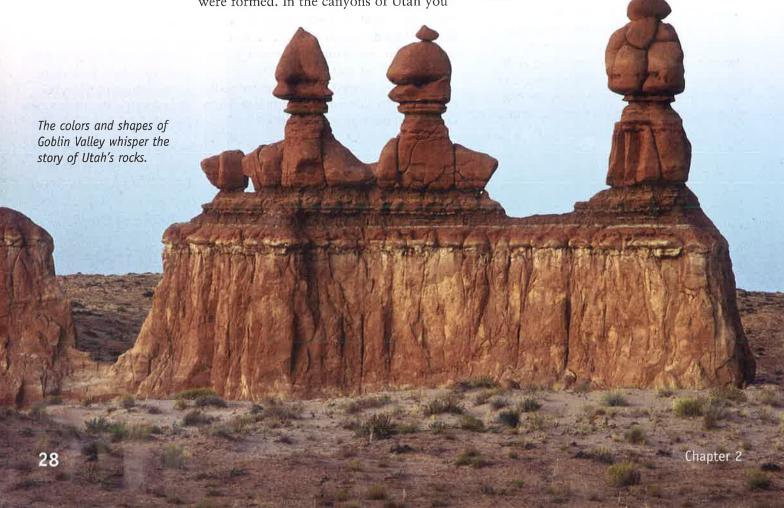
- Mammals live here.





eologists are scientists who learn about the history of the earth by studying rocks and land formations. They try to determine how rocks and the physical features of the land were formed. In the canyons of Utah you

can see many layers of rock that give clues as to the history of the mountains and plateaus. Wind, water, earthquakes, floods, and even cold and heat have worked together to cause changes over very long periods of time. These changes are still going on.



Geologic Eras

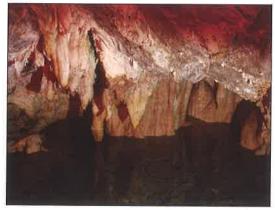
From studying rock formations, geologists have divided the earth's long life into several major divisions of time called *eras*. Study the timeline of these eras on the opening pages of this chapter. Eras are based largely on events that changed the earth's crust, such as the formation of mountain ranges. Eras are also based on the kinds of plants and animals that lived at the time.

The earliest known era, the Precambrian, is when the oldest rocks of the continents were formed. Precambrian rock can be found on Antelope Island in the Great Salt Lake.

The Paleozoic era means "ancient life." It is a time that fascinates mining engineers today. This era produced the beginnings of the *fossil fuels* we know as coal, oil, and natural gas. The fuels were formed from the remains of decaying plants and animals. Utah has many deposits of these fuels in Carbon County, the Uinta Basin, and other places.

The Mesozoic era is the time of the dinosaurs. These large creatures roamed the land in many places on the continent. Also during this era, the Rocky Mountains were just beginning to take shape.

In the last era, the Cenozoic, giant mammals replaced the dinosaurs. It became colder, and much of the earth's surface was covered with large sheets of ice. Utah was not covered with Ice Age glaciers, but many small glaciers formed in the tops of our mountains.



Utah's limestone is composed of the shells of ancient sea animals. The formations inside Timpanogos Cave are made by water dripping from the limestone and other rock.



Ancient Seas and Sandstorms

During many geologic eras, shallow seas took turns covering much of what is now North America, including Utah.

Sediments made of loose sands, shells, and pebbles drifted to the bottom of the seas. In time, the sediments were forced together by heat and pressure into hard rock. As time passed, more layers of sediment were laid down. They hardened into layers of limestone and sandstone rock as thick as 1,000 feet in some places. These are important building stones today.

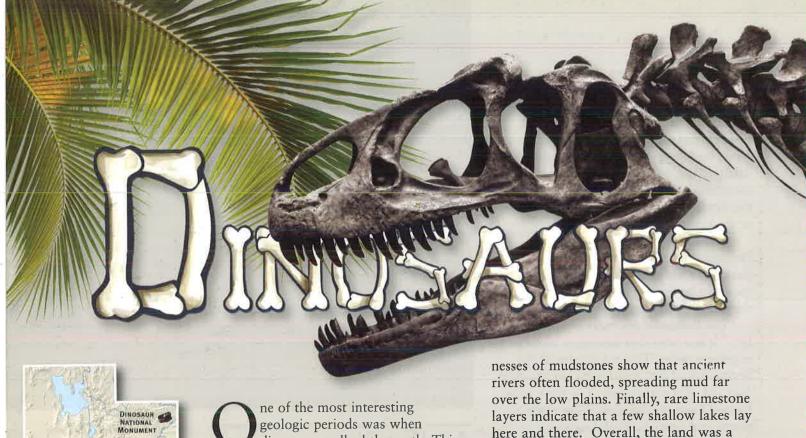
As the Utah region slowly began to lift above the surrounding land over time, the shallow seas washed away or evaporated. Utah then entered a period of dryness that had never been seen before or since. For thousands of years, sands from around the continent blew across the high basin that would become a part of Utah, especially in the Colorado Plateau Region. The desert sands *compressed* into mountains of sandstone thousands of feet high. These mountains can be found in Utah's five national parks and other areas.

After the ancient seas dried up, Utah had a period of dryness that had never been seen before or since. Today, Little Sahara Sand Dunes remind us of that time long ago.

Fossils

Dead plants and animals became fossils within rocks. Fossils are formed when minerals interchange with the *organic* matter of a living thing that has died. A fossil is also a trace or impression of a living thing, such as a footprint. Utah's oldest animal fossils are trilobites.





ne of the most interesting geologic periods was when dinosaurs walked the earth. This was a time when there were no Rocky Mountains and no Colorado Plateau. They would not be formed for another 80 million years or so.

The different rock layers where many of Utah's dinosaur bones have been uncovered reflect the land at the time. Pebbly sandstone represents the channel of a river. It had a strong enough current to carry dead dinosaurs. Greater thick-

The Utahraptor

A newly discovered carnivore, called an "extraordinary killing machine" because of its huge slashing claws, was discovered in a remote region north of Arches National Park in 1992. Because the raptor closely resembles one of the dinosaurs in the movie "Jurassic Park," it is nicknamed the Utahraptor Spielbergi, after the movie's director, Steven Spielberg.

The Utahraptor claw, about 15 inches long, was on the raptor's foot. The raptor was about the size of a large polar bear. Its bones are displayed at the College of Eastern Utah in Price.

CLEVELAND-LLOYD DINOSAUR QUARRY

MILL CANYON

St. George Dinosaur Discovery Site

Our Dino Quarries

Some of the world's most complete dinosaur skeletons have been found in Utah. Ten new species have been discovered in the past few years. You can see the *quarries*, or digs, at Dinosaur National Monument near Vernal and at the Cleveland-Lloyd Dinosaur Quarry near Price.

dry place, quite different from the swampy

habitats associated with dinosaurs.

The Cleveland-Lloyd Quarry has yielded over 40 allosaurs and over 12,000 other bones from its stony grip. You can see almost-complete skeletons of dinosaurs, an Ice Age mammoth, and a giant sloth at the CEU Prehistoric Museum in Price.

You can hike a trail in Mill Canyon, near Moab, and see dinosaur bones still in the ground. Rare tracks are in sandstone north of the Moab airport. The aptosaurus that once walked there had large hind feet about two feet in diameter, and smaller front feet.

Builders digging near St. George in 2000 uncovered dinosaur tracks. More than a thousand tracks have been found. They date back to 250 million years ago.

Douglass Discovers Dinosaurs

Earl Douglass was employed by the Carnegie Museum of Pittsburgh, Pennsylvania. He came to Utah's Uinta Basin to search for prehistoric mammals, not dinosaurs. He wrote in his journal in 1907:

May 31: I want to go to Utah. . . . I wish I could go to collect fossil mammals. It is what I have wished to do for years.

Douglass did move to Utah and began studying rock formations and looking for ancient bones. The next year the museum director came out and suggested they take a look at some older rocks in a different part of the basin. Mr. Andrew Carnegie, a very rich man in the East, had donated a lot of money to build a huge new exhibit hall at the museum in Pittsburgh. The story goes that Mr. Carnegie had said, "Fill that room with something big."

Douglass wrote in his journal about his first important dinosaur discovery:

August 12: Went out prospecting again Found dinosaur bones but nothing good. . . .

August 17: At last in the top of the ledge . . . I saw eight of the tail bones of a Brontosaurus in exact position. It was a beautiful sight.

There were many problems, however, in getting the skeleton out of the ground and moving it:

August 19: The construction of a road to the Dino does not seem so difficult . . . but that of getting out the Dino in good shape increases. It is going to be a tremendous job. But it will be one of the greatest specimens if it is all there. . . . Of all things I must not injure the specimen by carelessness or want of skill.

Six years after Douglass first saw it embedded in the ground, the complete brontosaurus skeleton stood in the Carnegie Museum's exhibit hall in Pennsylvania. It was truly something big.

Later, when the Carnegie Museum ran out of room and out of money for more digging, Utah's dinosaur bones were taken by wagon and train to the Smithsonian in Washington, D.C., and some were returned to Utah and displayed at the University of Utah.

Where can scientists store thousands of dinosaur bones from Utah's quarries? Underneath the tall metal bleachers of Brigham Young University's

football stadium, of course!



Earl Douglass

Utah Dinosaurs

The huge creatures are divided into two groups by what they ate:

Herbivores (plant-eating)

aptosaurus stegosaurus camptosaurus camarasaurus diplodocus triceratops (rare in Utah)

Carnivores (meat-eating)

allosaurus (most common) Utahraptor (new find) tyrannosaurus (rare in Utah)



Forming Mountains Fault Block Fault Line Fault Block Syncline Anticline Syncline Anticline **Fault-Block Mountains Folded Mountains** Thrust Wasatch The colorful pillars, or Legend hoodoos, of Bryce Canyon were formed by erosion Elsinore from wind, water, and ice. Sevier Hurricane

Natural Forces Shape Utah's Mountains and Plateaus

The Rocky Mountains, stretching from Alaska, through Canada, and south all the way to northern New Mexico, were slowly lifted by natural forces over thousands of years. How did this happen? The earth's surface was crunched together from faraway pressure of both the Pacific and Atlantic Ocean floors. The stress caused flat areas to buckle and rise in huge folds or cracks. Utah's land, like other parts of North America, were slowly lifted upward to make great peaks and cliffs.

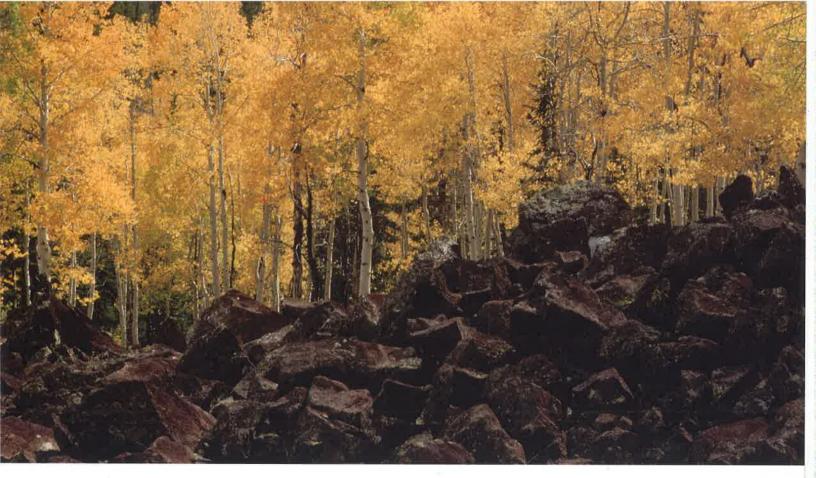
Other parts of Utah's land were squeezed up into high plateaus as the mountains surrounding the area all pushed in on the region. Over time, water and wind caused *erosion* (wearing away) of the land and cut beautiful cliffs and canyons through the rock. As the canyons deepened, colored rock was exposed. This is how the great canyons of southern Utah were formed.

Faults

As a part of the uplift, *faults*, or cracks, began to form at weak spots in the earth's crust. One part of the earth was raised while the part next to it slipped downward. In time, mountain sediment washed down into the valleys.

All three of the large universities along the Wasatch Front—Weber State University, the University of Utah, and Brigham Young University—are on fault lines. Utah State University in Logan is close to another fault line. Many of our large hospitals are also on fault lines.

Ninety percent of Utah's population live near the Wasatch Fault.



Volcanoes Formed Mountains

In some areas, underground volcanic activity lifted large pieces of the earth's crust without breaking through the surface, causing isolated regions of scattered mountains. Examples of these are the La Sal, Abajo, and Henry Mountains of southeastern Utah.

Volcanoes Made Rock and Brought up Minerals

Igneous rock comes from deep inside the earth. Molten, or melted, rock is constantly being formed. Sometimes this rock pushes up through the earth's crust as lava. For hundreds of years, Utah was covered by active volcanoes that spread layers of ash and lava in many directions. Today all of Utah's volcanoes are extinct, or dead. But their craters and hardened lava flows can be seen in many parts of central and southern Utah.

Utah also has a rich store of metals and minerals. Some of them were deposited by volcanic action. That is how the copper, gold, silver, and molybdenum came to be in the Kennecott Utah Copper mine and in other places in Utah.

How did it happen? The oldest rock found at Kennecott's mine is sandstone. It was originally deposited as sediment in shallow seas. Extensive folding and faulting of the layered rock created the Oquirrh Mountains where the mine is located. Millions of years later, molten rock deep within the earth's crust pushed toward the surface and cooled. It was accompanied by hot mineral solutions that were forced into *fractured* sedimentary rock.

A squirrel perches on a volcanic rock. How can you tell the rock is volcanic?

Lava once flowed over land we now call the Dixie National Forest near St. George.

Utah will yet become the treasure house of the nation.

-- Abraham Lincoln, in a speech about mining wealth, 1800s





Utah's Rock and Mineral Resources

Utah is rich in fossil fuels such as oil, natural gas, and coal. They were formed by the bodies of many, many plants and animals and much heat and pressure over millions of years. Today, these minerals heat our homes and run our cars.

Utah has enough salt to satisfy the world's needs for a thousand years. Most of it is used for water softeners and icy roads. Other mineral salts are used as fertilizers and in explosives. Salt for food comes from other states. Large evaporation ponds allow many kinds of minerals to be taken from the shores of the Great Salt Lake.

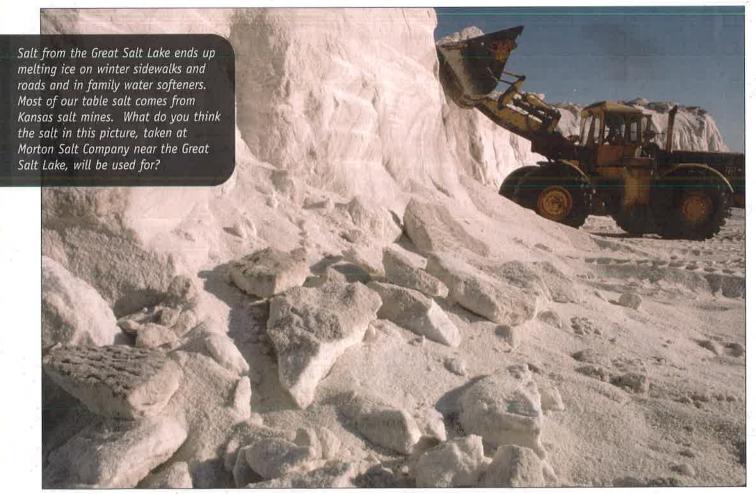
Utah's geologic history has given us a tremendous supply of building stones. Large beds of sandstone, limestone, and quartz have been used for buildings.

A type of pure marble is found near Fillmore. The Utah State Capitol Building is made from this granite.

Great amounts of sand and gravel were left by Lake Bonneville. They are used today in concrete, landscaping, and in highways.

What do you think?

- What are some environmental issues associated with mining and refining of minerals? What are some ways these problems can be solved?
- Think about the mineral resources that provide fuel for your daily activities.
 Which ones would be the hardest to give up?

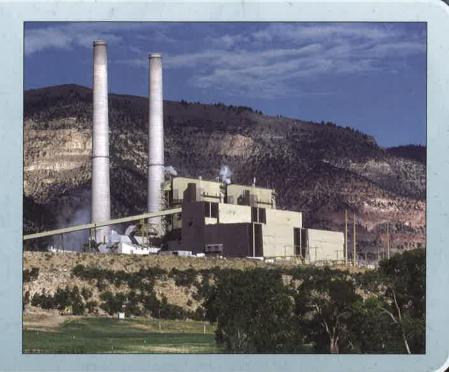


From Coal to Electricity

Large coal fields were discovered in Carbon County in the early 1880s. The coal fields are still important. Most of Rocky Mountain Power's electricity is generated by steam plants. How do they heat the water to make the steam? By burning coal!

The electricity is sold to Utahns, other western states, and even to foreign countries such as Canada and Japan.

Using one form of natural energy to produce another, the Huntington power plant south of Price is one of five Utah power plants that burns coal to produce electricity.





Activity Utah's Minerals

This graph shows the dollar value of the minerals that were mined in Utah in 2005. Remember, this is the dollar value, not the quantity. A small amount of gold or silver, for

instance, might be worth much more than a larger quantity of coal.

- 1. Which category had the most value?
- 2. Which category had the least value?
- **3.** What Utah mineral resources that produce energy are not shown on the graph?

Choose one of the following activities:

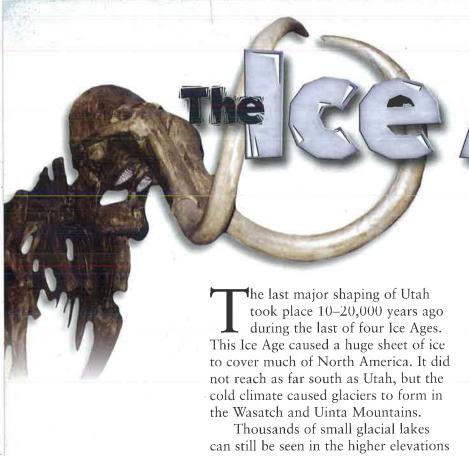
A. Uses of Minerals

Choose a mineral from one of the mineral categories on the graph and do some research to learn how and where the mineral is used. Present your information in a written report, a poem, a poster, or a model.

SOURCE: Utah Geological Survey \$1.2 Utah's Mineral Valuation, 2005 \$1.2 \$1.2 \$1.36 \$31.136 \$643 \$1.58 Source: Utah Geological Survey Source: Utah Geological Survey \$1.2 \$1.136 \$

8 Minerals in Your Life

Compose a story, poem, or song about how minerals are used in your life. You could include what your life would be like if Utah's minerals were not available.



Red Rock Pass

of the mountains. When the glaciers melted, they left

basins that filled with water from melting snow. These mountain lakes are important water storage basins today and are also some of our most beautiful summer recreation areas.

MAP KEY Lake Bonneville Today's lakes How deep was Lake Bonneville? At its largest, the lake was nearly 1,000 feet above the current level of the Great Salt Lake. You can see shorelines of the lake along our Wasatch Mountains.



Over many years, Ice Age temperatures became warmer and the ice slowly melted. The water formed a huge freshwater lake that spread over the flat land of the Great Basin. It covered much of Utah, spreading through canyons and mountain valleys.

Finally, the water overflowed and broke through Red Rock pass in Idaho. It rolled to the Pacific Ocean through the Snake and Columbia Rivers. This lowered the level of the lake. The waves of Lake Bonneville washed against the sides of the Wasatch Mountains until a flat bench, or terrace, was formed.

Mountain streams flowed down to the smaller lake, carrying loads of sediment. As the streams entered the lake waters, their speed slowed down and they spread out over the land, dropping much of the rich mountain soil and small rocks they carried. These sediments formed wide areas of loose soil, gravel, and sand and are now some of the best soil and gravel deposits in the state.

The major *remnants* of Lake Bonneville are the Great Salt Lake, Utah Lake, and Sevier Lake.

Ice Age Animals

Millions of years after the dinosaurs became extinct, other animals adapted to the land. Now-extinct mammoths, ground sloths about as tall as the mammoths, ancient bison, musk ox, cave bears, sabertoothed cats and giant camels lived here.

Bones of some of these animals have been found with spear points in them, showing that early people also lived at that time and hunted the animals.







In 1988, a skeleton of a prehistoric mammoth was uncovered during reconstruction of Huntington Reservoir. State paleontologist David Gillette and state archaeologist David Madsen supervised the *excavation* high in the Manti-La Sal National Forest. Unfortunately, the site was very muddy. The first bone to be dug up was 4 feet long and 8 inches around. A section of mammoth tusk was dug up, and then the complete skull.

Once we identified where the bone was, we could feel down in the muck—we couldn't see anything, it was so black and so sloppy—and get an overall feel for the size of the skull. And so I went away that day after [several more swipes with the backhoe], each time striking bone, thinking that we probably had a complete skeleton of a mastodon.

The next day as I pulled the muck away from the . . . skull, I exposed a series of plates of one tooth that indicated it was a mammoth.

—David Gillette

Mammoths had high shoulders, a tall head with large curved tusks at least 10 feet long in mature bulls, and were about a foot taller than modern elephants. It was a large old bull, maybe 60 years old, that had died in the bog near a mountain glacier. It died somewhere between 9,500 to 10,000 years ago, at the end of the last Ice Age.

The Huntington Mammoth is one of the most complete and well-preserved specimens ever recovered in the United States. The mammoth skeleton is on display at the College of Eastern Utah in Price.

What is the difference between a mammoth and a mastodon? One of the differences is teeth! Mammoths have only one molar tooth in each side of each jaw, while mastodons have three. The shape of the teeth is also very different.







In 2004 the Utah State Capitol building was closed for renovation. Large shock absorbers were placed under the building to make it more stable in case of an earthquake. Construction was completed in 2008.

Natural Forces Affect the Environment Today

Changes on the surface of the land began almost as soon as the surface was formed. Wind, water, ice, heat, and cold are the main agents of erosion. They mount a constant, powerful force that even the hardest rocks cannot withstand.

Mud slides, rock slides, floods, and earthquakes are all reminders that the earth is still changing. Mud slides and floods currently cause the most damage in Utah.

Utah's earthquakes do cause limited damage from time to time, but no large-scale earthquake has occurred here since written history began. Utah has over 700 small earthquakes a year, but most of them are too small for us to feel. We also have about thirteen larger earthquakes a year, but they are usually not near towns. In 1934 the Hansel Valley Fault caused a 6.6 earthquake seven miles north of the Great Salt Lake, but did little damage because there were no towns nearby.



Activity

Natural Forces Shape the Environment

Choose one of these activities to learn more about Utah's changing land. Use the information in this chapter and other reference materials for information.

- **A.** Utah's Geologic Development: Make a poster or chart showing the sequence of Utah's geologic development. Include shallow seas, formation of mountains and plateaus, eruption of volcanoes, the Ice Age, etc.
- **B.** Recent Natural Disasters: Choose one of the natural disasters described in this chapter, or another Utah disaster, and learn more about what happened.
 - How did it affect the land?
 - How did it affect the people who lived in the region?
 - How did it affect businesses and people's jobs?
 - What has been done in the region to repair some of the damage?

Report what you learned in a written or verbal way, or present an art project about it.



In Farmington, a car lies sideways in a wall of mud that caused major damage to 30 homes in 1983. About 2,000 people were moved to safer ground.



CHAPTER 2 REVIEW



Memory Master

- 1. How do geologists learn the history of the land?
- 2. Describe the sources of Utah's igneous rock, sandstone, and limestone.
- 3. What is Utah's oldest animal fossil?
- 4. Retell the main events of the discovery of Utah's first dinosaur bones near Vernal.
- 5. How were the Rocky Mountains formed?
- 6. What is a fault, and what happens when land slips along a fault?
- 7. Much of Utah's electricity is produced by burning ______ to produce steam.
- 8. Which of today's lakes are the remnants of the ancient Lake Bonneville?
- 9. What huge Ice Age animal bones were found at the Huntington Reservoir?
- 10. Describe some ways natural forces have changed the land during the last 50 years.



Activity | The Utah Geological Survey

Utah's state government operates many agencies. One is the Utah Geological Survey. By visiting their website you can find amazing information about the land outside your window and across the state.

Log onto **www.geology.utah.gov** and follow the menu links. See if you can answer these questions. Then choose one topic from the main menu to explore.

- 1. What are meteorites? Have meteorites and meteorite craters been found in Utah?
- 2. What kind of rock makes a good rock wall?
- 3. Can you find gold in Utah? If you find it, how do you stake a claim?
- 4. How do geologists know how old a rock is?
- 5. What are igneous, metamorphic, and sedimentary rocks?
- 6. Where can you find examples of the three rock types in Utah?
- 7. What kinds of dinosaurs lived in Utah, and where?
- 8. What kinds of energy does Utah produce, and where?
- 9. What is "liquefaction," and how can it be dangerous?
- 10. Where have the most recent earthquakes, landslides, and mudslides occurred?

40 Chapter 2

Go to the Source

Analyze a Diary Account

Albert Jones lived near the Provo River in the late 1800s. His diary for 1872 reveals problems people faced along Utah's rivers.

May 29:

Water rising in the River on account of the excessive heat.

Fears entertained for the safety of the crops.

June 4:

Provo River very kigh.

Excitement on account of the probability of its coming into the city. The lower part of the field west of the city under water.

June 6:

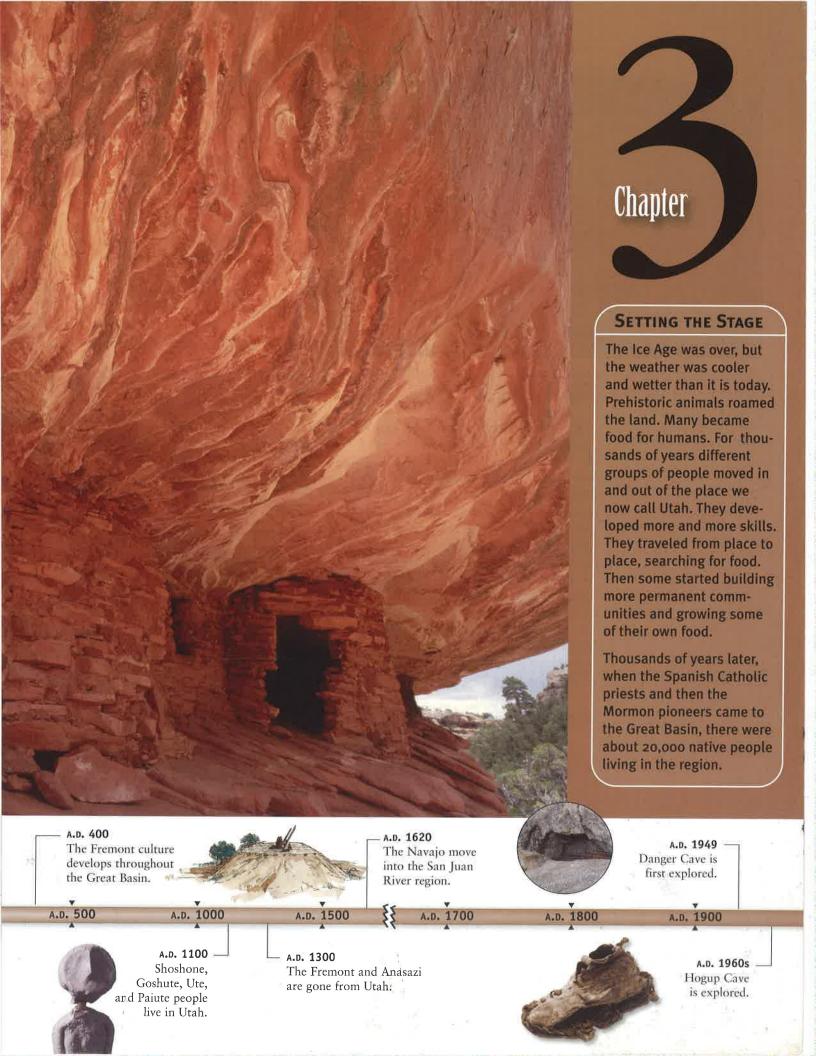
Provo Cannon Bridge washed away by the flood in the afternoon. June 17:

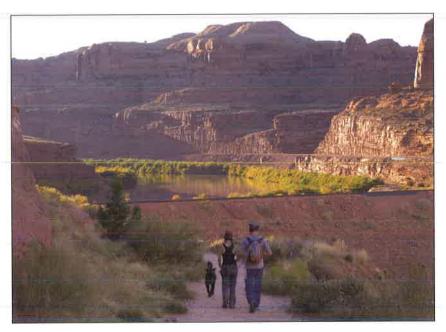
The meetinghouse bell rang to warn the citizens of the north ... of Provo River Bridge being in danger of being washed away.



Compare what happened during two time periods.

- **1.** What do the 2005 flood in St. George and Santa Clara (see page 39) and the 1872 Provo flood in Albert's diary have in common?
- 2. What are some differences?
- **3.** In the first diary entry, Albert says the water was rising because of excessive heat. Why would heat cause flooding?





The Colorado River still cuts away at red rock cliffs as it winds past Moab. What people lived near the river long ago?

we do today. What would it be like if some of your food sources were no longer available? The people adapted to new ways of getting food. They figured out how to make more efficient weapons to kill the smaller, faster animals that replaced the huge mammoths and other

adapt and became extinct. These changes did not occur rapidly. It took many, many years for the climate to change to what it

is today.

This chain of events might have also been stressful for humans. They depended on plants and animals for food, just like prehistoric animals as they died out. People hunted animals that were similar to those we know today, including buffalo, elk, and deer, ducks, rabbits, fish, and

Discover the Past

tall man wearing a straw hat, his tiny yellow dog leading the way, led a group of hikers on a red rock trail high above the small Utah town of Moab. As they turned a corner they saw, to their surprise, Indian drawings carved into the side of a dark cliff. Animals that looked like mountain goats seemed to leap across the rock. The hikers knew they were looking into the past. As they wandered among the rock cliffs and stepped over boulders, they stared with awe at the winding, greenish Colorado River far below. They wondered about the lives of the native artists who had walked in the same place long ago.

Adaptation and Migration

The history of Utah's people started a long time ago. However, there is more we don't know about the earliest inhabitants than we do know. We know the story of the early people is one of adaptation and migration.

In prehistoric times, the climate was different than it is now. The ice that covered the northern parts of the globe during the Ice Age ended, and the climate in today's Utah region got warmer. This change was hard on plants and animals. Some adapted, but others were unable to



other smaller animals. The people probably adapted their clothing and shelters as well. We can assume people adapted because they stayed.

We know many different groups of people, large and small, moved into the Great Basin, mountain valleys, and high plateaus. Some groups lived next to rivers and streams, where wildlife was plentiful, and others lived in the desert regions, where it was harder to get food. The people also moved with the seasons, to escape drought, or perhaps to escape from their enemies. Some large groups and their descendents stayed for thousands of years. Others moved out of today's Utah after a shorter time.

What do you think?

People today know the climate is changing again. Some think this is a natural process. Others think human beings are not taking care of the environment and are causing global warming. What do you think? If the climate changed dramatically, do you think humans and animals could adapt?



There are no photographs of Utah's prehistoric peoples, but we can still learn about the peoples in other ways and imagine what their lives were like. As you read this chapter, think about the native people who lived where you live now. What is their history? What were their successes? What were their problems? How do native people still influence Utah today?



This display at Anasazi Indian Village State Park shows the kinds of artifacts archaeologists have found at burial sites.

Archaeologists

Scientists who study early people are called *archaeologists*. Archaeologists have learned much about the early people who lived in Utah. For example, we know that American Indians ate animals because charred animal bones have been found at their campsites. We know from burial sites how the groups buried their dead.

Artifacts are tools, weapons, baskets, clay pots, or other items made by humans. Utah's earliest people left artifacts, parts of buildings, and rock art.

However, there are many aspects of Indian life of which we have no evidence, or we don't know what the artifacts mean, so we have to *infer*, or try to figure out,

how they were used. A clay figurine or small twig deer, for example, could be a child's toy, a craft item the people made just for fun, or something more important. Archaeologists believe the earliest people did not have written languages because no writing has been found. They did leave symbols in rock art, but we do not know how to interpret them.

Linking the Past to the Present

It is against the law to take any artifacts from a site where ancient people once lived. It is also against the law to harm rock art or ruins.

Archaeology's greatest challenge is to stop looting [and vandalism] of archaeological sites around the state. Without better protection of our [artifacts], much information and understanding about the history of the native peoples will be lost.

—Joel C. Janetski, Utah archaeologist

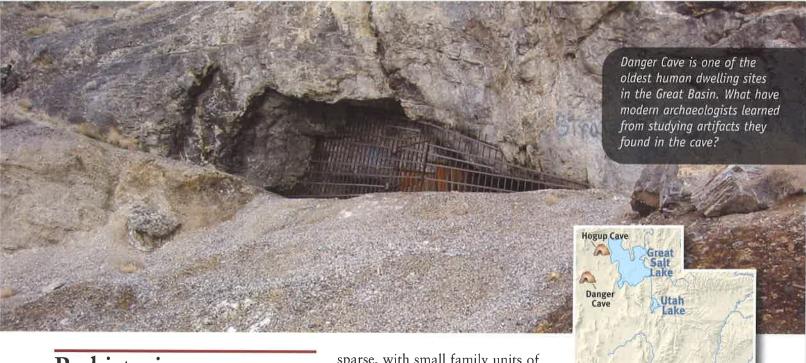
Artifacts at Utah Lake

In 1991, University of Utah Professor M. McCullough telephoned Professor Joel Janetski of Brigham Young University and invited him to meet on the southwest shore of Utah Lake. Human remains had just been discovered by fishermen.

The professors examined the site and had many photographs taken to record the project. Several bone and antler tools, baskets, animal remains, and a large spear point were discovered. The site also included a man lying on his back. The professors figured the man was middle-aged, of medium height, and probably left-handed. A dog, about as large as a coyote, was found at the edge of the pit.

Back at the lab, each piece taken from the site was cleaned and numbered. From their careful work, the researchers determined that the burial site dated to about 3,000 B.C.





Prehistoric American Indians

Archaeologists use the term *prehistoric* to refer to people who lived before white explorers and missionaries wrote about them. We know of these native people only by the artifacts they left behind.

You can probably guess, then, that "historic" Indians are people about whom we do have written records, although the records were written by others and not by the Indians themselves.

Much of what we know about Utah's prehistoric people comes from two caves in the West Desert near Wendover. These caves are Danger Cave and Hogup Cave.

Danger Cave

Jesse Jennings from the University of Utah found a variety of fascinating artifacts, from beetle wings to textiles, at Danger Cave. He also found leather scraps, pieces of string, nets of twine, basket fragments, and bone and wood tools such as knives, weapons, and millstones. The age of the oldest material was over 11,000 years. Dog bones found at the cave are about 9,000 years old. This means Danger Cave is one of the oldest human sites in the Great Basin.

The evidence at the cave suggests that the desert population at the time was

sparse, with small family units of about 20–30 people in each group. The people were hunter-gatherers. They gathered seeds, roots, and nuts, roasted their meats, and used the cave as a shelter.

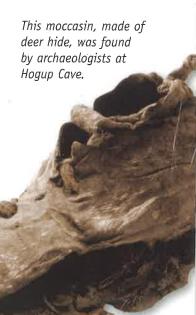
Hogup Cave

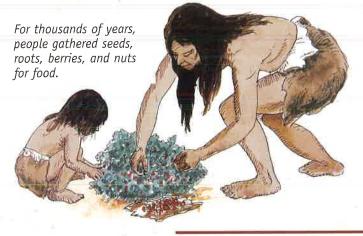
Many archaeologists recognize Hogup Cave as one of the state's most important prehistoric sites. A few miles into the West Desert, beyond the shores of the Great Salt Lake, a limestone cavern has two chambers. The outer one is about the size of a large house; the second one is half that size.

About ten years after Danger Cave was explored, archaeologists carefully studied the first chamber of Hogup' Cave. Their work showed that the site had been used by different *cultures* over a period of about 8,000 years. (A culture is a group living at a particular time or place. It is also their way of living.) The first culture used the cave to harvest pickleweed—a wild herb that grows in salt marshes and was probably used for preserving food. The second culture, the Fremont, used the cave as a temporary camp. They left moccasins, jewelry, and other artifacts. Much later, the Shoshone left pottery and items made from animal

Shoshone left pottery and items made from animal hides. The cave provided shelter to many people over thousands of years.

In 1970, Hogup Cave was destroyed by vandals. This was a tragedy for Utah's history.





When Columbus crossed the Atlantic Ocean and landed on a small island, he thought he was in a part of the world called East India. so he called the people he met there "los Indios." Today, we call those people American Indians, or Native Americans. In their languages, they usually called themselves a name that means "the people."

The Paleo-Indians: Nomadic Hunter-Gatherers

Historians call the earliest people of North America "Paleo-Indians." Paleo means very ancient. The people lived all over North America, from the coldest parts of Canada to the tip of South America. The Paleo-Indians followed large mammals and other prehistoric animals and killed them for food.

The people used hard rock or animal horns to chip away the edges of hard stones to make spear points. Then they lashed the points to strong, thin sticks to make spears. In addition to hunting animals, the people probably gathered seeds, roots, nuts, and other wild plants to eat. Because they had to move around for food, they probably never settled in one place very long.

During this time, people lived in the Four Corners region. There is also evidence that different groups lived in and around Danger Cave.

The Archaic Indians: Desert Gatherers

After the Paleo-Indians, another group lived here. Historians call them "Archaic (ancient) Indians." Like the Paleo-Indians, the later groups lived all over North America, not just in Utah. Because much of Utah is so dry, historians also call these people "Desert Gatherers" because they spent most of their days searching for food in the dry climate. They lived here for about 6,000 years, much longer than any other group of people has ever lived here. They lived here long after the prehistoric animals had died out.

Adapting to the Environment

The Desert Gatherers knew what could be found in certain places at certain times of the year, and they timed their moves to be in the right place at the right time. In the spring and early summer, the people lived around lakes and marshes. They hunted buffalo, deer, antelope, rabbits, and birds. They also ate lizards, insects, mice, and gophers. They collected duck eggs and fished for trout. The people gathered tender new cattail plants, sunflower seeds, and seeds from Indian ricegrass. They ate the bulrush, sego lily bulbs, and other roots and bulbs.

In the late summer they moved to mountain valleys and higher mesas where it was cooler. They gathered acorns, pine nuts from pinon trees, and berries from juniper trees. They hunted animals and dried the meat for winter.

Pine Nuts

Pine nuts were a very important food. Huntergatherers stored hundreds of pounds of pine nuts to eat during the winter. After the people collected seeds and nuts, they put them on a slab of stone called a metate. They held another stone, called a mano, to grind them into flour. Then they put the flour into a

mano, to grind them into flour. Then they put the flour into a woven grass basket, added water to make mush, and cooked it.

They could not put the basket right on a campfire, so they put

They could not put the basket right on a campfire, so they put hot stones from the campfire into the basket to cook the food. They had to move the hot stones constantly so the basket would not burn. The people had not yet learned to make baked clay pots that could be used right on the fire.



Desert Gatherers built small open shelters, often not high enough for a person to stand up in. We call these shelters wicki-ups. They made them out of tree branches and limbs, and sometimes they covered them with earth. These homes shaded the people from the sun and helped to break the wind. When the people moved, they simply built a new wicki-up in the new place.

Baskets

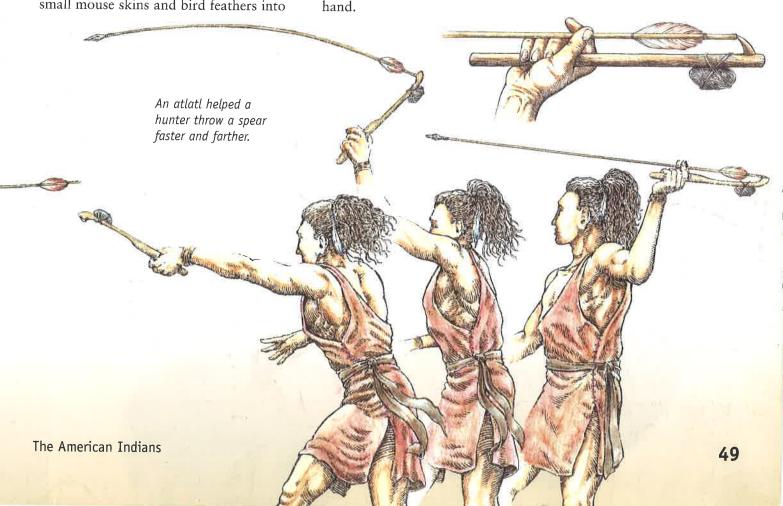
The people made all kinds of baskets from plant fibers. They turned strips of willow, sumac, and other wild plants into baskets. These baskets were important for gathering seeds. Women used flat baskets to sort and dry their food and deep, coneshaped baskets to gather and carry things. They made tightly woven, jug-like baskets and lined them with pine gum so they could carry water.

Tools and Weapons

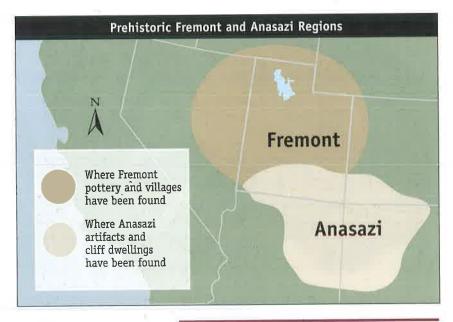
Plant fibers, especially yucca fibers, were used to make sandals, mats, ropes, string, and thread. From the rope and string the people made nets, snares, and traps. They wove rabbit skins and even small mouse skins and bird feathers into

the yucca fibers to make soft robes. It took over 1,000 mouse skins to make one robe.

The main weapon was the atlatl (ATL atl). An atlatl was a spear thrower. A hunter placed a spear or dart with a sharp stone point into the atlatl. Then he held it over his shoulder. He launched the spear by holding the atlatl and thrusting it forward. This made the spear fly



farther and faster than throwing it by



Later Groups of Native People

After many, many years, some groups of Archaic Desert Gatherers left Utah. Those who stayed mixed with two new groups of people who moved to the region. Historians call the first of these new groups "Anasazi" (ah nuh SAH zee). Anasazi means "ancient ones" or "ancient enemies." Another term for these people is "Ancestral Puebloans."

The other group we call "Fremont." We don't know what the people called themselves, so archaeologists named them after the Fremont River where some of their artifacts were found. Unlike the Desert Gatherers, both the Anasazi and

Fremont lived in

The style of Anasazi pottery varied according to the location of the group and the time period. One style was painted with black designs before it was fired in a pit. Successful firing made the pottery hard, strong, and waterproof enough to last for centuries.

The Anasazi or Ancestral Puebloans

This large group lived along the San Juan River where the corners of present-day Utah, Colorado, New Mexico, and Arizona meet. Part of this region on the high plateaus is called the Four Corners region.

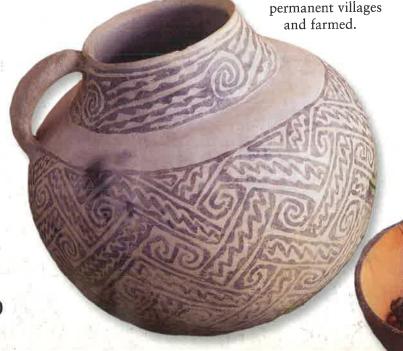
The people grew cotton, which they wove into belts and shirts. They grew and ate mostly corn, but they also grew and ate squash and beans. They gathered seeds, berries, pine nuts, sego lily bulbs, and wild onion bulbs in baskets. They dried the food and stored it for winter. Among their ruins archaeologists have found entire rooms where food was stored. Growing most of their own food meant the people could stay in one place for a long time.

Because the people learned how to use the bow and arrow (about A.D. 1100), they could kill larger animals than they could by using spears with the *atlatl*. They hunted deer, mountain sheep, bison, antelope, rabbit, and whatever else they could find. Some families also raised turkeys to eat.

What do you know about the region where these people lived? You probably know that it was very dry. There was not enough rainfall to grow crops. The people built small dams and reservoirs to catcherain when it did fall. Then they saved it to water their crops.

Baskets, Pottery, and Tools

The people made baskets, and in later time periods they made beautiful pottery and painted it with black zigzag designs. Like the earlier people, they wove yucca fibers into mats, sandals, straps, and headbands. They made bags out of the skins of small animals. They formed cradle boards for carrying babies. They carved whistles out of bone and carved stone knives with wooden handles.



Dwellings

Mesa Verde (now in Colorado) was occupied by the Anasazi. They lived on top of the mesas in stone, adobe, or pit houses. A pit house had an almost circular shape. The people built them partly underground so the earth formed all or part of the walls.

To make a pit house, men dug a large hole in the ground. Then they cut poles from straight trees to hold up the roof. They covered the poles with thick mud plaster. Near the center of the floor was a fire pit, paved with thin stone slabs. A ladder led down into the pit house. The homes were dark but well-insulated from outside heat and cold. You can see a drawing of a pit house on the next page.

Hundreds of years later, apartment dwellings were built into the sides of cliffs. Smaller cliff dwellings have been found in many places in Utah. Some of the cliff dwellings were five stories high and had hundreds of rooms. Most were much smaller.

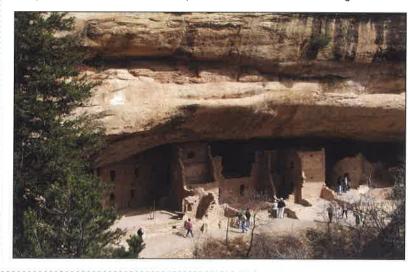
To build the cliff houses, people cut and hauled strong pine logs to the village and placed them across the tops of stone or adobe walls. They left openings for small doors and windows. Then they built another layer on top of the first. They sometimes painted the walls with beautiful designs in red, yellow, black, and white colors with paint they made from plants and minerals.

Hovenweep National Monument, now visited in a remote location on the Utah/Colorado border by a few tourists, was once a thriving community. The six villages were built of stone during the mid-1200s. Most were at the head of steep canyons. Hovenweep is a Paiute word meaning

"deserted valley."

Linking the Past to the Present

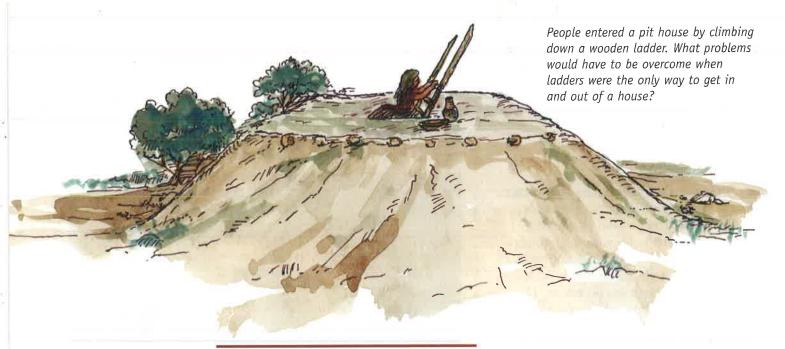
Today, you can see fascinating Anasazi villages at Mesa Verde National Park in Colorado, not far from Monticello, Utah. Where else can you see Anasazi artifacts, pit houses, and cliff dwellings?



The People Leave Their Homes

Eventually, after over a thousand years of living in the Plateau Region, the group left their homes and moved on. Historians don't know why. Were their enemies too numerous? Did a drought make it too difficult to grow food? Did they hear of better land southward? No one knows for sure





What would be some advantages to a home that was partly underground and had earth walls? Would there be disadvantages?



Small human figures were formed from clay.

The Fremont

About the same time as the Anasazi lived in the plateau regions, the Fremont people and their culture was spreading over much of the dry valleys and mountains in the Great Basin. The land and climate were different in different parts of the region, and a variety of cultures developed. Historians call all of them Fremont. The Fremont learned and borrowed ideas from the Anasazi and traded with them.

Most Fremont people were full-time farmers. They grew corn, beans, and squash in small plots along the river. Other groups were full-time huntergatherers like their ancestors, and shifted between these lifestyles. Village farmers might grow crops one year and break up into small bands of hunters and collectors of wild plants the next year.

Villages

The people built their villages near small streams or at the mouths of canyons where the water and soil were good. They dug irrigation ditches and brought water from streams to water their crops. A community consisted of many pit houses. Men made rooms lined with rock to store food until the next crop was harvested.

Baskets, Pottery, and Other Art

The people made coiled gray pottery, baskets, and clay figurines that looked like people. They decorated the figurines with necklaces and painted their faces. Modern archaeologists have found figures of the same style in rock art.



Both men and women wore ceramic, turquoise, alabaster, fluorite, and claystone pendants such as these. The people often decorated figurines and rock art with examples of necklaces and earrings.

Fremont Indian State Park

A teacher in southern Utah showed her class where some American Indians had left rock art. A young boy in the class didn't think the site was very impressive and said his father knew where there was an Indian burial ground.

The next morning the boy's father took him to Five Finger Ridge, where his teacher had taken him twenty-five years earlier. He was dismayed to see that Utah road crews were using the hill to get fill dirt for road construction.

The digging was stopped until archaeologists from Brigham Young

University could carefully examine the site. It turned out to be the largest village of the prehistoric Fremont culture yet discovered. More than 103 pit houses and granaries and many artifacts were found. To preserve the discovery, Fremont Indian State Park was created in 1987.

What do you think

Why is it important to balance modern needs for roads, tracks, and buildings with the preservation of historical sites?



Fremont artists painted human figures wearing jewelry.



Migration and Change

Scientists believe that both the Anasazi and Fremont cultures disappeared sometime after A.D. 1300. The Anasazi may have moved from the Four Corners region to New Mexico and Arizona, leaving their old homes empty. For reasons we don't know, the Fremont people slowly gave up farming and abandoned many of their villages. After a few hundred years, the advanced forms of farming and building permanent cities were gone from Utah.

What caused these changes? A change in climate may have made farming less successful. Soil erosion may have been part of the answer. Some archaeologists suggest that a whole new group of people from what is now southern California and Nevada invaded the region. Other answers have been suggested, and each one has been challenged. What we do know is that it was a slow, complex process. It did not happen everywhere at once.

Utah's Amazing

ROCKART

oday, people from all over the world come to see Utah's amazing rock art. From the tall mummy-shaped human figures in the Great Gallery of Horseshoe Canyon to the stones from Hogup Cave, Utah's rock art is unmatched anywhere in North America.

Much of Utah's rock art has been credited to the Fremont and Anasazi, but later groups—the Ute, Paiute, Shoshone, and Goshute—also created rock art.

So I was taught that these are our legal documents, our books. They explain who we are as a people, who we are as clans. When people destroy rock art, they are destroying our ... documented history.

—Wilfred Numkena, Ute, 1997



Petroglyphs are carved into rock walls. **Pictographs** are painted on rock.

Newspaper Rock can be seen in Canyonlands National Park.



Historic American Indians

After the Fremont and Anasazi (or Ancient Puebloans) disappeared from Utah, other groups lived here. We refer to the later groups as "historic" Indians because there is a written history about them.

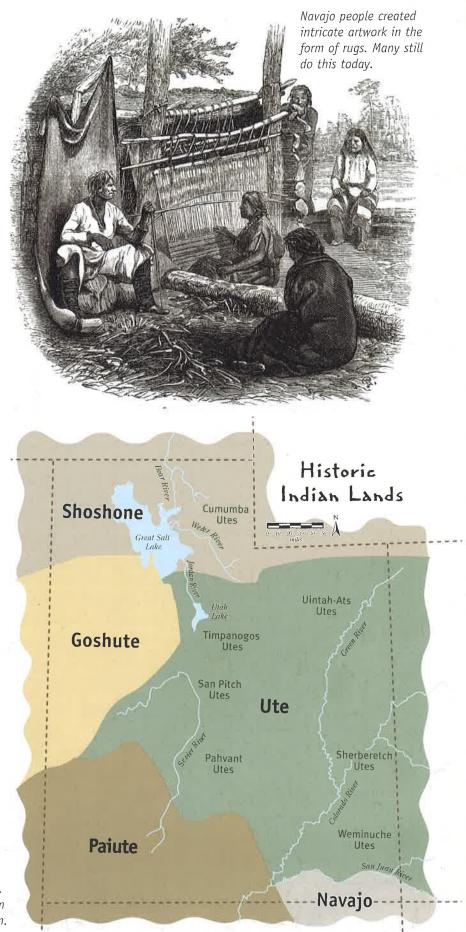
About 250 years ago, explorers and settlers started coming to the land that groups of Indians had lived on for thousands of years. These newcomers were Spanish explorers and Catholic priests, then fur trappers and government explorers, and then pioneers. Many of these people wrote in their diaries about the American Indians they met.

When the explorers came, they found many bands of native people. Each band had leaders. Each band traveled together. Sometimes the bands fought each other and sometimes they joined together against their enemies. The bands were part of larger groups that had migrated here from other places. (Among the Navajos, the smaller groups were called "clans.")

These larger groups are sometimes called "tribes." Many of these tribes have descendants who live in Utah today. At the time of the explorers, the Utes were the largest tribe. There were least seven bands of Utes who lived over a wide land region in Utah. Other bands lived in Colorado and New Mexico. There were also the Goshute, Paiute, Shoshone, and Navajo (Diné) tribes. Each group had a distinct culture because they had come from different places. They spoke different languages and had different rituals, dances, and ceremonies. This is still true today.

While each tribe had a homeland tribal area, no one in a band or tribe owned the land. The land was used by everyone. But tribal lands were important. If a person from an enemy tribe came onto tribal land, the intruder might be taken prisoner or killed. Some tribes were more friendly to newcomers than other tribes.

The map shows the general regions where the tribes lived, but groups were constantly moving. Often different bands lived miles and miles from each other, with plenty of open land in between.





The Land Provides Food

All the native people relied on nature, their own skills and knowledge, and each other to survive. They got food by hunting both large and small animals and gathering seeds, roots, and nuts. They went to the mountains to harvest pine nuts and acorns. They fished in the streams and lakes. A few of the groups raised animals, and a few bands irrigated and farmed. The groups who had horses could go farther to find animals and places to gather food.

The Utes, the largest group, lived in fertile valleys near the mountains and lakes. They used horses to hunt buffalo, antelope, deer, and other large animals.

Larry Cesspooch is a modern Ute. He and historian Kathryn MacKay said:

Nuche [Utes] traveled with the seasons. They went to high mountains in the summer, living by hunting small and big game animals and birds, fishing and gathering a variety of berries, nuts, seed, and plants. ... Hunting, fishing, and gathering sites were not owned ... [they were] communal [shared] and granted to all.

The Shoshone also had horses and hunted and gathered much like the Utes did. They lived in the mountains and valleys of northern Utah and in Idaho and Wyoming.

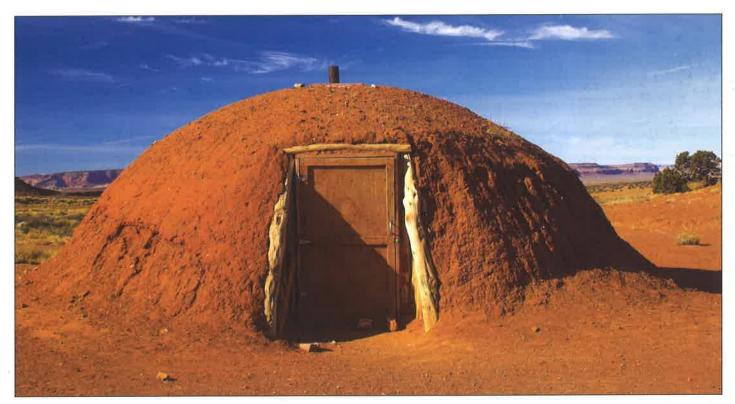
Hunting and Horses

With bows and arrows, spears, clubs, and knives, the people hunted whatever animals they could find. In most regions there were deer, buffalo, elk, mountain sheep, antelope, rabbits, and squirrels. For a long time the men, women, and children traveled to hunting grounds on foot. Men usually hunted the large animals while women and children gathered plants, seeds, and insects.

Later, some groups got horses from the Spanish in New Mexico or from the Plains Indians. At first they used the horses only as pack animals. Only later did they start to ride them and travel over large areas. The Utes, Shoshones, and Navajos used horses for hunting, moving about, and carrying heavy loads. The Goshutes and Paiutes did not raise horses.

Shoshone and Ute men rode horses to find buffalo herds. Then they rode around the herds and shot arrows into the large buffalo. Buffalo had long been important to the people. The fur was used for winter blankets, and buffalo skins without the fur were made into tepee covers and clothing. Some of the meat was eaten fresh. The rest was cut into long strips and dried on wooden racks in the sun. It lasted a long time without rotting.





The Navajos called themselves the *Diné*. They lived in the very dry region of southern Utah and Arizona where there is very little rain. They raised sheep and goats and sometimes built log corrals for them. Some Navajo clans irrigated and farmed. The Navajo people had horses, but they got them later than the Utes.

The Paiutes and Goshutes also lived in very dry regions. They did not use horses to help them hunt. Some of the Paiutes irrigated crops of corn, beans, squash, and even wheat. They also hunted small animals and collected nuts and wild plants.

The Goshutes found uses for more than 100 different kinds of desert plants. They drove crickets into a pit and roasted them for food. Because they dug for roots and burrowed into the ground for small animals, other people called them "Root Diggers."

In such a harsh environment, the people were often hungry. After visiting the Goshutes in the West Desert of Utah in 1859, Captain James Simpson, wrote:

Found some Root-Diggers here, one a very old woman, bent over, ... very short in stature. ... Notwithstanding the old woman looked as if she was

famished, it was very touching to see her deal out her bread, first to the little child at her side, and then, only after the others had come and got their share, to take the small balance for herself. At camp, the feast we gave them made them fairly laugh for joy.

hogans were covered with a layer of mud both inside and outside as added protection from cold and heat.

Traditional wood-frame

The Land Provides Building Materials

Different tribes lived in different kinds of homes according to the materials available and their spiritual *traditions*.

Navajo families built hogans. While they cut and placed the logs, the people sang special songs. The hogan was a symbol of the spiritual connection to Mother Earth. It was a home for the spirit. Its door always faced east to meet the rising sun.

Five-sided hogans were built of sturdy logs packed with earth. After the 1900s, when trains brought in more logs, larger hogans were made of six or eight sides. Navajos did not live in villages, but placed their hogans far apart from each other on the *sparse* desert land.

Today, most Navajos live in modern homes, but many still build hogans to use mainly for family ceremonies. "After the first Hogan was built, everyone rested. The First Woman lay her feet to the west, and the First Man lay his feet to the east. Their heads crossed and their thoughts mingled, and these thoughts were sacred."

-Navajo Tradition





The Land Provides Materials for Clothing

The Utes and Shoshones wore animal skins, sometimes with the fur still on. They also wove different grasses and bark to make clothes. Some used animal hides to cover their feet. They also wove reeds into strong sandals.

After getting sheep from the Spanish, Navajos raised them and used their wool to make yarn. They dyed the yarn with colors from different plants. Then they wove beautiful rugs, blankets, and cloth.

The Goshutes and Paiutes lived in hot desert regions and did not need many clothes in the summer, so the men wore only breechcloths, and the women wore aprons or grass skirts. Sometimes they made sun hats out of twigs. In winter families wore leather shirts and kept warm under rabbit-skin blankets.

When the white settlers came, they opened trading posts where they sold cotton shirts, pants, and dresses to the American Indians. In many photographs you see today, the people are wearing a mixture of traditional clothes and more modern clothes, shoes, and hats.

This Paiute woman is wearing cotton clothing, probably traded from white settlers. She is skilled at weaving natural reeds and grasses into useful baskets. The Navajo were skilled at weaving wool yarn women still produce intricate rug designs on looms and sell them to tourists.

Once photography became popular in the mid-1800s, a few photographers traveled west with their large cameras and set up studios. They often photographed native people in their colorful ceremonial clothing while posing against a painted background. How can you tell these Ute families are wearing a mix of traditional everyday clothing, ceremonial clothing, and clothing influenced by white traders?



Today's Indian artists still create careful replicas of the items used by their ancestors. These items, on display at the Chase House in the center of Liberty Park in Salt Lake City, are part of the spiritual artistic traditions of Utah's Native American Indians. How does our Indian heritage influence Utah today?





There is a reverence for everything Everything has a spirit. There's a spiritual quality about trees, about the land, about the sun and the moon.

-Shirley Reed, Ute

A Spiritual People

Utah Indians were spiritual people. Some Indian groups believed in one god. God, and God's power, was present in all nature. Other Indian peoples believed in many gods, or many spirits. Sometimes a large group of people came together to sing and pray. Sometimes just a few people would pray together. Sometimes an older person prayed for all of them, or a person prayed and meditated alone. This is still true today.

One of the Navajo gods is Grandfather of the Gods. He is also called Talking God.

I, I am Talking God.
Now I wander about.
From under the East I wander about.
Now I wander about.
The Dawn lies toward me. I wander about.
Now I wander about.
The white corn lies toward me.
Now I wander about.
Before me it is beautiful. It shows my way.

Behind me it is beautiful. It shows my way.

An important part of spirituality was, and is, a respect and reverence for nature. The people knew all about the land. They felt that they knew its secrets, and every part of it was special to them. The ground under their feet was more than just grass,

rock, and dirt. The sun in the sky was more than just a ball of fire. They wanted to see and feel and touch the earth every day or they did not feel right.

All my life I have been told that the Earth is our Mother; this is the beauty of our culture ... a unique concept that we feel strongly about, a concept that we feel compelled to share with others.

—Forrest Cuch, Ute, Utah State Office of Indian Affairs

Father Sky is sacred as are his offerings: air, wind, thunder, lightning, and rain. Mother Earth is also sacred and all that she offers the Navajos is therefore sacred: mountains, vegetation, animals, and water. Many prayers for blessings are addressed to Mother Earth, Father Sky, the Four Winds, and White Down.

—Clyde J. Benally, Navajo

Singing and Dancing

The people believed there was magic and power in singing and dancing. They sang songs to protect hunters, to make corn grow, to make children grow strong, to celebrate the coming of a young man or a young woman into adulthood, and for many other reasons. People in most tribes danced, chanted, and played musical instruments to bring rain and make night winds blow. They still do this today.

The Bear Dance

The Bear Dance is an old tradition that is still important today among the Utes. Sometime around March, when bears emerge from hibernation, the people gather for the Bear Dance. The Bear Dance legend tells of a young hunter who finds a bear dancing in front of its den. The bear tells the hunter that his people are forbidden to hunt bears, and that they should perform the bear dance. If the people do as they are told, says the bear, they will gain power.

Some Utes believed their ancestors were bears and that the bears of the present were descendants of the Ute bears.



Oral Traditions

Indian groups passed on their history through story-telling. Older members of the group told the younger ones stories about the history and honor of the clan or tribe. Stories explained why certain things happened. Such stories are called legends or myths. Sometimes the legends were very long. One Goshute story took more than six hours to tell.

A Navajo Creation Legend

This is a shortened version of the beginning of one version of the Navajo Creation Legend. In the creation legend there are four worlds.

Long, long ago, there were six mists: White, Yellow, Blue, Black, Silver, and Red. The mists roamed about in nothingness. One day, the mists all came together and created Supreme Sacred Wind, who looks like man, but knows all. The Wind was lonesome and created First Man and First Woman. The Wind told First Man and First Woman how to make First Boy and First Girl. Supreme Sacred Wind then created Coyote from an egg. Everyone spoke the same language.

Next, Supreme Sacred Wind created many other gods to help him. Leading Dawn was created in the east and brings colors in morning. Leading Twilight was created in the west and brings colors as the sun sets.

Today, we still see the Dawn family and Twilight family every day. They dance in the morning just before the sun comes up and in the evening just before and after sundown.



A Ute Creation Legend

Many of the legends contained animals. The coyote was often either the common hero or jokester in their stories.

One Ute creation myth describes the earth empty of humans until the Creator made people. He cut sticks and placed them in a large bag. A curious coyote opened the bag and let people out, who then scattered across the land, each speaking a different language. When the Creator returned, only a few people remained. These became the Ute, or, as the Creator said, "This small tribe of people shall be Ute, and they will be very brave and able to defeat the rest."



Activity Indian Contributions to Place Names

You don't have to travel far in Utah to hear place names from American Indian words or names. Choose five of these Utah places and locate the places on a map. See if you can find the meaning of the name and what tribe it came from.

Hovenweep	Mt.Timpanogos	Parowan	Uintah
Ibapah	Moab	Peoa	Utah
Juab	Neola	Sanpete	Wah Wah Mtns.
Kamas	Ouray	Santaquin	Wanship
Kanab	Panguitch	Tintic	Wasatch
Kanosh	Paragonah	Tooele	Washakie

CHAPTER 3 REVIEW



Memory Master

- **1.** In what ways did the earliest people adapt to climate change?
- 2. How do archaeologists uncover the past?
- **3.** What do we call the two earliest groups of prehistoric people?
- 4. Give three facts about the Fremont and Anasazi (or Ancient Puebloans).
- 5. What are Utah's five historic Indian groups?
- **6.** Utah was named after which large tribe that was made of many bands?
- 7. How did the historic people get food, clothing, and building materials?
- 8. In what ways are oral traditions important?



Activity Making a Generalization

A generalization is a general statement that considers the large picture of things and helps us organize and remember information. For example, let's say we know the following facts:

- The Shoshone people hunted large animals and used the skins to make tepees.
- The Ute people also hunted large animals and used the skins to make tepees.

If you were to make a generalization about these facts, you might say:

ALL UTAH'S INDIAN PEOPLE LIVED IN TEPEES.

While generalizations are useful tools, we must use them carefully. For example, is our generalization true for all tribes? What words might make the statement more accurate? You must be careful with words such as "all," "always," and "every." Sometimes words such as "most," "usually," or "often" make your generalization accurate.

Was our gener		aper, copy the chart be true? What changes o	could make it tru	e?			
Generalization	→	All Utah's Indian people lived in tepees.					
Specific Examples	→	Shoshone tepees	Ute ?	Paiute	Navajo ?		
2. Now think of a different generalization about Utah's Indian people and fill in another chart. Did your examples support your generalization?							
Generalization	→				*		
Specific Examples	→						



Modern Indians Keep Traditions Alive

In modern times, American Indians celebrate their heritage. After reading this article, answer the questions below.

Intertribal powwow: Native Americans come from far and wide to celebrate heritage

From an article by Ana Breton

The Salt Lake Tribune

7/25/2007

haron Harry carefully braided her daughter's hair underneath a gazebo tent in the corner of Liberty Park. Then she placed two orange and blue broaches over each braid and a matching headband over 11-year-old Shanika Harry's forehead and watched her run toward the middle of the grassy performance area.

On the other side of the field, a dozen or so men joined in a circle under another tent and started to pound on drums, chanting with the heavy beat. With the voice of Alex Shephard, the master of ceremonies, booming over the speakers, the crowd of children began stomping their feet and twirling. Sharon Harry, a Clearfield resident, pointed her video camera toward her daughter. The youth dancing competition at the Native American Indian Celebration had officially begun.

Cal Nez, event organizer, said the traditional American Indian performances add a strong cultural accent to the day's overall celebration. "We would like to have the event be as multicultural as possible," said Nez, who is Navajo and lives in Sandy. Nez said about 30 to 40 American Indian tribes participated in the event, either dancing, singing, or taking part in the competitions. The tribes traveled to Utah from as far as Arizona and Oklahoma.

- **1.** What event at Liberty Park brought Native Americans together to celebrate their cultural heritage?
- 2. How did the event reflect important cultural traditions?
- **3.** Compare the instrument and music used for the dancing with other music you might dance to.
- **4.** What does Sharon Harry, a Navajo, hope her daughter will gain from participating in the event?

THE TIME

1770-1840s

PEOPLE TO KNOW

James Beckwourth
Jim Bridger
Christopher Columbus
Francisco Dominguez
Silvestre Escalante
Joaquin
Juan Rivera
Peter Skene Ogden
Miera y Pacheco
Etienne Provost
Antoine Robidoux
Silvestre
Jedediah Smith
Walkara
Joseph Walker

WORDS TO UNDERSTAND

barter cache ethnocentricity pelt presidio rendezvous retrieve

Silvestre, a Ute guide, shows Father Escalante the lush Utah Valley and Utah Lake off in the distance. At the time, many American Indians lived in the valley around the lake.

(Painting by Keith Eddington)



Juan Rivera crosses into present-day Monticello, Utah.



Early 1800s

1800

Europeans wore tall felt hats made of beaver fur.





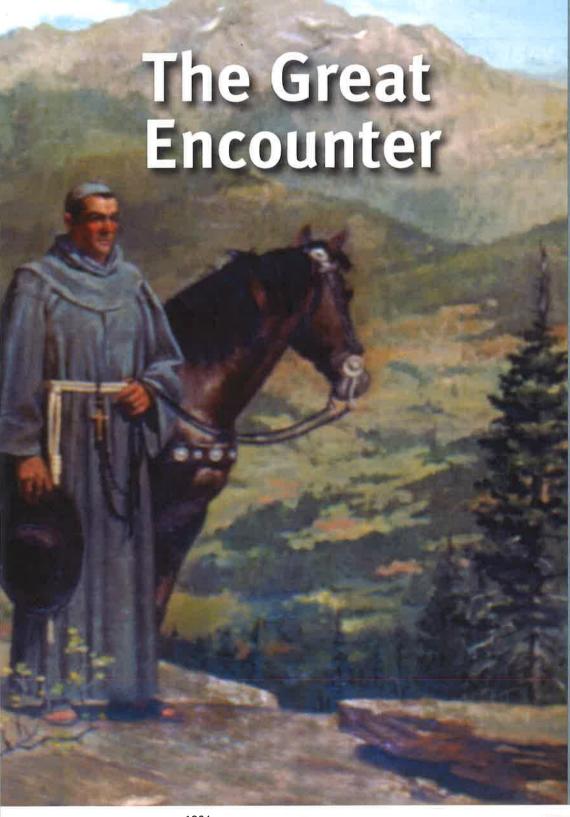
1760

1780

1776 Fathers Dominguez and

Escalante enter Utah.





Chapter

SETTING THE STAGE

Spanish explorers and Catholic priests visited the region we now call Utah. Later, trappers came to trap beaver for their soft, thick furs. They often traded with Indians, used Indian guides, and married Indian women. Then Mormon settlers crossed the Great Plains and the Rocky Mountains into Utah. They were here to stay.

This interaction between the American Indians and the first white people is called "the Great Encounter." There were many peaceful encounters, but there were also conflicts. Eventually the Indians were forced to change their lifestyle.

1824

Spanish rule of North

America ends.

Etienne Provost, Jim Bridger, and Peter Skene Ogden travel in the Utah region.

1821

The first rendezvous is held on the Green River, Wyoming.

The Old Spanish Trail is used for trade.



1825

1830

1840

1820

1827

Iedediah Smith blazes a trail from Utah to southern California.

1833

Joseph Walker stops at the valley of the Great Salt Lake.

1840s

The trapping era ends.



Age of Exploration

all over the American Indians lived all over the American continents. The people lived in many groups with distinct cultures. They had a long history. At the same time, the people of Europe and the rest of the world did not even know the highly populated American continents existed. Then a series of events began that would change Indian life in dramatic ways.

In the 1400s, merchants in Europe wanted to buy and sell goods with people in faraway places. Travel on water is usually easier and faster than travel on land, so Christopher Columbus convinced the king and queen of Spain to give him ships and a crew to explore a new ocean route to the Indies and convert the people there to Christianity.

During the last years of

led an expedition from a

presidio at Tubac, Arizona,

into the San Francisco Bay

potential settlers, more than

area. A caravan of 240

half of them women and

soldiers, priests, and

children, were escorted by

Indians. The group never

the zeal of the Spanish in

came into Utah, but showed

Spanish rule, Juan de Anza

Instead, the ships ran into a small group of islands in the Caribbean Sea of North America. Columbus claimed the land, the wealth, and the native people for Spain.

For hundreds of years after Columbus, other explorers came to Central and South America seeking glory and gold and bringing their Catholic religion to the people. They set up large Spanish colonies and started ruling the Indian people. The Spanish opened mines and forced Indian men to work in them, often as slaves.

The Spanish Spread Out

Spanish explorers and priests moved on horseback from Mexico into today's New Mexico, Arizona, and California. Of course, this land was all Indian land then, but the Spanish had claimed it.

The large Coronado expedition of 1540–42 explored to the south rim of the Grand Canyon and went east into the Great Plains. Despite their valiant efforts, they found no rich cities of gold.

After a time, Santa Fe (in today's New Mexico) became an important Spanish town. Soldiers, explorers, and Catholic priests gathered there and then branched out in all directions. In the late 1600s, a report told about Indian tribes living west



of the mountains of Colorado. It told of a lake with people living around it. This place was probably Utah Lake, near today's Orem and Provo.

Juan Rivera Enters Utah

Almost 300 years after Columbus first came to the Americans, a Spanish explorer made his way to today's Utah. Juan Antonio Rivera and his party searched for the Colorado River and silver deposits. They entered present-day Utah near today's Monticello and passed the La Sal Mountains. Then they moved down Spanish Valley to reach the future site of Moab on the Colorado River. That October, on a white poplar tree there, Rivera carved a large cross. He wrote "Viva Jesus" at the top of the cross and his own name at the bottom.

Missions and Presidios

The Spanish did more than just explore. They also established missions and *presidios*. A *presidio* was a military post controlled by a governor and used to protect priests and other settlers from

Indian attack. A mission was a place where the priests and Indians built a church and other buildings. Indians could live near the church, grow crops, and raise cattle, sheep, and horses. Missions were near the *presidios*. Two important missions were in San Diego and Monterey (in today's California).

Devoted young priests from Europe built and lived at the missions. They worked to teach Indians the teachings of Jesus Christ and how to live like Europeans. Indians often helped the priests by showing them where and how to get food and served as travel guides.

What do you think?

The Spanish explored for gold, conquered Indians, and brought devout missionaries to spread the Catholic religion.

What do you think about their mixed desire for wealth, power, and religion? Think of instances of these ideas in the world today. Why do people often think "my way, or no way" when it comes to power and religion?



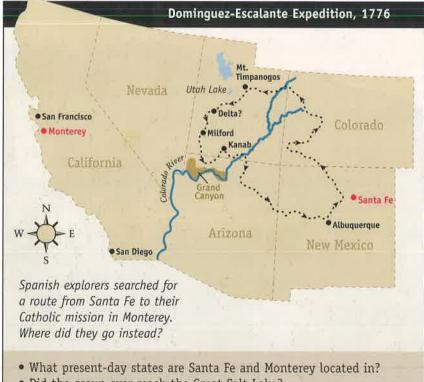
The Utes Meet Father Escalante

Fathers Francisco Dominguez and Silvestre Escalante were Spanish Catholic priests who became the first non-Indians to explore the Great Basin. The priests, along with Spanish soldiers, mapmaker Miera y Pacheco, translators, and Indian servants, had been sent by the Spanish government to find a better route from Santa Fe to the mission in Monterey.

The group of fourteen men on horseback left Santa Fe eager for adventure. When they heard there were hostile Indians in what we now call Arizona, they avoided that route and went farther north into what is now Colorado. They moved north through rough terrain with little water and became lost.

After a time they met a Yuta (Ute) who guided them to an Indian man Escalante called Silvestre.

The Dominguez-Escalante expedition in the West started in July, 1776. What was happening at the time in the thirteen colonies in the East?



- · Did the group ever reach the Great Salt Lake?
- · What present-day Utah towns are located on the explorers' route?
- What major river did they cross on their return trip?

Escalante wrote in his journal:

Aug. 30. Then we presented to ... Silvestre a woolen cloak, a hunting knife, and some white glass beads, telling him we were giving these things to him so he would accompany us and continue as our guide to his country. He agreed and we gave him the present.

Sept 2. Besides the guide Silvestre, we found here another Indian, still a youth, who wished to accompany us. Since we had not previously known of his desire we had not provided him with a horse, and so to avoid any further delay [one of the explorers] took him behind him on his horse. Very gladly, with Silvestre and the boy, whom we named Joaquin, we continued our journey.

The party made its way south, then followed a river through a canyon. Coming out of the canyon near today's Provo, the Spanish fathers were awed to see the many Indian villages dotting the shore of Utah Lake.

While the rest of the group set up camp at the foot of the mountains, Silvestre, the boy Joaquin, and an interpreter entered the Indian village. Here the Indian guides proved valuable and may have saved the lives of the others.

Sept. 23. Some of the men came out to meet them with weapons in their hands to defend their homes and their families, but as soon as Silvestre talked to them, the guise of war was changed into the finest and simplest expression of peace and affection. . . .

On seeing that the boy Joaquin was on such good terms with us that he paid no attention to his own people. He even refused to leave the father . . . sleeping at his side. . . .

The Spanish fathers then preached to the people, and Indian leaders offered the Spaniards land if they would stay, adding that the Indians would protect them from the Comanches, another Indian group in the region.

We told them that after finishing our journey we would return . . . to baptize them and live with them. . . . We then presented the chief . . . with a hunting knife and strings of beads, and Miera gave him a hatchet.

Since Silvestre was staying with the Utes, Dominguez asked for another guide, and it was agreed that "not only Joaquin, but also a new guide should go with us."

After about ten days, however, without explanation, the new Indian guide "left us and went back without saying goodbye." The men and Joaquin continued on. Lack of food, much hardship, and an early winter blizzard just north of today's Cedar City stopped the explorers from going on to California. Instead, they returned to Santa Fe.

Outcome of the Expedition

After more than six months and 2,000 miles, the expedition ended. The men never found a route to Monterey, but Father Escalante's journal and Miera's map became a valuable tool for future explorers. Most of all, the Spanish fathers established friendly relations and trust with American Indians.

Father Dominguez was in charge of the expedition. Father Escalante, who kept a journal of the trip, was only in his twenties at the time. He died at age thirty of disease.

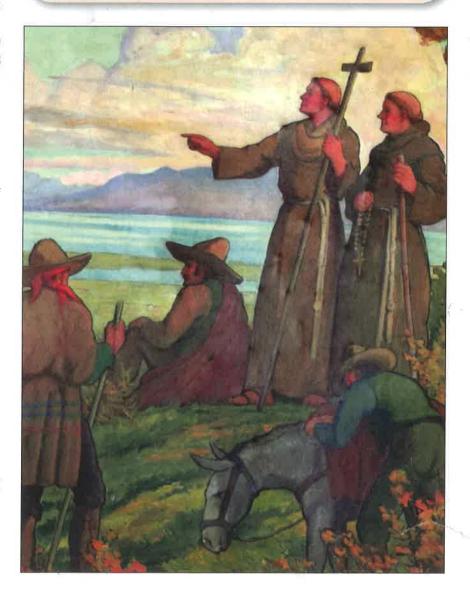
Ethnocentricity

Ethnocentricity is the belief in the superiority of one's own ethnic group or culture. It is also a tendency to view other groups only from one's own perspective.

The Catholic fathers offered to teach the Indians "how to farm and to raise livestock, whereby they would then have everything necessary in food and clothing." However, the trip's journal states that the Indians already ate well from fishing, hunting, and gathering.

"Round about it [Utah Lake] are these Indians, who live on the abundant fish of the lake. Besides this, they gather grass seeds... which they supplement by hunting hares, rabbits, and fowl. There are also buffalo not very far to the north, but fear of the Comanche prevents them from hunting them."

Escalante noted with concern that the native people had no horses, guns, or metal pots. The priests thought the Indian people would benefit from changing to European ways.





In this etching, a lone trapper crosses a cold stream. What can you learn about a trapper's interaction with Indians and other aspects of his lifestyle by examining the art?

A trap meant death to beavers, who were valuable for their soft, thick fur pelts.

followed Indian trails across the Rockie into Oregon. They traded with the Indians, exchanging metal objects and blankets for furs. Soon other trappers

Mountain Men

Dominguez and Escalante came into Utah almost by accident. Fur trappers, on the other hand, came with a clear purpose. In the early 1800s, a few fur trappers followed Indian trails across the Rockies into Oregon. They traded with the Indians, exchanging metal objects and blankets for furs. Soon other trappers

came and started trapping furs. As they left the Great Plains to trap in the mountains, they became known as mountain men. They were employees of American, British, or Mexican fur companies. The company traders took the *pelts* to St. Louis to sell. Most of the fur eventually ended up across the ocean in Europe.

About 3,000 men, along with some women and children, went west to trap. They dressed like the Indians in shirts and trousers made of leather. Porcupine quills sometimes decorated their shirts. Around his neck a trapper hung a "possibles sack." Inside the sack was a mold to make bullets, a knife, flint, a tin cup, and other useful items. When game was plentiful, the trappers ate raw buffalo liver and feasted on buffalo steaks roasted over an open fire. During lean times, the trappers lived off the land as well as they could.

Rendezvous!

Through the fall, winter, and spring, the trappers tended their traps. They had too many furs to carry with them, so they often dug a hole, hid the furs, and covered the hole with dirt, large rocks, and brush. Such a hole was called a *cache*. In July, trappers came out of the wilderness and *retrieved* their furs from the caches. They met Indian men, women, and children, and other fur traders and their families at a place chosen the year before. They called the events a *rendezvous* (RAHN·day·voo).

For the trappers, traders, and Indians, the rendezvous was an important time. The rendezvous was usually managed by a large fur-trading company. The company and the mountain men *bartered*, or traded, furs for supplies. The rendezvous was a wild event. One trapper described it as a time of "mirth, songs, dancing, shouting, trading, running, jumping, singing, racing, target-shooting, yarns, [and] frolic."

After the first day of having fun, the men bargained with the traders from large fur companies. The men usually got a good price for their furs. Thick beaver

At this rendezvous near the Green River in Wyoming, trappers and Indians sold furs to owners of large fur companies. What aspects of trapper and Indian life are shown in the painting?

pelts often sold for about \$6-\$10 each. Today that would be the equivalent of about \$100. But the traders charged high prices for flour, bullets, tobacco, knives, sugar, coffee, and other supplies they had hauled to the rendezvous.

Cache Valley

Most of the rendezvous sites were in Wyoming. However, six of the sixteen rendezvous were held outside the United States on land claimed by Mexico. This region included today's Utah.

Cache Valley, home of the Shoshone, was one of the sites. It got its name because it was a place trappers used to cache their supplies. Can you visualize a rendezvous of hundreds of campsites, maybe 500 mountain men, one or two thousand Indians, and thousands of horses in beautiful Cache Valley?

Beaver Hats

In the early 1800s, fashionable Europeans and people in the eastern part of the United States wore tall felt hats made of beaver fur. Hat makers used the short-haired fur from a beaver's belly to produce the soft felt. The hats came in all shapes—top hats, felt bonnets, and the three-cornered hats worn during the American Revolution.







Indian-Trapper Conflict

Many times the Indian people were friendly to the trappers and served as guides along the rivers and trails. They sometimes let the trappers spend the winters in their lodges, and some Indian women married trappers. Sometimes, however, Indian people did not want the trappers on their land, disturbing their way of life. To drive the trappers off their land, Indians attacked them and took their horses and furs.

The story of the mountain men is a complex one. Historians now see the subject differently. For a long time, historians mostly saw the story of the mountain men in very positive terms. They saw the fur trade as an episode in "The Winning of the West."

Now, historians write about the costs, not just the benefits. They talk about not only what it meant for whites, but what it

meant for American Indians. They see trapping as a money-making venture by men with no particular love of nature or respect for Indian ways.

Mountain men were seen as heroes in their time, but today we see that they represented the best and the worst in people. They were brave, hardworking men. However, they often did not understand American Indians. Instead of respecting them, many trappers often saw Indians as people in the way, or people to be used to help the trappers obtain wealth.

What do you think?

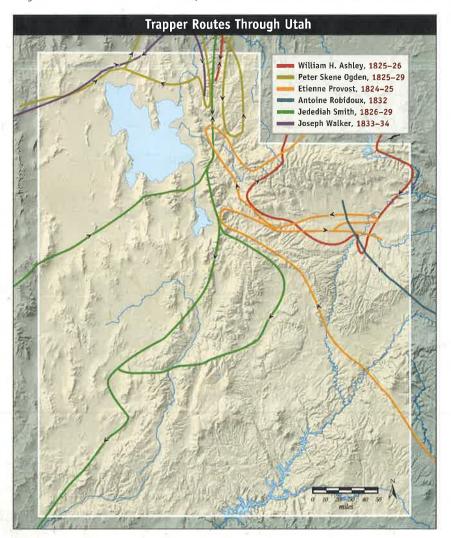
Is it wrong if earning a living harms or changes the lifestyle of other people? Choose a point of view from the text above. Can you defend your point of view?

Trapping Companies

Two large fur trapping companies sent trappers to Utah. Other trappers also came and worked alone or in groups.

- 1. British trappers from the Hudson's Bay Company were first. They followed the Bear River to Bear Lake and then into Cache Valley. Later they went down into what is now the Ogden Valley. Peter Skene Ogden worked for this group.
- 2. Americans who worked for the Ashley-Henry Fur Company were next. They found the Green River and other places in Wyoming loaded with beavers. Ashley directed the first supply caravan to the mountains at a place where all of the trappers could buy supplies and sell their pelts. Ashley's men then sent the pelts to St. Louis. It was the first of 16 annual rendezvous. Jim Bridger, Jedediah Smith, Jim Beckwourth, John Weber, and Jim Clyman worked for this company.
- 3. Trappers such as Etienne Provost,
 Antoine Robidoux, Joseph Walker,
 Osborn Russell, and Miles Goodyear
 also trapped and explored in Utah. They
 did not work for the large fur
 companies.

Choose one of the trapper routes on the map, and then read about that trapper on the following pages. Who came closest to your town?



With S Mountain Men

JEDEDIAH SMITH

Jedediah Smith came into the region as one of Ashley's leaders. Many stories are told about him. Along with his rifle, Jedediah took a Bible with him when he went to trap. Sometimes he read to himself, and sometimes he read to other trappers around the evening campfire.

In South Dakota a grizzly bear attacked Jed. It ripped one of his ears and part of his scalp almost all the way off. Jed asked one of his friends, James Clyman, to sew his ear on again. Here is what Clyman wrote in his diary:

One of his ears was torn from his head out to the outer rim after stitching all the other wounds in the best way I was capable and according to the captains directions the ear being the last I told him I could do nothing for his Eare O you must try to stitch up some way or other said he then I put in my needle stitching it through ... as nice as I could.

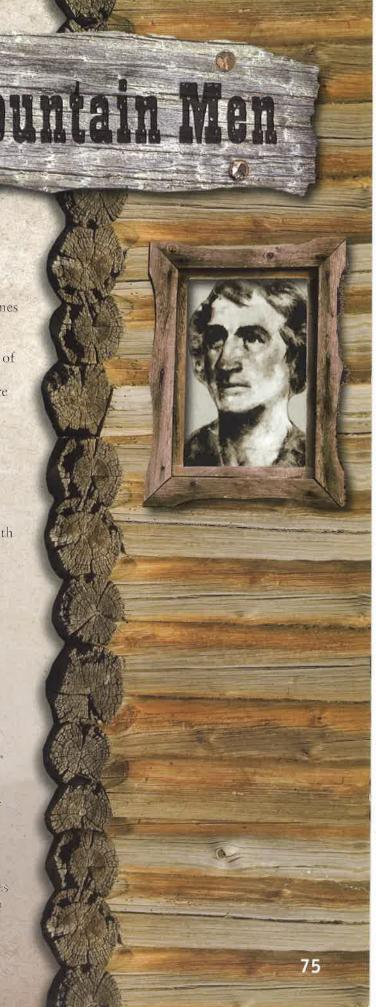
On one of his many trips in search of beaver, Jedediah Smith left the Great Salt Lake region and traveled with other men through the dry land of Nevada and California. He was only 27 years old. He and some other men trudged across the flat Mojave Desert in the burning autumn sun. They almost died because they couldn't find enough food or water. At last they wandered into a Spanish mission in California. Later, they crossed the high Sierra Nevadas, rode their horses across Nevada, and returned to Utah.

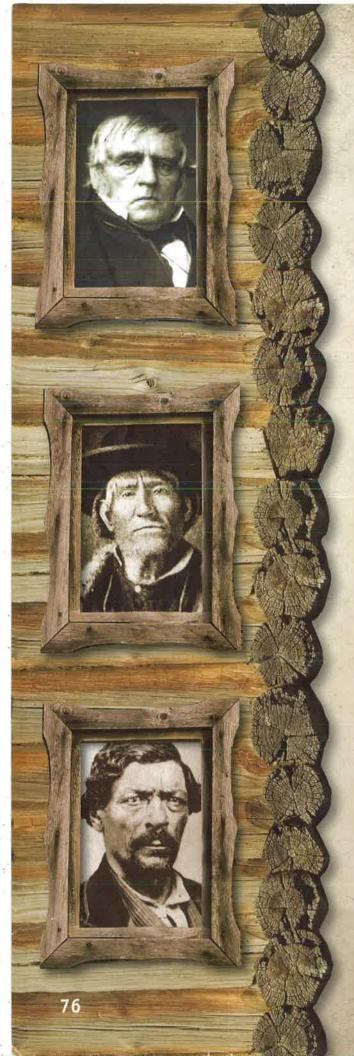
The men crossed the Jordan River by raft, and then made their way north to Bear Lake. They arrived at the 1827 rendezvous, where there was much rejoicing because the other trappers thought Smith and his men were dead. (You can read more about the rendezvous on the last page of this chapter)

Jedediah was a respected leader of other trappers. He was the first to travel across Utah's length and width. He clearly showed that no rivers flowed from the Great Salt Lake into the Pacific Ocean. Smith also rediscovered South Pass, which shortened the route through the mountains of Wyoming.

Several years after he left Urah, Jedediah was killed by Indians. Scouting for water one day near the Sante Fe Trail in today's New Mexico, he found it. He also found the Comanches waiting for him. They killed him, took his guns, and left him in the woods.

The Great Encounter





PETER SKENE OGDEN

Working for a rival trading company before it joined the British Hudson's Bay Company, Peter Ogden led many trappers into the Cache Valley and Ogden regions. He later explored the western deserts of Utah and Nevada. His daily journal is one of the earliest written accounts of northern Utah. He said the land was swarming with huge black crickets and the air was filled with seagulls. When he first entered the site of today's Huntsville, he called it a "hole" because mountains completely surrounded it.

Ogden was married twice, each time to an Indian woman. He discovered South Pass in Wyoming, but kept it a secret. The city of Ogden and the Ogden River are named after him, although historians believe he probably never crossed the mountains to enter the site where the city now thrives.

JIM BRIDGER

Like most of the other mountain men, Jim Bridger was young. About twenty years old when he came to Utah, Jim hadn't gone to school much, but he was a great storyteller.

Jim and other trappers entered what we now call Cache Valley and camped on the Bear River. Bridger followed the river in a round bullboat made of animal skins until it flowed into a large body of water. He tasted the water and discovered it was very salty! Thinking he must have reached the Pacific Ocean, he and his men explored the lake for miles. Later he found out it was a great salty lake, not the ocean at all. Without good maps, the explorers had to do a lot of guessing about where they were.

After the trapping days were over, Jim Bridger stayed in the West. He opened a trading post in Wyoming, now called Fort Bridger, where travelers going farther west could stop and rest and buy supplies. He traded the travelers one fat cow for two or three thin, worn-out cows. He made a profit by letting the thin cows rest and eat. When they were fat again, he traded them to different pioneers.

JAMES BECKWOURTH

Beckwourth was another of Ashley's trappers. He was also an explorer, miner, army scout, and businessman. Beckwourth was born a slave in Virginia to a white father and a black mother. When James was a teenager, his father moved him to Missouri. James headed farther west to avoid slavery. A tribe of Crow Indians adopted him, and he lived with them for several years and married a Crow woman. For the rest of his life, he often dressed like the Crows. He wrote a book about his life that many said was highly exaggerated.

ÉTIENNE PROVOST

You have read that Jim Bridger was the first mountain man to see the Great Salt Lake. Provost (pra vo) is also given this fame. He guided important expeditions into the valleys. He also established Indian trading posts along the shores of the Great Salt Lake and Utah Lake. At the trading posts the Indians could trade furs for metal objects, cloth, and other things from the East.

Often the Indian people and the trappers got along well together, but Provost was not so lucky. He and other trappers met a group of Indians in the valley of the Great Salt Lake. The Indian leader invited Provost and his men to sit and smoke a peace pipe with him. Provost and his men put down their weapons and joined the group. At a signal from their leader, the Indians attacked the trappers. Provost and a few of his men dashed for safety and escaped. The rest were killed. This was the first reported clash between American Indians and non-Indians in Utah.

The city of Provo and the Provo River are named after Provost.

ANTOINE ROBIDOUX

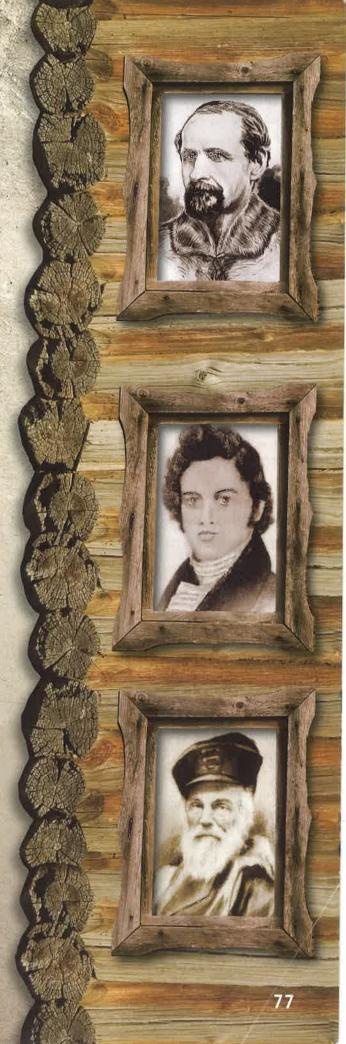
Robidoux worked out of New Mexico with Provost. He built many forts and used them as trading posts. Robidoux spoke English, Spanish, French, Ute, and other Indian languages. Fort Robidoux in the Uinta Basin was his trading center among the Utes. While he was there, he carved a message in French on a rock. Translated into English, the message reads:

Antoine Robidoux passed here November 13, 1837, to establish a house of trade at the Green or Uinta River.

JOSEPH R. WALKER

Walker was a trapper who later worked as a guide for pioneer groups going to California. The trail he established across Nevada became the main route for travel to California. Although much of Walker's route had already been used by others, it was his published report of the route that made it popular to travelers.

Walker, who married an Indian woman, knew the Indians of the Grear Basin better than most white trappers. However, he spent little time in Utah.

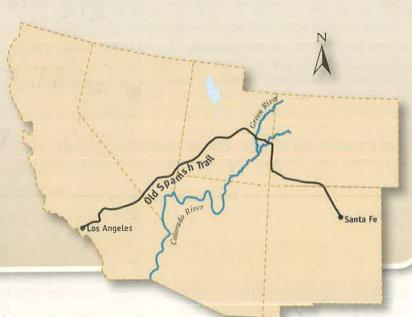


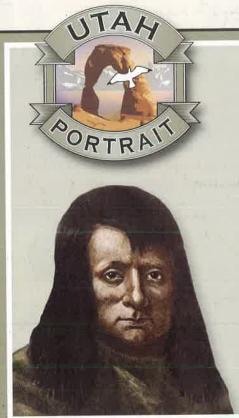
The Old Spanish Trail

The Old Spanish Trail cut a path through Utah. People needed a way to send goods between Santa Fe and the shipping port in Los Angeles that would avoid the dangerous Indian country of Arizona. They also needed to avoid the deep canyons of the plateaus, so they used a trail that seems to us now to be much longer than it needed to be. Archaeologists have found artifacts in places that show some stretches of the old trail had earlier been used by Archaic Indians and Fremont Indians.

There were plenty of sheep in New Mexico, so woolen goods (blankets, rugs, and fabric) from there were traded for the horses and mules that roamed freely in California valleys. Ships at California's seaports carried the goods to other ports around the world.

Unfortunately, the traders on the trail, including Walkara, also swapped Indian men, women, and children for animals, furs, and other goods. They sold them as slaves to work in mines, as household servants, and for other work. The Indian slave trade was the strongest in the 1830s and 1840s.





Walkara (Wakara, Walker)

About 1815-1855

A man of legend, Walkara was a colorful figure. Born in central Utah, Walkara was an intelligent, resourceful Ute who took what he wanted. An excellent horseman and hunter, he was joined by other war-minded Indians from several bands of Utes. Together they raided Navajos, Paiutes, and Goshutes, stealing horses, women, and children. They sold the women and children for slaves to other bands and later to the Spanish.

Walkara spoke Spanish and English in addition to his native language. For years, he traded with mountain men and others along the Old Spanish Trail. He traveled as far as California and Mexico, buying and selling. Later, when the Mormon pioneers came, Walkara sent many messages back and forth to Brigham Young. He invited the Mormons to settle in what is now Manti, which they did. You will read more about Walkara and his brother Arapeen and the Walker War later in this book.

The End of an Era

The mountain men worked in the West for about twenty years. By the early 1840s, their trapping business was over. The mountain men and Indians had hunted beaver so much that only a few remained. Fashions changed, as they do today, and European and American gentlemen wanted hats made of shiny silk.

Then some of the trappers worked as guides for pioneers going to California and Oregon and for government explorers and mapmakers.

Government Explorers Came Later

Although the western part of North America was first being explored by the missionaries and then trappers, little knowledge of the land was sent to people living in the eastern part of the continent. More accurate information and mapping of the American West came a few years later from the official reports of government explorers such as John C. Fremont, Captain Howard Stansbury, John W. Gunnison, and many years later, Major John Wesley Powell. (You will read about some of these men in later chapters of this book.)

Cultural Exchange

The contact between the explorers and trappers and the American Indians changed the lifestyle of the Indians forever. When Escalante's description of the Indians is compared with trappers' accounts seventy years later, a great change had occurred. The Indian people in Utah Valley, for example, then had guns and horses and other metal objects. Even some of their clothing styles had changed.

At first, trade made the Indians' lives easier and made them more powerful against their enemies. When great numbers of white settlers started living in the Utah region, the balance of power shifted from native peoples to the newcomers. We will talk about the interaction between the new settlers and the Indians in a later chapter.



Activity Wise Use of Wild Animals

Making money by selling furs was the main goal of the mountain men. When the animals were gone from one place, the hunters moved on to another place. The beaver population in Europe was almost completely wiped out. Then trapping companies came to America.



Most people today think about wise use of natural resources, including wild animals. They know they need to use the land, plants, and animals wisely to insure that there will be resources in the future. People have to answer tough questions, such as:

"Should we restrict the hunting of some animals by issuing licenses?"

"Should we protect the natural habitat of animals who live in mountains or deserts, even if people need the forest trees for wood and the land for homes or industry?"

With your class, discuss problems and solutions concerning the protection and wise use of animals where you live.

Utes Obtain Horses

Horses were one example of cultural exchange. After the Dominguez-Escalante expedition, the Ute people around Utah Lake had little contact with the Spanish. Other Utes, however, did meet new people, both Indian and white, who introduced them to new things and new ideas. The Indian people saw the whites as a resource for goods they wanted. They eventually obtained metal beads, guns, pots, and arrow points, as well as mirrors, blankets, and other items. Horses, however, were the most important thing they got from the Spanish. Tribes who had horses had an advantage over tribes who had to walk and carry their own loads. Horses were valuable for moving with the seasons and for hunting trips. Horses also made it easier for Indian bands to

attack their enemies.

CHAPTER



REVIEW



Memory Master

- **1.** Who was probably the first non-Indian known to have come into Utah?
- 2. What were Fathers Escalante and Dominguez searching for when they came into Utah?
- 3. How did Silvestre and Joaquin help the expedition?
- 4. Why did the fur trappers come to today's Utah?
- 5. What country first sent trappers to Utah?
- 6. Describe a rendezvous. What took place there?
- **7.** Choose one of the trappers and tell at least three things about him.



Activity Point of View

Pretend that five people came to early Utah. All wrote reports to send back East. All five reports were true, but they gave very different information. Why?

People see events from their own experiences. One visitor may have been an American Indian looking for a new place to hunt. Another may have come to make money trapping beaver. One may have come to make maps for the government. One may have come to find a route to the Pacific Ocean.

If all of the writing about a place is done from only one point of view, is it possible that the report is only part of the story? If only men write history, would it contain a woman's point of view? If only one race of people or one social class write history, does it tell the complete story?

On a separate piece of paper, make a chart like the one below. Think of a place or event where three people might be at the same time. Write the place or event on the line. Label each box with a description of a person (explorer, pioneer housewife, twelve-year-old boy, farmer, etc.). Write in the bubble what that person might say about the place or event.

WHAT THE PERSON MIGHT SAY ABOUT THE PLACE OR EVENT WHAT THE PERSON MIGHT SAY ABOUT THE PLACE OR EVENT WHAT THE PERSON MIGHT SAY ABOUT THE PLACE OR EVENT

DESCRIPTION OF PERSON

DESCRIPTION OF PERSON

DESCRIPTION OF PERSON

PLACE OR EVENT



Jedediah Smith's Journal

In 1827, almost fifty men from St. Louis, loaded with freight wagons of supplies, arrived at the Sweet Lake (Bear Lake) rendezvous near today's Laketown. A small black iron cannon mounted on two wheels was pulled to the site along with the freight wagons.

One day in July a surprise guest entered the rendezvous camp. Jedediah Smith had left St. Louis in late October with sixty men, 160 mules, and \$20,000 worth of trade goods. Most thought he had died in the deserts of the Great Basin or in California.

These entries from Smith's journals shed light on the surprise:

July 1st

25 Miles North East along the shore of the Lake. Nothing material occurred. Made our way to the Cache. But just before arriving there I saw some Indians on the opposite side of a creek. It was hardly worth while as I thought, to be any wise careful, so I went directly to them and found as near as I could judge by what I knew of the language to be a band of the Snakes. I learned from them that the Whites, as they term our parties, were all assembled at the little Lake, a distance of about 25 Miles. There was in [the] camp about 200 Lodges of Indians and as they were on their way to the rendezvous I encamped with them.

[]uly] 3d

I hired a horse and a guide and at three o clock arrived at the rendezvous. My arrival caused a considerable bustle in camp, for myself and party had been given up as lost. A small Cannon brought up from St. Louis was loaded and fired for a salute.

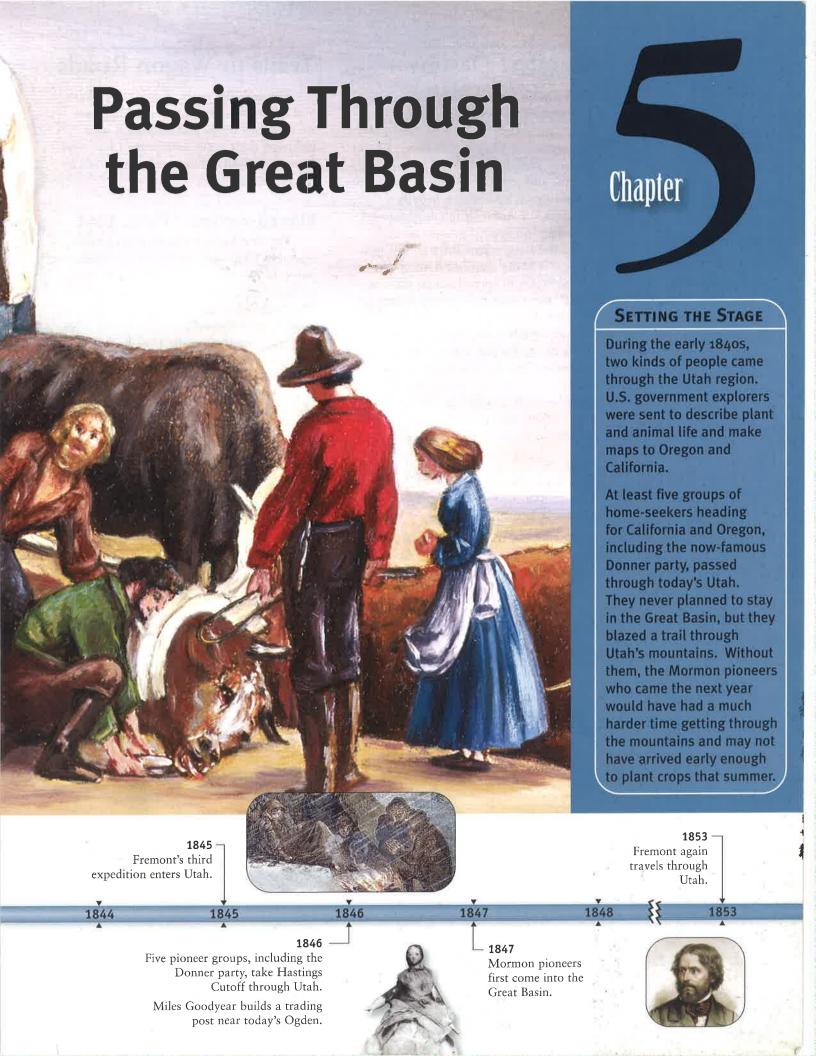
^{1.} Smith refers to the Snake Indians, which are actually Shoshone. What can you learn about interaction between the whites and Shoshone by reading this journal entry?

^{2.} Do you think Smith was confident that he would be safe as he approached the Indians? Why or why not?

^{3.} What can you learn about the number of Indians who attended the rendezvous?

^{4.} Why might the Indians have wanted to attend the rendezvous?

^{5.} Why was the cannon fired when Smith and his group entered the rendezvous site? Imagine the scene and write about what you think might have happened next.



Manifest Destiny

From news accounts, letters, and reports by explorers and mountain men, people in the East heard about California and Oregon Country. Oregon Country included today's Washington and Oregon and parts of Montana and Idaho. It was a huge land region heavily populated by many different groups of American Indians.

In the East, editor John O'Sullivan wrote, "It is the manifest destiny of the United States to spread across the continent." He meant that North America, from the Atlantic to the Pacific, including Canada and Mexico, should be in the hands of the United States. Americans became excited by this thought, and the growth of the United States eventually spread west to the Pacific Ocean. How-

ever, Canada and Mexico never became

The first people to enter or settle a region are called pioneers.
Thousands of pioneers from many places settled the West.

Linking the Past to the Present

part of the country.

At the time, Americans believed their culture was superior to all others. They thought the country could settle, buy, get by treaty, or win in war, any land it wanted. This thought has been a powerful force in history. What evidence of this idea do you see in the world today?

Trails to Wagon Roads

Through the years, American Indians had made many trails through the place we now call Utah. The mountain men followed these trails and made a few new ones. Eventually, these trails were used by wagon trains.

Bidwell-Bartleson Party, 1841

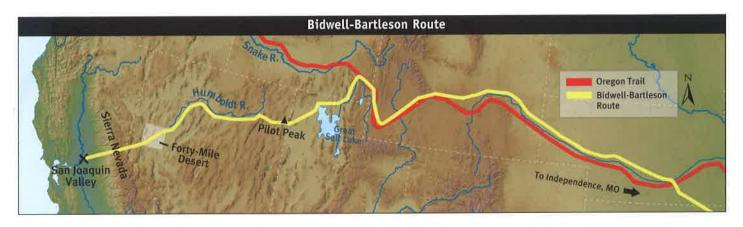
The first known wagon train to cross northern Utah was the Bidwell-Bartleson party. In the spring, a group of pioneers gathered at Independence, Missouri. They wanted to get to California by wagon. John Bidwell, a teacher, and John Bartleson led the group. They had little knowledge and no maps of the route west. Fortunately, they joined three priests who were being guided by a fur trapper, "Broken Hand" Fitzpatrick. He guided them as far as the Great Salt Lake.

The first known white woman to enter northern Utah, nineteen-year-old Nancy Kelsey, was part of the group. She traveled with her husband, Ben, and their twoweek-old baby daughter.

Our ignorance of the route was complete. We knew that California lay west, and that was the extent of our knowledge.

-John Bidwell

The Oregon Trail was a constant stream of wagons and animals. At one point, some travelers went on to Oregon Country and others turned to California.



Crossing the hot, dry Great Salt Lake Desert, the group suffered from heat and lack of water, but they finally reached Pilot Peak. Later, they found the life-giving Humboldt River in Nevada and followed it until it disappeared into the ground. Their wagons still had to cross forty miles of desert before reaching rivers near the Sierras. By then it was October, and the mountains were covered with snow. The wagons were too heavy to get up the steep mountains, so they were left behind. Pushing through the mountains with a lighter load, the brave group walked into California.

No one was to travel this same route again. It did prove, however, that pioneers could reach California by land. The trip was promoted as being "so easy a woman could do it."

A Mythical River

Early Spanish explorers mistakenly believed Utah's Green and Sevier Rivers were connected, flowing from the Rocky Mountains all the way to California. They called the river Buenaventura. Later groups thought the river could be used as a water route from the Great Salt Lake to the San Francisco Bay.

Because the Buenaventura River was published in maps of the day, the Bidwell-Bartleson party was convinced it existed. They brought carpentry tools to build canoes, hoping to float the rest of the way to California. But as the group made its way west of the Great Salt Lake, they found only a vast desert.

The myth of the Buenaventura persisted, despite the claims of explorers that they had found no such river. It wasn't until 1844, after an expedition by John C. Fremont, that the matter was laid to rest.

This 1826 map by Albert Finley shows the mythical Buenaventura River flowing west through the Sierra Nevada to the San Francisco Bay.



PORTRAIT

Fremont, Kit Carson,

time on Fremont's

and others saw the Salt

Lake Valley for the first

second expedition. This

painting of the event is

part of a mural in the

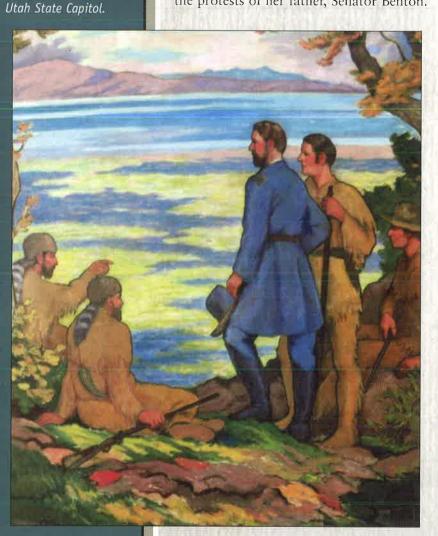
John C. Fremont

1813-1890

Fremont, the "Pathfinder"

Thile still in his teens, Fremont got a job with the Army Corps of Topographical Engineers. For two years he worked beside one of the most skilled mapmakers in the United States and learned to take careful readings of instruments, sketch field maps, and make notes of plants and minerals.

Later, Fremont met fifteen-year-old Jessie Benton and eloped with her despite the protests of her father, Senator Benton.





Making the best of the situation, Benton hired his new son-in-law to lead a team to explore and map the Oregon Trail. After his return to Washington, Jessie used Fremont's notes to write a glowing 207page report of the trip. Government leaders were so dazzled by the writing that they printed 10,000 copies of the report.

The Second Expedition, 1843-44

Fremont and a group of about thirty mountain men, guided by Fitzpatrick and Kit Carson, worked their way along the Bear River through Cache Valley and camped for a week on the northern shores of the Great Salt Lake. A few men took a leaky rubber boat to a small island in the lake that is now named Fremont Island. They soon joined the Oregon Trail and turned westward to California.

The group later returned to Utah, following the Old Spanish Trail through desolate desert land to today's Las Vegas and then up through today's St. George and Santa Clara. At the time, Indians lived in these places.

[By May 1844 we had reached] a halting place of very good grass on the clear waters of the Santa Clara fork of the Rio Virgin. [The land] began to be wooded with cedar and pine, and clusters of trees gave shelter to birds—a new and welcome sight—which could not have lived in the desert we had passed. [The land] gave everyone . . . a more lively spirit.

The Third Expedition, 1845

Mountain men Joseph Walker and Kit Carson guided this expedition, entering Utah through the Uinta Basin. They rode horses to the Provo River, followed it to Utah Lake, and went north along the Jordan River. Arriving in the Great Basin in colorful October, they spent two weeks camped on the future site of Salt Lake City while they explored the region.

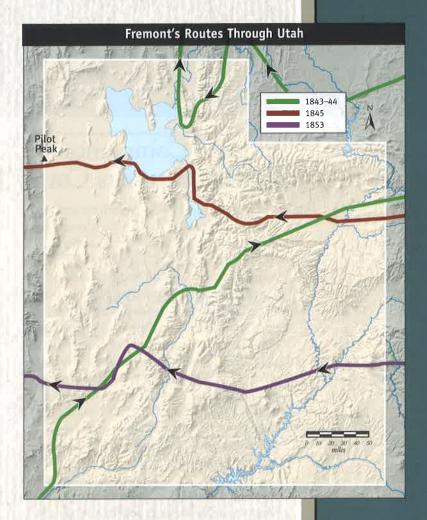
One of their goals was to search for a water route from the Great Salt Lake to California. At night, Kit Carson and a group headed across the salt flats. The next afternoon, Fremont led the rest of his company out into the desert. They traveled into the night, and before morning Fremont made fire signals to tell Carson where he was. That afternoon, all were at the base of Pilot Peak, named because it had guided them across the salt flats.

Fremont reported in error that the freshwater Utah Lake and the salty Great Salt Lake were the same body of water. He also said Utah was a garden spot, fertile and well-watered.

The 1853 Expedition

With the goal of finding a suitable route for a transcontinental railroad, Fremont later entered Utah again. By this time, Salt Lake City and many smaller towns dotted the Utah region. Fremont's group was sheltered from a harsh winter in the small settlement of Parowan.

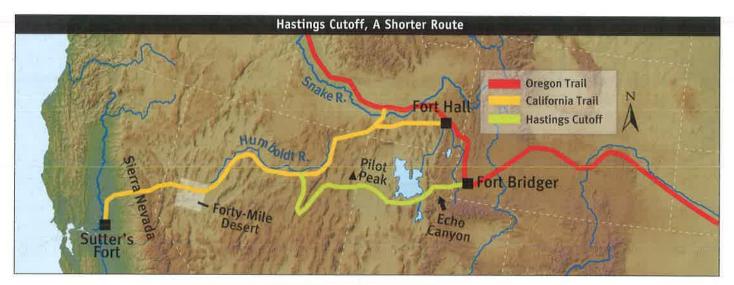
Fremont made a total of five expeditions in the West, a record that earned him the popular nickname of "the Pathfinder" or "the Path Maker."



Fremont's Contributions

Despite some errors, Fremont took accurate measurements of Utah's altitude, collected soil samples, wrote about the land, water, and plant life, and made important maps. The information added to the knowledge of the West.

Fremont and his family moved to California, where he was elected a senator and even ran for president of the United States, though he lost the election.



Pioneer Companies Follow Hastings Cutoff

During the 1840s, American interest in California and the Pacific Northwest grew. The question was how to make the long trip in the fastest and safest way. Wagon trains were using the Oregon Trail to Oregon. Some groups were taking a turnoff to California, but the trip was very long.

One of the first people to suggest a more direct route by way of the Great Salt Lake was Lansford W. Hastings. He had written An Emigrant's Guide to Oregon and California but had never taken a route near the Great Salt Lake. At Sutter's Fort in California he met Fremont, and they discussed the possible shortcut. Fremont agreed it could be done.

The next spring, Hastings and his men reversed Fremont's route and went east across today's Nevada to Pilot Peak. He and his group crossed the salt flats south of the Great Salt Lake, and then made their way through the Wasatch Mountains to Fort Bridger. Then they rode their horses along the Oregon Trail. Hastings left word asking pioneers to use what he called the Hastings Cutoff. At least five groups did just that.

The Bryant Party

Edwin Bryant, a Kentucky newspaper editor, and eight friends reached Fort Bridger in July. They stayed for four days, talking to Hastings. Bryant and his group decided to take the cutoff and set off on the back of mules. They followed the Weber River through the Wasatch Mountains into today's Ogden Valley. Then they went around the Great Salt Lake and west across the salt flats. Finally, they reached California in good shape.

Entering between the walls of the mountains forming the canyon, . . . we passed through it without any serious accident. The canyon is four or five miles through, and we were compelled to climb along the side of the . . . mountain, frequently passing under, and sometimes scaling, immense overhanging masses and projections of rock.

-Edwin Bryant

The Harlan-Young Group

George Harlan had read Hastings' guide and prepared to take a company to California. He was joined by others, including Samuel Young and his wife and children. The group used the Oregon Trail to Fort Bridger, where they met Hastings. He agreed to guide their forty wagons through the mountains. It would be the first wagon train through Utah's mountains.

They passed quickly into Echo Canyon and down the Weber River. They made the rough passage through the canyon, but the trip was almost impossible.



They lost a wagon and a team of horses. Hastings felt he should warn future travelers to find a different route.

James Mather's party left Fort Bridger five days behind the Harlan-Young group. They, too, made the hard passage through Weber Canyon and joined the others. Then the two groups traveled together to California.

The Lienhard Party

This party was made up of a few small groups. The "five German boys" included Lienhard and four Swiss and German friends who had just come to the United States. They were caught up in "California fever" and wanted to get free land there. They met Hastings in Morgan Valley, and he warned them to find a different route through the mountains. However, they ignored his warning and made it through the canyon. They pushed on to the south

edge of the Great Salt Lake and bathed in salt water. Then they, too, headed on to California.

On the 7th [of August] we reached the flat shore of the magnificent Salt Lake, the waters of which were clear as crystal, but as salty as the strongest salt brine. . . . The clear, sky-blue surface of the lake, the warm sunny air, the nearby high mountains, with the beautiful country at their foot, through which we on a fine road were passing, made on my spirit a charming impression. The whole day long I felt like singing and whistling; had there been a single family of white men to be found living here, I believe that I would have remained.

-Leinhard's journal

Many groups of pioneers passed through the Great Basin and the rugged Sierra Nevada to start a new home in California.

The Donner-Reed Party

The Donner and Reed families and others followed the Lienhard party and were the last group of the year to use Hastings Cutoff. A large group of men, women, and children divided into two groups before they reached Fort Bridger. The largest group chose the longest way around by way of Fort Hall. The rest, afraid of not crossing the mountains of California before winter, chose Hastings Cutoff. In this smaller group were eightyseven men, women, and children with twenty-three large wagons loaded with furniture, tools, clothes, food, and other supplies. Reed's family even had a doubledecker "rolling palace" for elegant travel. The group made George Donner the captain of the wagon train.

They reached Fort Bridger in late July and rested to strengthen their cattle for the trek ahead. Then they started out on the cutoff route. At the head of Weber Canyon, they found a letter from Hastings sticking in the top of some sagebrush. He said they should send a messenger after him and he would return and guide them through a route much better than Weber Canyon.

The group camped while Reed and two other men went through the canyon. They finally caught up with Hastings west of the Oquirrh Mountains. Leaving two of the men behind to rest, Hastings took Reed up a new route through Emigration Canyon east of today's Salt Lake City to the top of Big Mountain. There Hastings

To protect themselves from the cold, some members of the Donner party built small brush shelters. They covered the brush with the canvas from their wagons.



showed Reed the route by which he could pilot his company through.

Reed joined his group, and they started clearing out a dirt road through the canyon. They cut down trees and bushes and moved large rocks. When they finally came out of Emigration Canyon into the Salt Lake Valley, the exhausted group made camp. Building the road through the canyon was the most notable feat of any pioneer group that year. But, it cost the Donner party time, which would prove to be a disaster.

The next day the group set out again and crossed the valley to the Oquirrh Mountains. In the past eighteen days they had gone just forty miles and had lost weeks of good weather.

The people still had to cross the hot, dry salt flats. They started traveling by night to get relief from the scorching heat, but still, without grass or water, tired oxen lay down and refused to move. The children cried for water and their mothers gave them lumps of sugar to cool their

mouths. When the moon rose, young Patty Reed said, "How can it be so quiet? We are at the end of nowhere."

Before long, cattle and oxen were lost. Wagons and supplies had to be left behind. After an agonizing trip across Utah and Nevada deserts, the group came to the high mountains of the Sierra Nevada. It was the end of October, and a long season of stormy weather was upon them.

Attempts to cross the mountains by wagon and on foot failed. The people dug in for the winter and built small cabins in the tops of the mountains. Storms raged and starvation set in. Death followed. To feed her children, Mrs. Reed and others boiled ox hides and bones. Animals were eaten. As the months went on, some of the starving ate the meat of the frozen bodies of those who had died.

Relief attempts from California were made through the winter. Finally, a rescue party from Sutter's Fort walked into the camp. "Are you from California, or are you from Heaven?" whispered a dazed woman.

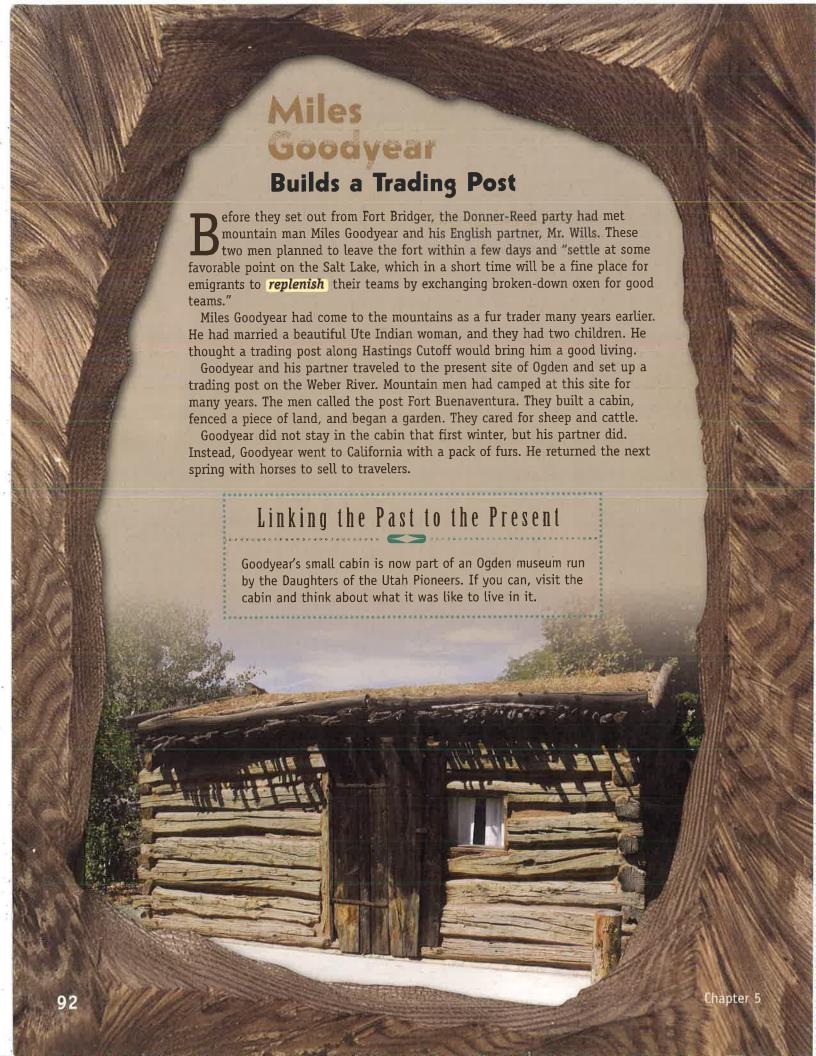
The rescuers brought the last of the survivors out of the mountains. Of the eighty-seven people who had started from Fort Bridger, only forty-eight lived to reach California. One was the young girl, Patty Reed.

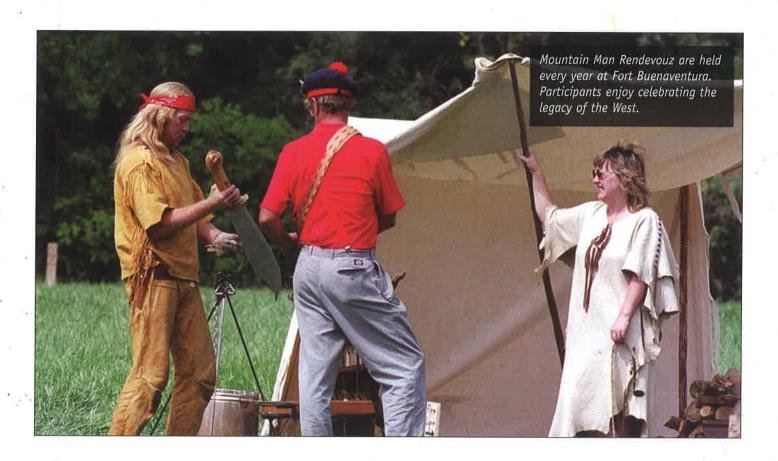


This doll belonged to Patty Reed. She was eight years old when she and her family were rescued from the snowy pass. They were only one of two families to have every member survive. The doll is now on display at Sutter's Fort in Sacramento, California.

Linking the Past to the Present

A small white building in the Utah town of Grantsville serves as the Donner Party Museum. You can see tools, dishes, wagon wheels, and other items thrown out by the party as they made their way across the salt flats.





Changing Boundaries of the United States

As a few groups were passing through Utah to the rich lands and mild weather of California, thousands of settlers were pushing into Oregon Country and settling there. In 1846, a treaty between the United States and Canada gave Oregon to the United States. The United States had grown.

However, the region of present-day California, Nevada, Utah, Arizona, and parts of today's New Mexico, Wyoming, and other land were still claimed by Mexico. No one from Mexico lived in today's Utah, but it is important to remember that the pioneer wagon trains were traveling over Mexican land.



CHAPTER S REVIEW



Memory Master

1.	Describe what	John O'Sullivan	meant when he	used the term	"manifest destiny."
----	---------------	-----------------	---------------	---------------	---------------------

- 2. The first known wagon train to cross northern Utah belonged to the ______
- 3. Mrs. _____ (with her baby daughter) was the first white woman to enter Utah.
- 4. Why was John C. Fremont called "the Pathfinder" or the "Path Maker"?
- 5. How did Fremont contribute to knowledge about Utah?
- **6.** Hastings' route was supposed to be a shorter route to _____
- 7. Identify some reasons the Donner-Reed party met with disaster.
- 8. How did Miles Goodyear contribute to the future settlement of Ogden?
- 9. During the time period of this chapter, present-day Utah was claimed by which country?



Activity Chain of Events

Dominguez and Escalante did not find the new route to California they were looking for. They didn't convert Indians to their Catholic religion. Was their trip of any value? Follow the chain of events:

Dominguez and Escalante traveled through today's Utah. Miera drew a map of their travels.



Humboldt, a geographer, later found Escalante's journal.



Humboldt published some of the journal, including Miera's map.



John C. Fremont, a government explorer, read the journal published by Humboldt and studied Miera's map.



Fremont went into today's Utah and wrote about the region.



Mormon leaders read the Fremont reports, which helped them plan their route to the West, where they would eventually settle.

- **1.** According to the chart above, who was the first person who benefited from Dominguez and Escalante's travels through today's Utah?
- 2. How did Fremont benefit from the information gathered by Dominguez and Escalante?
- 3. Summarize one effect of Dominguez and Escalante's travels on the settlement of Utah.



Patty Reed Writes a Letter

You read about the trek of the Donner-Reed pioneers on pages 90–91. Several members of the group kept diaries. Some members later recalled the fateful trip and published their writings in newspapers and books. After the rescue of the group in California, some wrote letters to send back home with travelers going the opposite direction. Thirteen-year-old Virginia (Patty) Reed described the crossing of the salt flats west of the Great Salt Lake in a letter to her cousin.

May 16, 1847

Speaking of the people at Bridger's Fort, she wrote:

"... they pursuaded us to take Haistings cut off over the salt plain they said it saved 3 Hondred miles, we went that road & we had to go through a long dry drive of 40 miles. With out water or grass. Hastings said it was 40 but i think it was 80 miles. We traveld a day and night & a nother day and at noon pa went on to see if he Coud find Water, he had not been gone long till some of the oxen give out and we had to leve the Wagons and take the oxen on to water one of the men staid with us and the others went on with the cattel to water."

"Pa was a coming back to us with Water and met the men thay was about 10 miles from water pa said they get to water that night, and the next day to bring the cattel back for the Wagons any bring some Water"

Note: Mr. Reed and others went on ahead to find water. They left their wagons on the desert in order to let the animals travel without the added burden of heavy wagons to pull. Once water was found at some springs at the foot of mountains, Reed started back to meet the cattle and to get his family. Mr. Eddy accompanied him back five miles, with a bucket of water for his oxen that had "become exhausted, in consequence of thirst, and had lain down."

^{1.} Compare the dates Patty Reed traveled across the salt flats of the Great Salt Lake desert with the date of her letter. What conclusions can you draw from the difference in the dates?

^{2.} Why do you think members of the Donner-Reed party wrote about the trip after it was over?

^{3.} The letter says the route of Hastings Cutoff went "over the salt plain," which today we call the salt flats of the Great Salt Lake. What natural resources the group needed does Patty say were not available on that part of the trip?

^{4.} The wagons were packed with goods that would have helped the group survive in the cold mountains of California. Why were the wagons left behind as the group crossed the salt flats?

THE TIME

PEOPLE TO KNOW

Lilburn Boggs
Samuel Brannon
Thomas Bullock
William Clayton
Oscar Crosby
Green Flake
Appleton Harmon
Jane Manning James
Hark Lay
Orson Pratt
Patty Sessions
Joseph Smith
Eliza R. Snow
Erastus Snow
Brigham Young

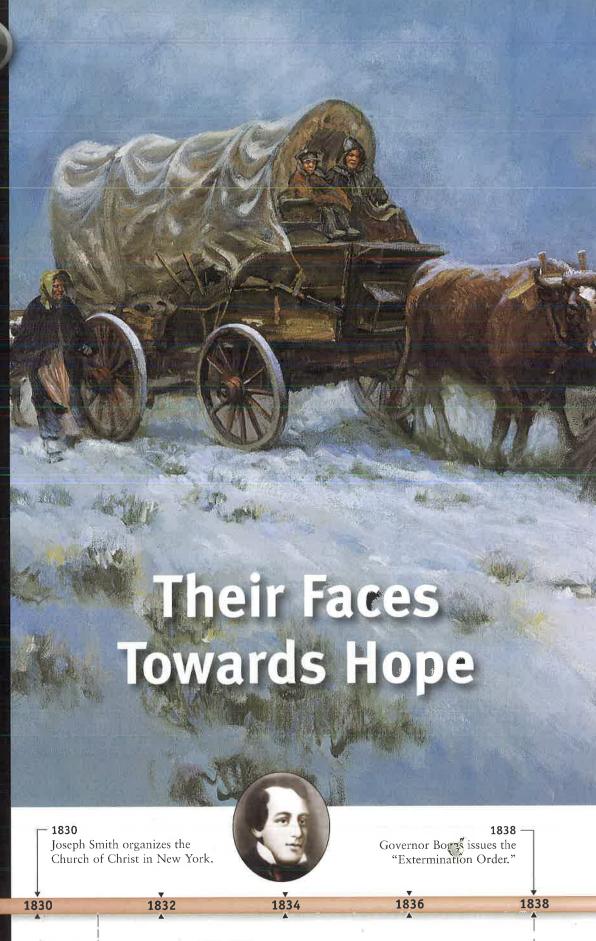
WORDS TO UNDERSTAND

colonize communal convert exodus extermination libel martyr persecute polygamy revival

Over and over again, the Mormons abandoned their homes and moved to start over in a new place. If they had a choice, they traveled in the spring or summer. If they were forced to leave, they forged through winter snow.

(Painting by Glen Hopkinson)

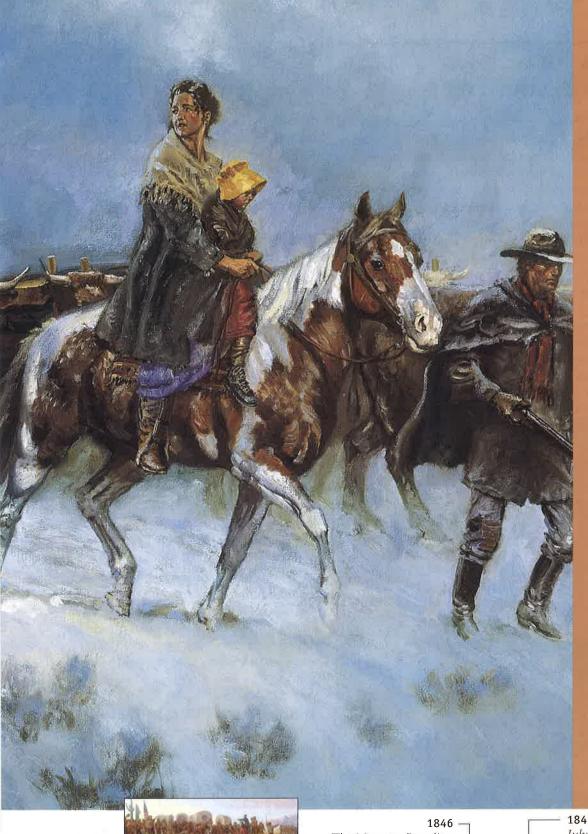


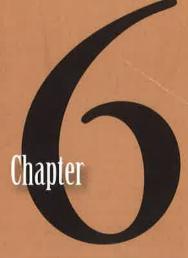


——— 1831-183**8**

Most Mormons live in Ohio and Missouri.







SETTING THE STAGE

While other people were passing over the Great Basin for more attractive lands in California and Oregon, a large group of people fleeing religious persecution settled the Utah region. They believed they would be safe to live their unique way of life in the desert land next to the shimmering salty lake.

The members of The Church of Jesus Christ of Latter-day Saints were well prepared for their role as settlers of the West. They had practice in moving large groups of people. They had built cities and governed themselves before. They had strong leadership and were united in their goals. Their first migration in 1847 was a great success.

The Mormon Battalion joins the Mexican-American War.

1840

1846

Mormons leave Illinois and gather in Iowa and Nebraska for the winter. Sam Brannon takes over 200 Mormons to California by ship.

1847

July 22 A few men of the advance party explore the valley of the Great Salt Lake.

July 24 Brigham Young and the rest of the advance party enter the valley.

1848

1848

Thousands of other pioneers travel from Nebraska to Utah.

1839 Mormons move across

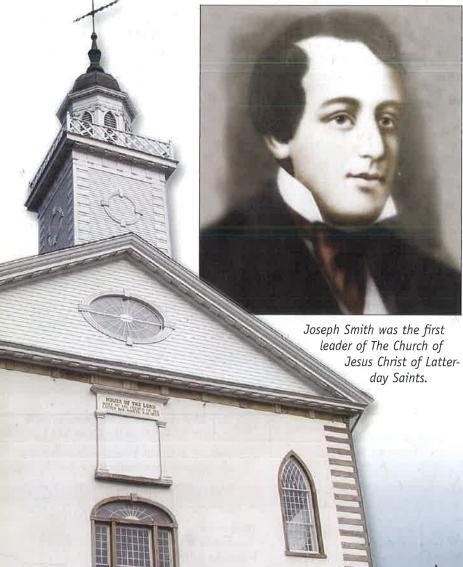
the Mississippi River into Illinois and begin building a city.

A Journey for Religious Freedom

American tradition. The Pilgrims and the Puritans had come to this land to practice their religion away from the persecutions in Europe. In the East, Protestants and Catholics had founded colonies on religious principles. Religious freedom and tolerance are part of the American ideal. Even so, many people then, as now, were often not tolerant of the beliefs of others.

During a time called the Great Awakening, which lasted from 1820 to 1840, thousands of people in the East were caught up in a religious *revival*. The Smith family in New York was part of this group.

The Kirtland, Ohio, temple was built despite the Mormons' extreme poverty. One man sold his 2,000-acre farm in New York to provide \$3,000 to buy supplies. All the men worked on the twostory stone temple. Women donated precious china and glassware to be crushed and mixed with plaster to make the outside walls glisten in the sun.



Beginnings

Many people believe the LDS, or Mormon, Church began in Utah, but it really started in New York. At first, "Mormon" was a nickname given by their enemies to people who gathered around Joseph Smith, their leader, in the early 1830s. They were called Mormons because Smith said he had translated the Book of Mormon from gold plates of ancient American writing he had found buried in a hill near his home.

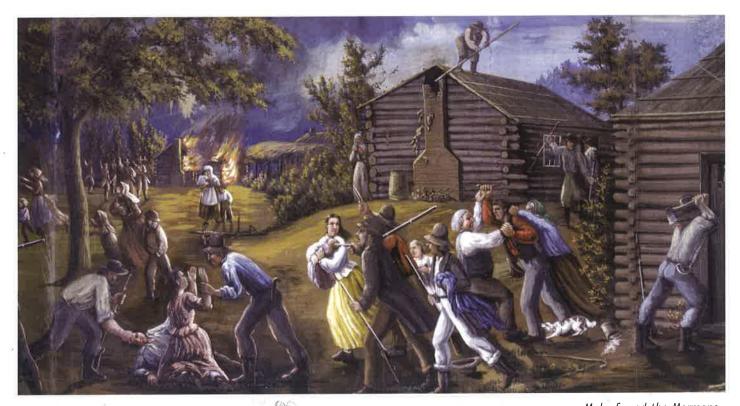
Smith organized a church he called the Church of Christ. Later, he changed the name to The Church of Jesus Christ of Latter-day Saints. Today the church is often nicknamed the "LDS Church" or the "Mormon Church." The members are called "LDS" or "Mormons." The early members of the church often referred to themselves as "Saints."

Why were people willing to follow Joseph Smith? He said he had received a vision from God at age fourteen. Over a period of years he told of visits from other heavenly beings who instructed him. Smith wanted the followers of the new religion to join together in "a gathering place," or "Zion." Zion was to be a place where people would live together in peace and purity.

Hundreds of *converts*—men, women, and children—came to join the gathering. The converts were often tormented. Men and boys threw stones at them during the baptisms in the rivers, beat up Joseph Smith, and tried to steal the gold plates from him.

Moving from Place to Place

It was clear the LDS people needed to leave New York. The first gathering place was in Kirtland, Ohio. Within the same year, many gathered in Missouri and started once again to clear land, plant farms, and build homes. In the meantime, hundreds of converts joined the Mormons as a result of missionary efforts to other states, Canada, and Great Britain.



Another Gathering Place

The people in Missouri didn't like so many people moving in, especially outsiders of a "strange new religion" who did not believe in slavery. The Mormons kept coming. They started new communities in several counties. Finally, as the years went on, the situation got so bad, with accusations on both sides, that Missouri's Governor Boggs gave an extermination order. He said all the Mormons must leave or be killed. Mobs began attacking Mormon settlers, beating and killing some and burning homes. Smith and other leaders were arrested and taken to jail.

Finally, several thousand men, women, and children left Missouri during the winter. They traveled in wagons or on foot across the snow to Illinois.

Mobs forced the Mormons to leave their homes in Missouri. What do you see in this painting by C.C.A. Christensen?

What do you think?

Freedom of religion is guaranteed in the Bill of Rights—the first ten amendments to the U.S. Constitution. Do you think the LDS people should have been allowed this freedom? Why or why not?

66 I left our house and home, and almost everything that we possessed excepting our little children, and took my journey out of the State of Missouri.

-Emma Smith, wife of Joseph Smith

Linking the Past to the Present

The "extermination order" that forced Mormons from Missouri was not officially ended until 1976, when the governor of Missouri apologized for the actions of Governor Boggs. Then, in 2001, the new governor of Missouri traveled to Utah to apologize for his state's actions back in 1838.

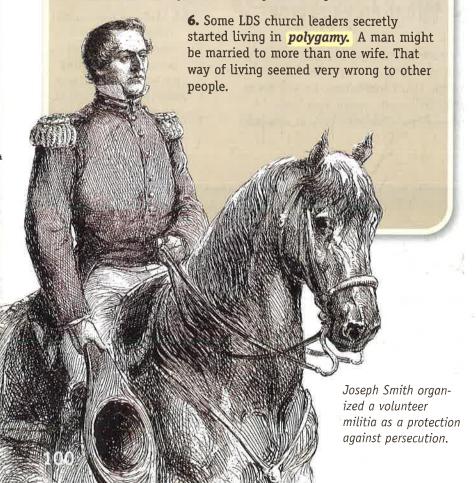


Their Faces Towards Hope

Misunderstanding and Conflict

Why were there so many problems between the LDS people and their neighbors? The differences were mostly about religion, politics, and economics. People felt very strongly about all of these issues.

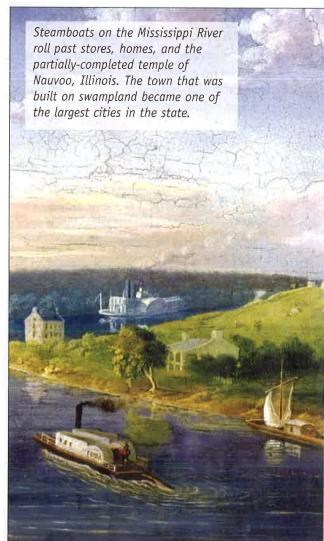
- 1. The Mormons said their church was God's only true church. They accepted Joseph Smith as a modern prophet who had talked to God and had translated the Book of Mormon as scripture from ancient gold plates. This upset people of other religions.
- **2.** The LDS belief in a gathering place meant thousands of new settlers moved into a region. They often outnumbered their neighbors.
- **3.** In elections, all of the Mormons usually voted as a block for the same people. Their neighbors were worried that Mormons could take control of state and local politics.
- 4. The Mormons in Ohio at first lived a **communal** economic lifestyle, which meant everyone gave what they had to the church for the good of the group. This gave church leaders a lot of power.
- 5. In Missouri, slavery was an important issue. Many of the Mormons were from England and the northern states. They were against slavery. Missouri settlers, however, were mainly from southern states. They had grown up with the idea that slavery was necessary and acceptable.



Nauvoo, Illinois

As the Mormons fled Missouri, they found refuge in the small community of Quincy, Illinois, across the Mississippi River. The people of Quincy felt sorry for the cold and hungry group and took them into their own homes to care for them. In the spring, the group gathered again on some swampland farther north along river. At once, many started getting deathly sick. Others died. It was all the well could do to take care of the sick. Today, we know they got malaria from swamp mosquitoes.

As many men as could get up off their beds drained the swamps, built homes, and planted crops. The people called the new town Nauvoo. Meanwhile, missionaries continued to preach to people in the states and overseas, and converts continued to come. For a time, Nauvoo was the largest city in Illinois.



The people lived in peace in Nauvoo for several years. Then, as in other places, settlers in nearby towns grew uncomfortable with the large number of Mormons living nearby. There were problems within the city, too. Men who disagreed with Joseph Smith left the church. A group of them started a newspaper called the *Nauvoo Expositor*. They printed stories about young girls being taken against their will to be polygamous wives of Joseph Smith. They printed what Joseph Smith said were other lies about him.

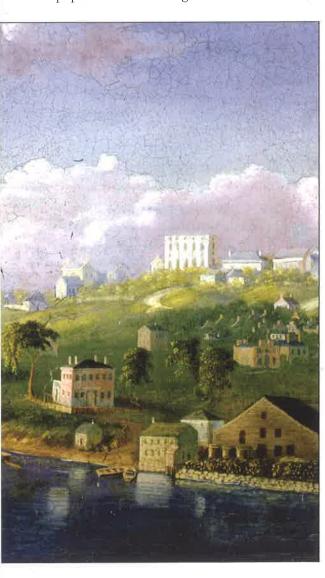
The angry city council met and decided the paper was guilty of *libel*, (maliciously reporting untruths to cause damage to a person or group) and asked Smith, as mayor of Nauvoo, to order the destruction of the press. That night, the press was thrown in the street, and all the papers in the building were burned. In

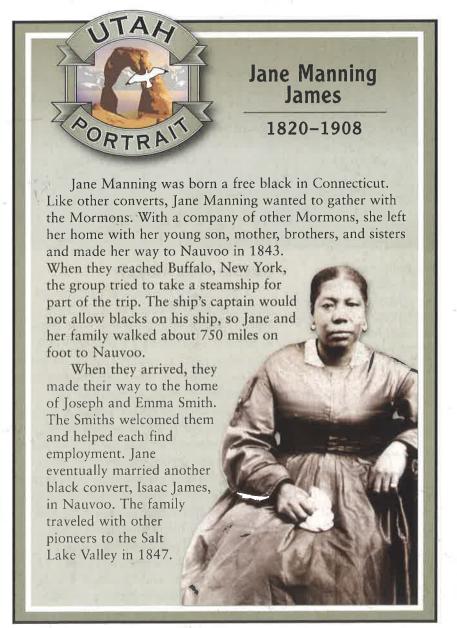
nearby towns, people accused the Mormons of going against America's freedom of the press.

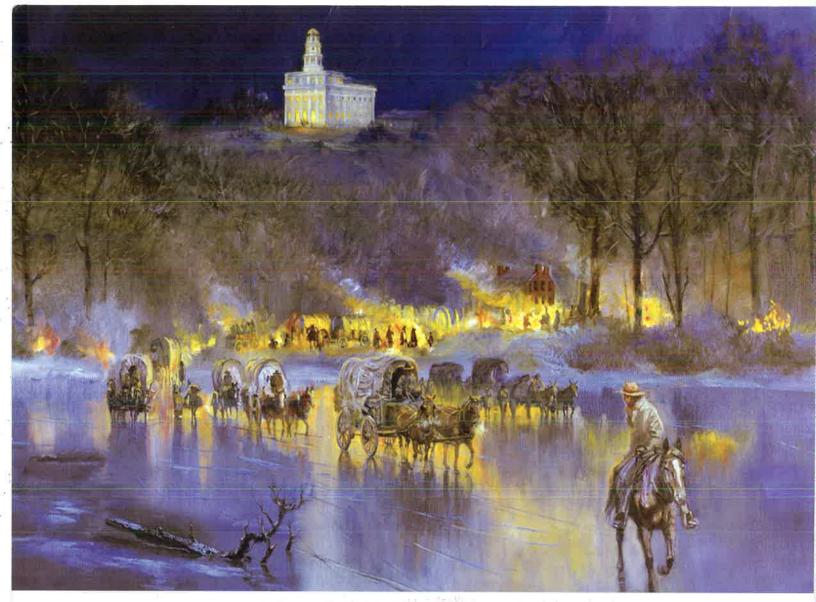
Things got worse. Angry mobs of men from nearby towns burned haystacks and homes. Joseph Smith and others were arrested but promised protection by Governor Ford. The men were taken on horseback to jail in the nearby town of Carthage. The next evening, a mob of angry men, their faces blackened with gunpowder, attacked the prison and shot and killed Joseph and his brother, Hyrum. Each man left a wife and four children. The Mormons were greatly saddened by the deaths. To them, the men were *martyrs*, unjustly killed for their religion.

The news flew like wildfire through the house. The crying and agony . . . and the anguish and sorrow that were felt . . . will never be forgotten by those who were called to pass through it.

—Teenage daughter of Mary and Hyrum Smith







This painting shows the forced exodus of Mormons from Nauvoo, the city they built on the winding Mississippi river. How did the freezing weather prove to be an advantage?

An exodus is the departure or emigration of a large group of people.

Exodus from Illinois

Once again, the people were forced by threats of mob violence to leave their homes. About 12,000 people were living in the city, and another 2,000 to 3,000 Mormons lived in nearby towns. To move that many women, men, and children in the middle of winter seemed like an impossible task. Brigham Young, the new leader after the death of Joseph Smith, carefully planned to lead the people out of Illinois in the spring. He directed them to make strong wagons and buy extra teams of animals. They were to start preparing extra food and gather tools, seeds, and other supplies for the long journey.

Young and other church leaders studied about the West. They read Fremont's Report and Hastings' Guide. They learned about irrigation methods they would need in the desert lands of the Great Basin. They sent men to check out several places where the Mormons might settle. At the time, the Great Basin was ruled by Mexico. If they traveled there, they would be leaving the United States.

In the meantime, mobs started burning homes and fields on Mormon farms outside of Nauvoo. More threats came. Young decided the people should not wait for spring, but leave sooner, even in the middle of winter. Would they be ready?

In February, the Shumway family was the first to arrive at the Nauvoo ferry crossing. As they waited in the cold, the oxen pulled their wagon onto a flatbottomed ferryboat and began to cross the Mississippi River. Others followed.

I ater in the month the river froze solid, and the people were able to walk across it—oxen, wagons, and all—for several weeks until the ice melted. About

Brigham Young • 1801-1877

Brigham Young was born in Vermont to a strict Methodist family. The family moved to western New York State. They were very poor—once Brigham was so hungry he killed a robin for food. Except for a few days as a young boy, Brigham Young did not attend school.

Brigham's mother died when he was fourteen years old, and soon he was on his own. He helped his father farm and later became a fine craftsman, making beautiful furniture and building many homes. He married Mariam Angeline Works, and the couple had two daughters.

Young was introduced to the Book of Mormon and the leaders of the church. He converted to Mormonism and went on a mission to Canada. Upon his return, tragedy struck the family, and his young wife died. Leaving his home with many of the other Mormons, he married Mary Ann Angell and followed Joseph Smith to gathering places in Ohio, Missouri, and Illinois.

At the time of Joseph Smith's death, Brigham Young was a valued leader in the LDS Church. He led the Mormons from Illinois to the Great Basin and established more than 300 settlements in the western United States and in Canada and Mexico.

Many historians recognize Brigham Young as the greatest townbuilder and colonizer in western U.S. history. One historian called him "the most commanding single figure" of the American West.

3,000 Mormons and 500 wagons left that winter and camped across the river in Iowa. Others stayed behind in Nauvoo, trying to get the supplies they needed or waiting for ill family members to get well. A large group left in the spring and others followed that summer. The last group left Nauvoo in September. Some, including Joseph Smith's mother, brothers, wife, and children, stayed in Nauvoo and never moved west.

What do you think 💝

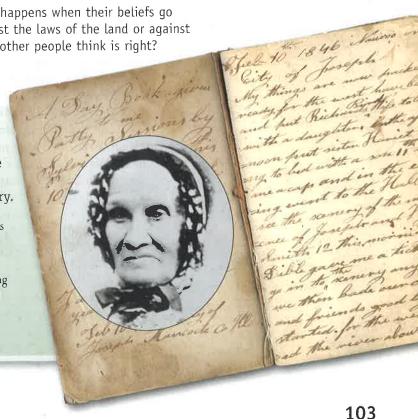
 Can you think of groups today who want to be left alone to live their beliefs?

• What happens when their beliefs go against the laws of the land or against what other people think is right?

Patty Sessions' Diary

Patty Sessions was a midwife in Nauvoo. Then she delivered babies along the pioneer trail. See how much of her handwriting you can read from the diary.

I am now fifty-one years old. February 10, 1846 My things are now packed ready for the west, have been and put Richards wife to bed with a daughter. In the afternoon put sister Harriet Young to bed with a son. 11th made me a cap, and in the evening went to the Hall to see the scene of the massacre of Joseph and Hyrum Smith. February 12 . . . started for the west February 14 This morning it snows.



The Mormons built a temporary community at a place in Nebraska they called Winter Quarters. It was a place of much suffering from cold, disease, and starvation. Why do you think conditions were so hard there?

Moving West— A Difficult Task

Different groups of Mormon pioneers traveled across Iowa that winter, spring, and summer. They followed an old road and American Indian trails. The trek in the winter was long, cold, and miserable. Children cried, babies were born in wagons, and the sick and old had to be helped along the trail. Everyone missed the comfortable homes left behind in Nauvoo.

Sometimes the people stopped near settlements so the men could work in towns to get food. In a few places the

Go West by Sea with Sam Brannon

Ten people died on the long trip, but two babies were born.
One baby was named Atlantic and the other Pacific.

While the Mormons in Illinois were preparing to go west by land, other Mormons who were still living in the East wanted to join the migration. About 70 men, 68 women, and 100 children left New York City on the ship *Brooklyn* under the direction of Samuel Brannon. It was a long trip. They sailed around the tip of South America, up the west coast, and on to the Hawaiian Islands. The

San Francisco

Hawaiian

group got supplies and spent ten days on land. It was a paradise compared to life on the ship, and many did not want to leave.

In July of 1846, after almost six months of traveling, the ship landed at the little Mexican village of Yerba Buena. It later became the city of San Francisco, California. When the ship docked, the people learned that the United States and Mexico were at war. California had been taken by American troops.

The people scrambled to find places to live. Brannon traveled east to meet Brigham Young, who was still heading towards Utah. Brannon tried to convince Young to settle with him in California, but Young instructed Brannon to have his group move to the Great Basin and join with the rest of the Mormons. Angry, Brannon returned to California. Most of his group left and moved to Utah. A few, however, including Brannon, stayed in California and started a Mormon settlement there.



New York

travelers made their own new communities. Some of the people stayed, and others moved on. Brigham Young led a large group of the pioneers to the Missouri River. In September they established a large community of log cabins across the river in Nebraska. They called the place Winter Quarters.

By spring, there were over a thousand cabins and sod homes in Winter Quarters. However, life in Winter Quarters was no reward for the long trip from Illinois. There was much disease and cold and not enough food and warm clothes. Many people died. The rest were anxious to move west.

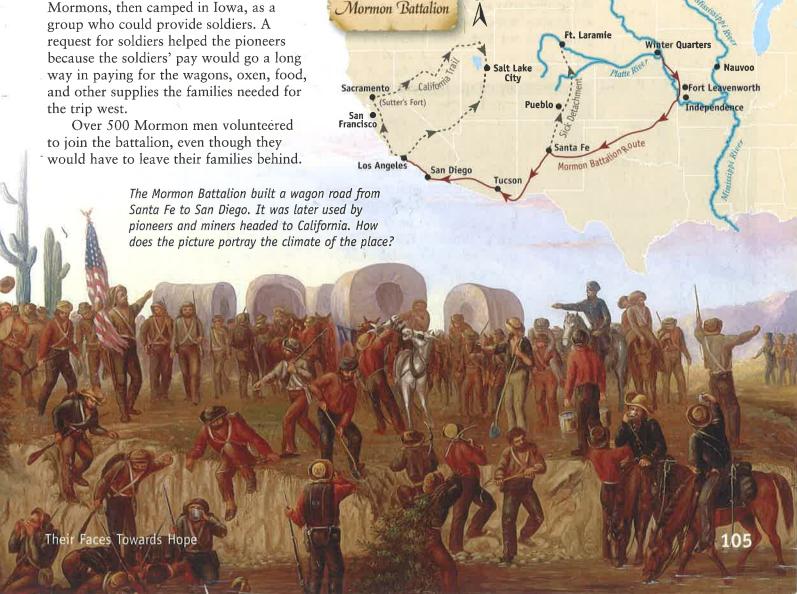
The Mormon Battalion

In 1846 Mexico still owned much of western North America, including today's Utah. During the Mexican-American War, the president of the United States declared war on Mexico and sent troops to fight along the borders. The U.S. Army saw the Mormons, then camped in Iowa, as a group who could provide soldiers. A request for soldiers helped the pioneers because the soldiers' pay would go a long way in paying for the wagons, oxen, food, and other supplies the families needed for the trip west.

Some of their wives were in despair about how they would move to the Great Basin without the men. About thirty-five women, in fact, went with the soldiers for part of the trip, taking forty-two children along. The women cooked and did laundry for the men. Most of the women, all of the children, and some of the men who were sick were later asked to leave.

The soldiers never fought in any battles because the war ended before they could arrive in Mexico. They were assigned to protect California. When their duty was over, some reenlisted in the army. Some joined Sam Brannon's group in San Francisco. Some of the men were involved in the discovery of gold at Sutter's Fort. You will read more about this in Chapter 7. Later, most of the soldiers joined their families in the Salt Lake Valley.

Upon arriving in San Diego, Lt. Colonel Philip Cooke said the battalion "exhibited some high and essential qualities of veterans."



Travels of the

The Advance Pioneer Company

In the early spring of 1847, Brigham Young led a small company across the prairies of what are now called Nebraska and Wyoming, over the mountains, and into the dry region of the Great Basin. They realized that the distance from Iowa to the Salt Lake Valley would be too long for everyone to complete the journey in one summer. The "Pioneer Company," as Young called it, would go first and fast to prepare the way for thousands of other Latter-day Saints who would soon follow.

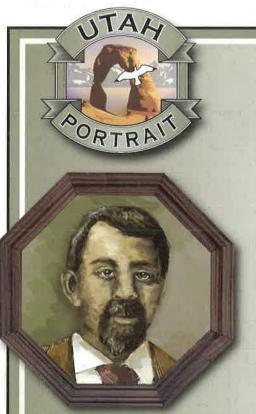
The company improved the trail by clearing trees and rocks from the path and marked the trail. They also wrote guides to help people know where they could find campsites with fresh water, fuel, and places to feed the animals.

The advance company was mostly men. However, there were three women, two young boys six and seven years old, and teenage boys. Two or three of the group were not Mormons. There were also three black men who were called "servants." They were actually slaves. Their names were Green Flake, Oscar Crosby, and Hark Lay.

Official Diary

Thomas Bullock's diary was the official record of the advance pioneer company. His journal listed the names of each member. He also noted items and animals: "1 cannon, a boat, 71 wagons, 93 horses, 66 oxen, 52 mules, 19 cows, and 17 dogs."

Friday, 30 April 1847
Attended to cattle, hitched up & started
... traveling over an uneven Prairie & with
little grass on it.... a very Strong North
Wind blowing, & being dark, caused the
Camp to halt for the night at 6 p.m. under
small Bluff without either Wood or Water.
... President Young gave liberty for the
brethren to have a dance & enjoy
themselves, as they had neither wood to
warm, nor good water to drink.



Green Flake • 1828-1903

At age ten, Green, born into slavery in the South, had been given as a birthday present to James Flake. James Flake was a wealthy Mississippi planter who later converted to the LDS Church. Young James was baptized in the Mississippi River.

The Flake family moved to Nauvoo, Illinois. When the Mormons left Nauvoo, the Flakes were with them. After Brigham Young announced the trip of the advance pioneer company, Flake sent sixteen-year-old Green with supplies to assist the group. He was also directed to build a home for the Flake family in the Great Basin and have it ready for when they came with a later group. Green's grandson later said it was Green Flake who first drove Brigham Young into the valley.

Green later traveled back east to help more pioneers come to the valley. He married Martha Crosby, also a slave of Mormon pioneers. Green Flake, his wife Martha, and their children, Lucinda and Abe, farmed their own property south of Salt Lake City and also were paid to work for others. At some point after the death of James Flake, Green was freed.

River Crossings

It could take as many as two days to get all the wagons and animals across a river. The longest delay of the entire trek was when the group crossed the wide North Platte River, swollen by spring rains. The men made log rafts and took their own wagons over. Then they started a booming business, charging a small fee for ferrying other companies going to Oregon across the river. Five days were spent at the river. When the people were safely over, nine men stayed to operate the profitable ferry and help future travelers.

The Rocky Mountains at Last

The advanced company finally reached and crossed the Sweetwater River in Wyoming and then began to travel through the Rocky Mountains. They crossed the Continental Divide, a high ridge of land where rivers begin to flow west instead of east. They took several days to cross the Green River. Once on the opposite shore, they were in what was loosely defined as "California Territory." John Taylor, another church leader, is credited for writing this song about the place:

The Upper California

The upper California, Oh that's the land for me! It lies between the mountains And the great Pacific Sea.

The Saints can be supported there, And taste the sweets of liberty. In upper California, Oh that's the land for me!



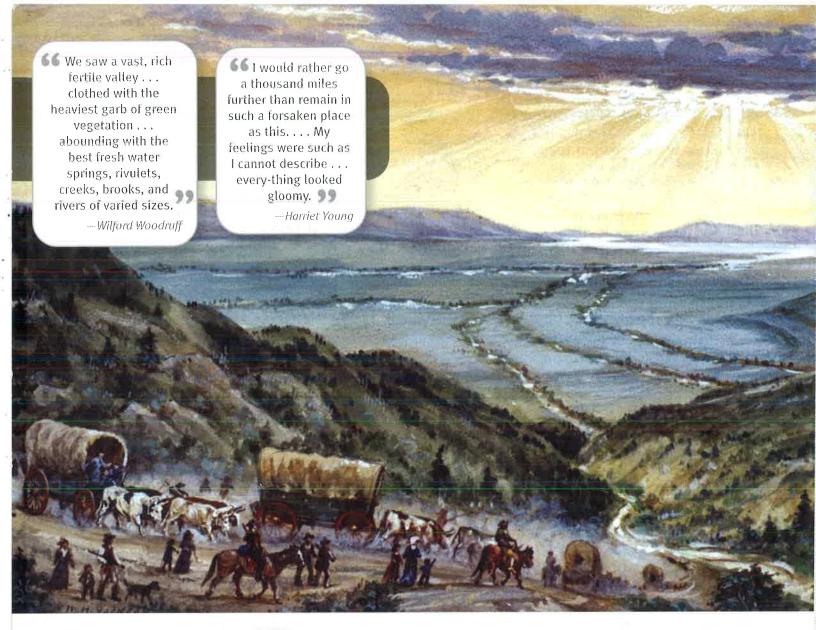
Continuing their long march, the advanced company finally arrived at Fort Bridger, Wyoming, in early July. They remained two days to rest, repair wagons, and do some trading. The final 116 miles after Fort Bridger were the most difficult because of the mountains they had to get through. The people were weary, and the horses, cows, and oxen were weak from almost 1,000 miles of walking.

Jim Bridger, a well-known mountain man, spent a night with the group. Most of the talk was about the valley of the Great Salt Lake and its possibilities as a home for the Mormons. Bridger advised them not to settle in the Great Basin. He said it was too dry, the water was too cold for seeds to germinate, and food wouldn't grow there. Brigham Young thought otherwise and proved Bridger very wrong.

Only three women and two young boys traveled with 143 men in the advance pioneer company. The women were Harriet Wheeler Young, wife of Lorenzo D. Young; Clarissa Decker Young, wife of Brigham Young; and Ellen Saunders Kimball, wife of Heber C. Kimball.

Fort Bridger, Wyoming, was a welcome resting place for the members of the advance pioneer company. You can see the location of the fort on the map on page 112.





William Henry Jackson painted this view of the pioneers' first view of the Salt Lake Valley. Why might the artist have painted the sun's rays shining down over the valley? What sources of water did Jackson paint?

Into the Valley

Orson Pratt and Erastus Snow led a scouting group ahead of the main group. They worked on removing brush and rocks from the trail cleared by the Donner party the year before. Pratt and Snow left a few men working on the trail, and then they rode to the top of Big Mountain and looked out over the Salt Lake Valley for the first time. It was July 22, 1847. Upon viewing the wide valley for the first time, both men shouted, "Hosanna! Hosanna! Hosanna!" and threw their hats into the sky.

Brigham Young, who had probably been bitten by a tick, was ill and so did not enter the valley for two more days. Tradition says that when he rose up from his sickbed in the back of a wagon and looked over the Salt Lake Valley for the first time he said, "It is enough. This is the right place. Move on." He later said that he had seen the valley in a dream and recognized it when he saw it.

When Young and the rest of the party entered the valley on July 24, the scouting party had already begun planting a crop and digging irrigation ditches. Young was pleased with what he found.

After staying in the valley only six weeks, Young and several other men left the Salt Lake Valley and returned to Nebraska. They wanted to help organize plans and prepare the rest of the group, including their own families, for the long journey to the Great Basin.

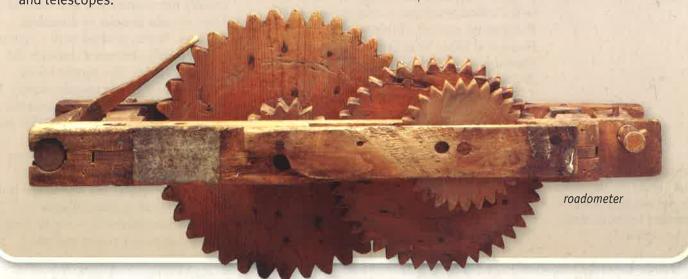
Traveling Tools

Appleton Milo Harmon, along with Orson Pratt and William Clayton, devised a "roadometer" to help track the daily distance traveled by the group. They made a wooden wheel that revolved once in 10 miles, showing each mile. It was a happy day for Clayton when he could stop counting the rotations of a red rag tied to a spoke of a normal wagon wheel.

The leaders of the advance company took along some interesting items. Orson Pratt kept track of the weather and measured the location of the group with barometers, sextants, and telescopes.

The brethren fixed up a tent for [a Sioux chief and wife] to sleep under; Porter Rockwell made them some coffee, and they were furnished with some [food]. The old chief amused himself very much by looking at the moon through a telescope. . . .

-William Clayton, 1847



Watched by Indians

When the first Mormon pioneers arrived in the Great Basin, they established "Great Salt Lake City" in the neutral buffer zone between the territorial grounds of thousands of Shoshone and Ute peoples. Not many Indians lived in the Salt Lake Valley at the time, but some had watched the pioneers coming through the mountains and knew when they arrived in the valley, as this report by a modern Shoshone woman explains:

Making Peace with the Past

By Stacey Kratz, Standard-Examiner, June 15, 1997

To the Mormon pioneers who bumped their wagons down Emigration Canyon in late July 1847, the valley of the Great Salt Lake looked like a clean slate ready to be filled with prosperity and posterity. But the land they took possession of was already full of generations of people living an abundant life.

"The Indian people watched the pioneers come in," said Mae Parry, a modern Clearfield resident and member of the Northwestern Band of the Shoshone Nation. "They were lying in scrub oak and bushes. I don't know that the settlers knew they were there," she added with a smile, "but they were."

Later Pioneer Companies

In September, 1847, the first large group of Mormon pioneers after the advance company reached Salt Lake Valley. In that company were 1,540 people with 580 wagons, 124 horses, 9 mules, 2,213 oxen, 887 cows, 358 sheep, 35 hogs, and 716 chickens!

Daily life for the later Mormon pioneer companies was about the same as in the advance company, except there were many more women, children, and teenagers. There were families from the United States, Canada, England, Scotland, Wales, and Scandinavian countries.

A horn blew to signal the beginning of a new day on the trail. Quickly, older children began their morning tasks. They looked for fuel. When wood was not found they looked for dried buffalo droppings or "buffalo chips." The chips made a clean, hot fire, with little smoke or smell. In the mountains, dead sagebrush was used for fuel.

Pioneers gathered "buffalo chips" along the trail. Why was the sun-dried dung important to the survival of the pioneers?



When we wanted a fire, everyone would go out to gather buffalo chips, and some of the daintier sex, instead of picking them up with their hands, used tongs. . . . Before we had gone very far, they got very brave over this, and would almost fight over a dry one.

—Edwin Alfred Pettit, 13 years old

Usually the women and girls cooked a breakfast of soda biscuits or cornmeal johnnycakes. Beans, greased with a slab of bacon and slowly simmered through the night, were popular. The people rarely drank water since it was usually muddy. It tasted so disgusting that sometimes even the animals refused to drink it. Coffee and tea were the all-purpose drinks.

"Roll the wagons!" The first wagon moved out of the camp, and soon the whole company spread out across the trail in a growing cloud of dust. Wagon drivers, said one observer, "were of both sexes, and comprised young and old." Wagons had few passengers. He said, "The people who could walk did so, and many were engaged in driving loose animals."

At midday the group usually stopped. The term "nooning" was used for the stop no matter what time it was. The animals rested and the pioneers ate a cold lunch.

Sometimes wagons traveled late into the night before reaching a suitable place. Then the men unyoked the oxen and drove them to pasture near a water hole. After eating, teenagers read books, wrote letters, sang, talked, and danced. Others went fishing or hunting. Finally, they helped set up tents in which some family members slept. Others slept outside in the open air or under the wagons.

Like many other pioneers on the western trails, the Mormon pioneers tried to keep life on the trail much like life back home, including religious activities. They tried to have regular Sunday services and morning and evening prayers.

Buffalo!

Fresh meat was always a welcome change from the bacon, bread, and beans pioneers ate on the trail. The people were constantly on the lookout for buffalo, deer, elk, and waterfowl. American Indians also depended on animals for food and skins and were angry when travelers killed the buffalo.

Some people traveling on the Oregon Trail killed the buffalo for sport. Brigham Young did not want the Mormons to do that. He said, "There should be no more game killed until such time as it should be needed, for it [is] a sin to waste life and flesh. . . . If we do slay when we do not need, we will need when we cannot slay."

All the sights of buffalo that our eyes behold [this] was enough to astonish man. . . . The face of the earth was alive and moving like the waves of the sea.

-Wilford Woodruff, 1847



Linking the Past to the Present

- Does Utah still have herds of buffalo? Where are they?
- How and why are wild animals protected today?

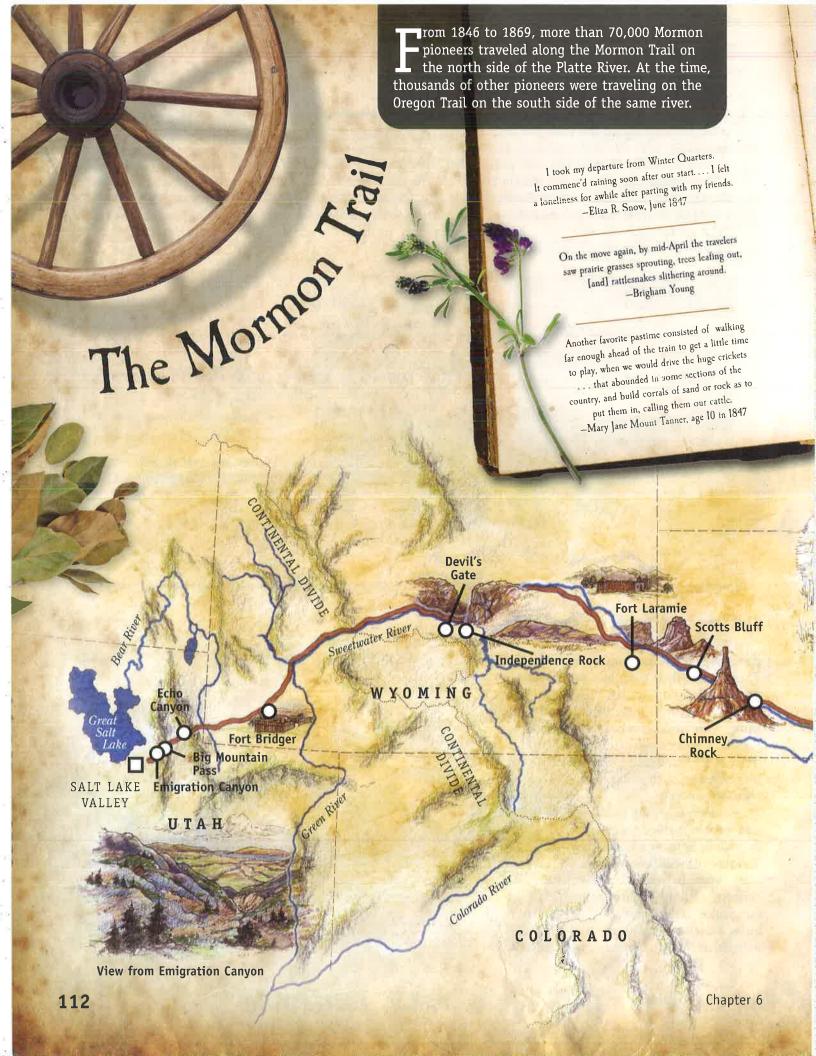
Children and Teens on the Trail

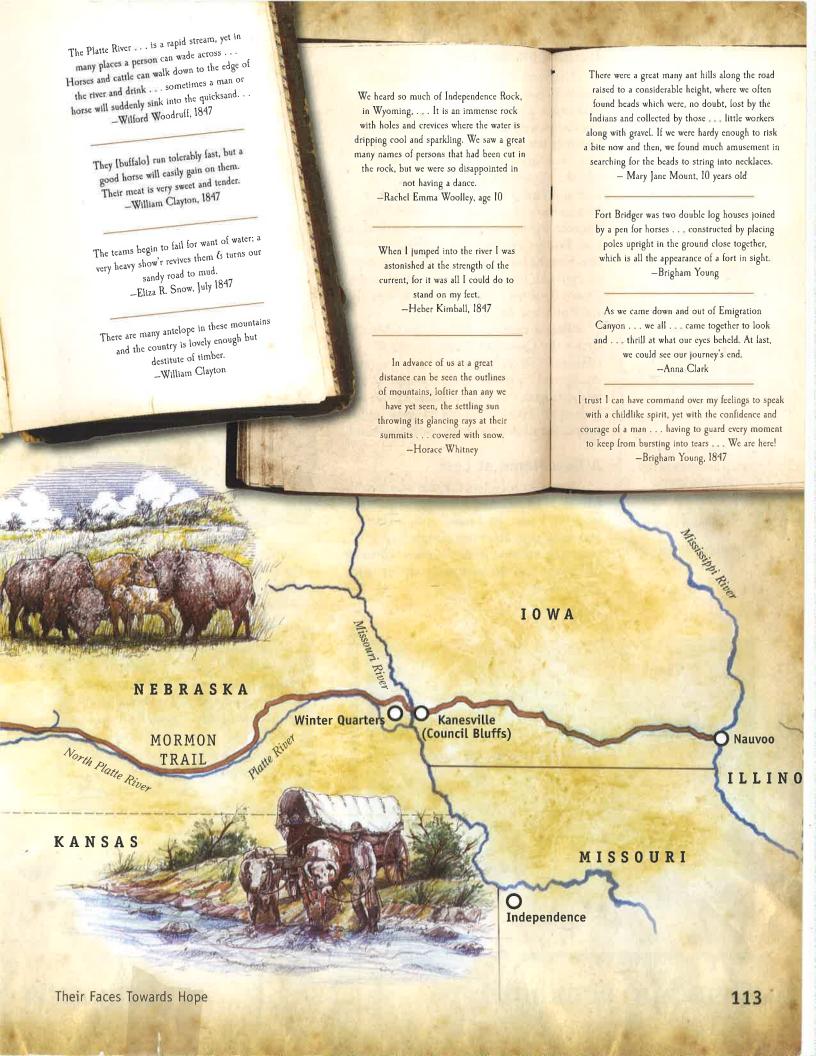
Children found ways to amuse themselves while walking along the trail. They treated their oxen like pets, naming them Bright and Buck, or Pink and Duke. Cows were named Lady Blackie and Lady Milky. One mean cow was dubbed Lady Lucifer. Children ran after birds, picked flowers, and collected pretty rocks. They played games such as marbles, checkers, and tag.

Sometimes young men and women walked together or rode double on a horse. Bouquets of wildflowers were often given. In one group a Scottish convert, Richard Ballantyne, age 29, met Huldah Clark, age 21. They got to know each other along the trail and were married at Winter Quarters, Nebraska.

111

Their Faces Towards Hope





Sometimes Indians tried to get the pioneers to leave the area by burning the prairie grass. When this happened, the animals had nothing to eat.

The Indians had set all on fire except here and there a spot. The blackness of the praire . . . presented a dismal sight. We found the grass mostly burned . . . and we had to stop because of the fire and smoke ahead.

—Levi Jackman

Trouble on the Trail

The heat, cold, dust, bad water, unusual food, accidents, insects, and snakebites often caused health problems. Accidents were common. Archibald Gardner left with his family. His small son, Neil, got "caught between the wheel." Another son, Robert, age five, was at a Pawnee village when he had a "wagon wheel run over his bowel." He lingered for several days before he died. At Fort Bridger another son, William, only five months old, "was jostled off the top of the load. He tumbled under the wagon drawn by three yoke of oxen. He was all right in a few days."

Disease caused problems, too. Measles struck the Canadian Company. All of Clarissa Wilhelm's children had whooping cough and "not one of them could sit up in the wagon." A Mr. Stillman was so sick he had to drive the wagon by lying on his stomach and holding reins with one hand.

A New Home at Last

For most travelers the trip was not harder or more life-threatening than working a year on a farm. Still, it was a very long trip, and most people had a hard time moving from the moist climates of Europe and the East to the desert land of the West.

These words, expressing her feelings as she arrived in the valley, were written by Eliza R. Snow:

Friday, October 1, 1849

I rode on the black wagon . . . very, very dirty, thro' brush and timber. . . where we met [] Taylor] who ask'd me if I had lately seen my face, his own being behind a black mask (the soil having chang'd).

Saturday 2nd October, 1849

Crossed a stream 19 times—which is dry in some of its beds. . . . About four we come in view of the Valley looking like a broad rich river bottom—it rains and a [hole] made in the side of our wagon cover torn by the brush admits both rain and dust, but being in sight of home we make our way to the Fort—I am too sick to enjoy the scenery but a good cup of tea prepared by Sister P. refreshes me, also a visit from Sister Sessions. Traveled 14 miles.

One boy was worried when he arrived in the valley because he had no family, no clothes, and nowhere to go. Then a stranger took him home and offered him a job.

The people seemingly all had friends to go to, but me. I seemed to be a stranger in a strange land. Perhaps my outward appearance was so repulsive that no one felt disposed of to offer me a home. [My only shirt] was so filled with dust and dirt, had been torn, patched, and re-sewn while on my body that I could not get it off."

-Samuel Roskelly, age 16



Fifty years after the famous event, many of the pioneers who came to Utah in 1847 gathered to have their picture taken.

CHAPTER 6 REVIEW



Memory Master

- **1.** Explain the two common nicknames given to The Church of Jesus Christ of Latter-day Saints.
- 2. Who was the first leader of the new church in New York?
- **3.** Summarize some of the reasons for misunderstanding and conflict between early LDS church members and their neighbors.
- 4. Describe some of the ways Brigham Young helped prepare the people for the move west.

- **5.** What did Brigham Young learn about the Great Basin from previous explorers?
- **6.** How and why did Sam Brannon bring Mormons to California?
- 7. Why did the Mormon Battalion agree to fight in the Mexican-American War?
- **8.** What was the purpose of the advance pioneer company?
- **9.** What date did the advance company enter the Salt Lake Valley?
- **10.** Describe the reactions to the Salt Lake Valley by the first Mormon pioneers.



Activity Use Primary Sources—Songs

The pioneers often sang to pass the long hours and ease their worries. Some creative pioneers made up their own songs. Since these songs were written about their own experiences, they are good primary sources. Read the first song (#1) and answer the questions below.

Note: Governor Ford was the governor of Illinois who had promised Joseph Smith and the Mormon people protection. He finally gave into pressure from anti-Mormons; Joseph and his brother were murdered.

- 4. What is the general tone of song #1 (happy, sad, longing, bitter, encouraging)? Which words give it that tone?
- 2. Now read song #2. What general tone does it have?



Now in the spring we'll leave Nauvoo, And our journey we'll pursue. Bid the mobbers all farewell, And let them go to heav'n or hell.

Old Governor Ford with mind so small, He has no room for a soul at all. If heaven or hell should do its best, He neither could be damned or blessed.

From Kaufman, William J., ed. *The Mormon Pioneer Songbook*. Theodore Presser Company, 1980.



Come, come, ye Saints, no toil nor labor fear;
But with joy wend your way.

Though hard to you this journey may appear,
Grace shall be, as your day.

'Tis better far for us to strive,
Our useless cares from us to drive;
Do this, and joy your hearts will swell—
All is well! All is well!

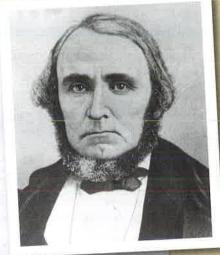
From "Come, Come, Ye Saints," by William Clayton, LDS Hymns

Their Faces Towards Hope

Go to the Source

William Clayton's 1848 Emigrants' Guide

In 1847, William Clayton traveled with the advance pioneer company from Winter Quarters, Nebraska, and assisted Thomas Bullock in keeping an official record of the trip to the Valley of the Great Salt Lake. At first only guessing at distances traveled each day, Clayton was later able to track more accurate distances with a newly-invented odometer made by some of the party.



After arriving in the Great Basin, Brigham Young asked Clayton to immediately travel back to Winter Quarters and again measure the distances, which he did. "I have succeeded in measuring the whole distance from the City of the Great Salt Lake to this place," he wrote in his journal.

In 1848, Clayton published his work in a guide for other travelers to the West. He hoped to make a profit by selling the guides and help emigrants at the same time. While the guide was used mainly by many groups of Mormon pioneers, it also became the most popular guidebook among the California gold seekers. Gold had been discovered in California the same year.

THE

EMIGRANTS' GUIDE:

BEING A

TABLE OF DISTANCES,

SHOWING ALL THE

SPRINGS, CREEKS, RIVERS, HILLS, MOUNTAINS, CAMPING PLACES, AND ALL OTHER NOTABLE PLACES,

FROM COUNCIL BLUFFS,

TO THE

VALLEY OF THE GREAT SALT LAKE.

ALSO, THE

LATITUDES, LONGITUDES AND ALTITUDES OF THE PROMINENT POINTS ON THE ROUTE.

TOGETHER WITH REMARKS ON THE NATURE OF THE LAND, TIMBER, GRASS, &c.

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- **1.** After reading the title page of the guide on 116, how would you summarize the guide's purpose?
- 2. What are the headings at the top of the columns? Can you figure out what the abbreviations mean?
- **3.** Many of the entries describe good places to camp. What natural features did Clayton think made good camping spots?
- 4. How would the guide help travelers?

THE TIME 1847-1860

PEOPLE TO KNOW

James Brown William Davis Millard Fillmore **Hector Haight** Joseph Harker John S. Higbee Peter Maughan Isaac Morley **Orson Pratt Peregrine Sessions** H.G. Sherwood George A. Smith Lorenzo Snow Annie Clark Tanner **Brigham Young** Walkara

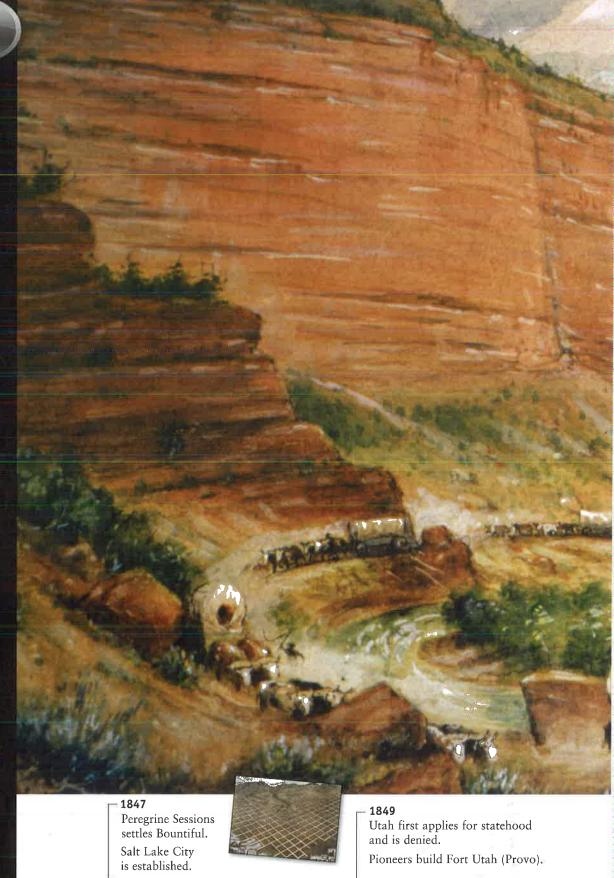
WORDS TO UNDERSTAND

bowery compromise emigrant immigrant isolated morality perpetuate petition proposed survey

Through this mountain gateway passed the Donner party, Mormon wagon trains, and later the Pony Express, telegraph lines, and stagecoach lines. Echo Canyon was painted by William Henry Jackson.



118



1848

1848

Miles Goodyear sells his fort to settlers who begin the town of Ogden.

1847

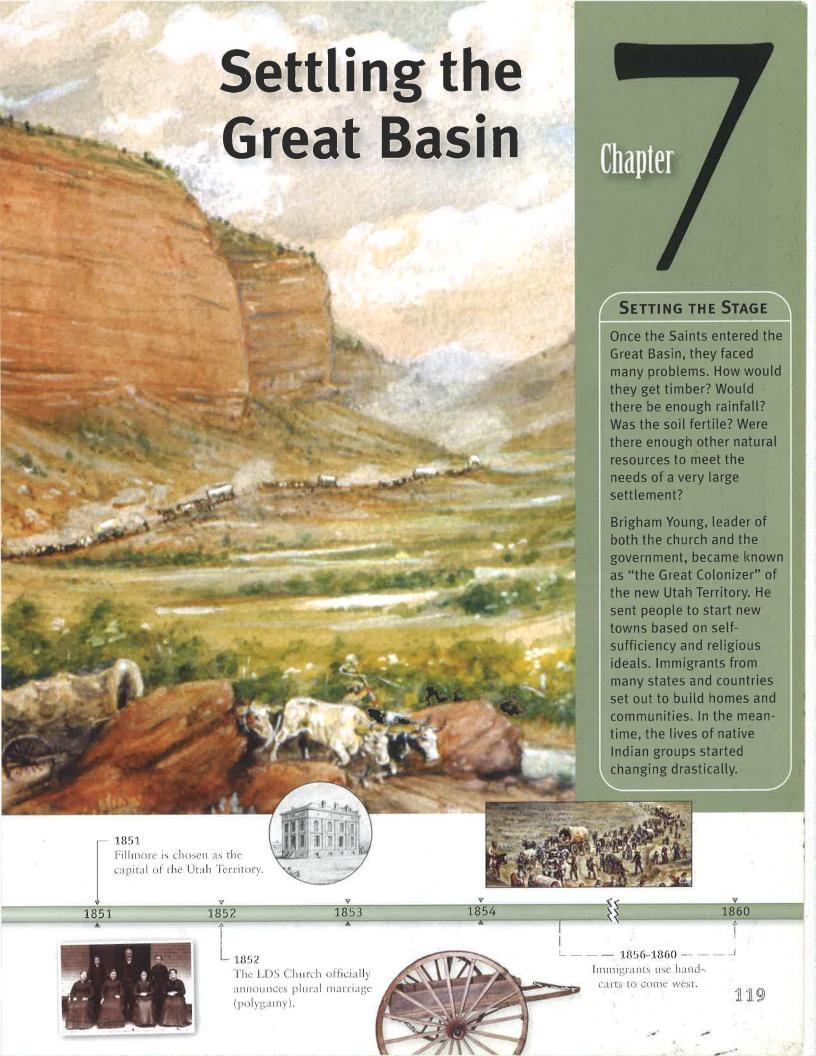
Gold is discovered in California.

1849

1849 Perpetual Emigration Fund is established.

1850

U.S. Congress establishes the Utah Territory and appoints Brigham Young as the first governor.





Artists in the East, who had never been to Utah, were eager to supply Eastern newspapers and magazines with illustrations of the Mormon story. What do you see in this illustration that might not be accurate?



Exploring the Valley

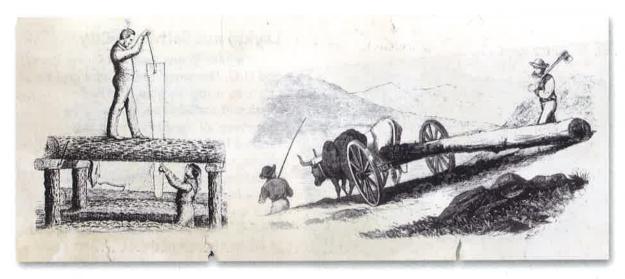
n Tuesday, July 27, just a few days after the advanced pioneer company entered the valley, a group of sixteen men set out to explore their new home. They rode horses northwest to the Great Salt Lake and bathed in it. Some explored the entrance of Tooele Valley. Then they went on horseback to the Point of the Mountain, where they could see Utah Lake and Utah Valley. Today, the towns of Alpine, Pleasant Grove, American Fork, Orem, and Provo fill these valleys. The men described the Indians living around Utah Lake as "very peaceable and gentle."

In early August, groups explored the valleys of Tooele, Utah, Bear River, and Cache. Cache Valley, where Logan is today, "looked beautiful from the summit of the mountain."

At Miles Goodyear's Fort Buenaventura (near today's Ogden), they found "some log buildings and corrals [fenced in] with pickets." There were also a herd of cattle, horses, goats, and "some sheep that needed shearing."

Building a New Home in the West

The three most important tasks facing the Mormon pioneers were planting, building homes, and exploring the valley. Men went into the canyons for timber. They found "an abundance of good timber . . . but access to the same was very difficult." They brought the logs to camp by dragging them with oxen or carrying them on wagons. The men dug a pit and used a long saw to make rough lumber.



Pit saws were used to saw logs into boards. One person stood down in a pit and helped move the saw up and down.

The men first built an adobe fort called the Old Fort. They thought the fort would help keep them safe from Indians. To make the walls of the fort, they made bricks with wet clay and straw or other plant fiber and dried them in the hot sun. The walls rose 8 or 9 feet high and were 27 inches thick. Then log cabins were built next to each other along the inside walls. Each log house was about 16 feet long and 14 feet wide. They were built with their backs along the adobe walls and their front doors opening onto an open space shared by everyone. Animals were kept in the open space.

Anyone not cutting timber or making adobe bricks worked at digging irrigation ditches to bring water to crops. On July 25 men dammed up City Creek, flooded some ground at today's 4th South and East Temple Streets, and planted potatoes.

By July 31 corn was already up two inches. Soon all crops were up and doing well. By winter the potatoes were the size of silver dollars. By December the pioneers had planted 2,000 acres of winter wheat.

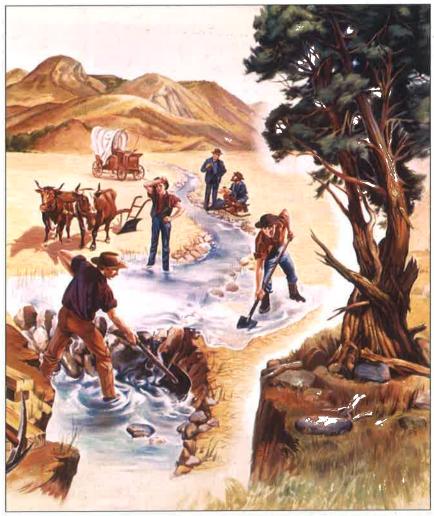
The work went on. The people hunted wild game, harvested salt from the lake, built a boat, cleared out a canyon road, and set up a blacksmith shop.

Crops depended on irrigation water.

Despite the July sun, the men dug ditches to bring water into the valley from mountain streams. How do Utahns water crops today?



The Old Fort was built at today's 300 South 300 West in Salt Lake City. Outside the walls of the fort, wolves kept settlers awake with their howling. Packs of mice tried to find shelter in the fort, to the irritation of everyone.



The first building in the valley was a temporary bowery built by placing posts upright in the ground. Then timbers were laid across the tops of the posts and covered with brush. The bowery was a shaded place for holding meetings and religious services.

The streets were laid out with roads wide enough that a team pulling a wagon could turn around.

Laying out Salt Lake City

Brigham Young assigned Orson Pratt and H.G. Sherwood to lay out a grid for a new city, using the plan they had developed for Nauvoo, Illinois. The *surveying* of the city's streets was finished by late August. There were 135 blocks, each having 10 acres divided into eight lots, where homes and gardens could be made. The streets were wide enough for a wagon and team to turn around if needed. Three public squares were placed in different parts of the city. These squares are now sites of the Salt Lake City and County Building, Liberty Park, and Pioneer Park.

The First Winter

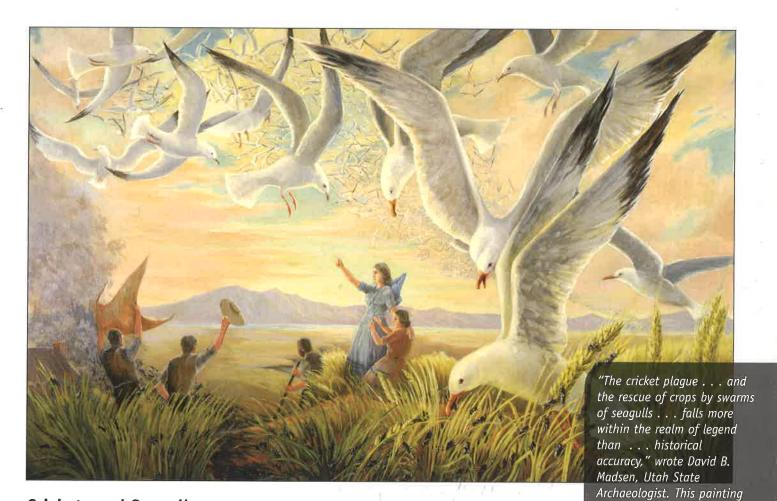
In September of 1847 the first large groups of pioneers reached Salt Lake Valley. In all, there were 1,540 people, with 580 wagons, 124 horses, 9 mules, 2,213 oxen, 887 cows, 358 sheep, 35 hogs, and 716 chickens. These people had come to stay.

Late in September, "Cattle and horses entirely destroyed the crops sown, except the potatoes, the tops of which they ate smooth with the ground." The winter weather was relatively mild, but food was scarce, with few vegetables and too little flour. Some cows were left to give milk and others were killed for food. Everyone was hungry. They ate crows, hawks, wolf meat, thistle tops and roots, and sego lily bulbs.

The Indians taught the settlers to dig roots, especially the bulb of the sego lily. Today the sego lily is our state flower.







Crickets and Seagulls

The next spring, clouds of black crickets started eating the crops. When the problem got worse, some people quit working in the fields and talked of going to California. Harriet Young, one of the first three women in the valley, wrote in her diary:

Today, to our utter astonishment, the crickets came by millions, sweeping everything before them. They first attacked a patch of beans for us and in twenty minutes there were no beans to be seen. They next swept over peas, then came into our garden; took everything clean.

People fought the crickets in many ways. They banged on tin pans to scare them away. They knocked them off the plants with branches and brooms. They gathered them up in large baskets and burned them or dumped them in the river.

For weeks the settlers fought crickets. Partial relief came when flocks of seagulls filled the sky and blocked out the sun. They gorged on crickets for weeks. For many years after that, seagulls returned to fields, eating crickets, grasshoppers, worms, and other insects. Problems with crickets lasted for years in many communities.

Linking the Past to the Present

In 1955 the Utah State Legislature named the seagull the Utah state bird. Plagues of crickets still threaten crops in farming areas of Delta, Tooele, and other places.

> The Seagull Monument, located on Temple Square in Salt Lake City, was made by Mahonri Young, a grandson of Brigham Young.

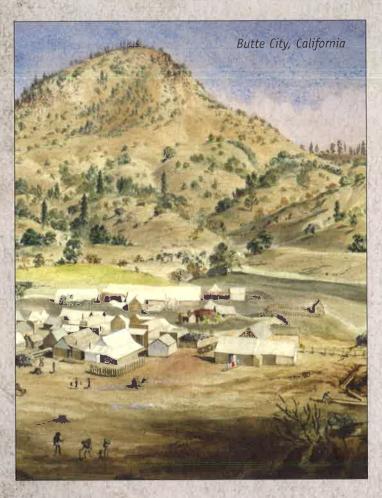


shows what came to be called

"the miracle of the gulls."

GOLD Is Discovered in California

hile pioneers in Utah were building cabins and trying to get enough food to survive, an event in California was to have tremendous impact on history. In 1848, six men from the Mormon Battalion were working at a sawmill in Sutter's Fort, California. One day gold was discovered in a stream, and the West changed dramatically. Thousands of people throughout the world rushed to California to "strike it rich."



News did not reach the East in time for people to make the trek that year, but many were ready in 1849. Over 25,000 swarmed to California that year, 50,000 the next year, and they kept coming. Tens of thousands of these "forty-niners" passed through Salt Lake City.

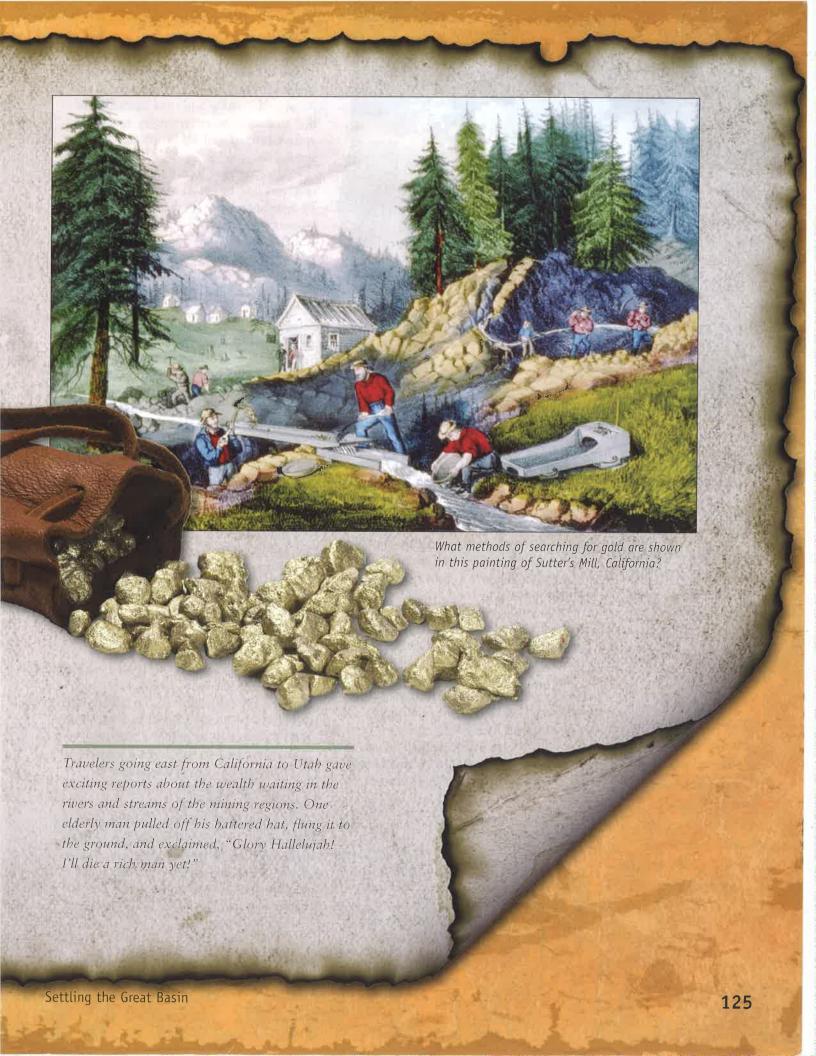
How did this rush help the economy of the Great Basin? Many forty-niners had brought too many supplies. They needed to lighten their wagons of food items, tools, equipment, clothing, and household goods. They also needed fresh supplies of other foods, oxen, and other animals. Some needed to have grain ground. They needed wagons repaired, or they wanted to buy new wagons and harnesses.

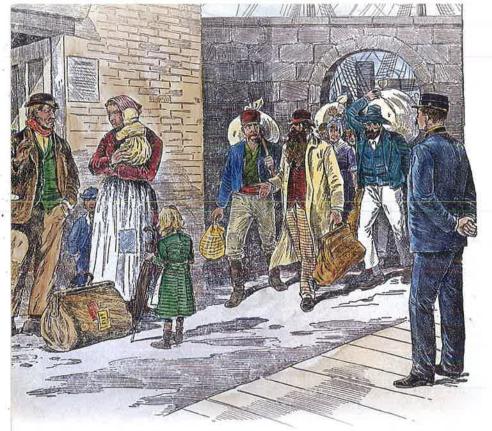
The people of the Salt Lake Valley provided these services and goods and, at the same time, got some of the items they badly needed. It was bartering at its best.

In 1850, about 1,000 future miners wintered in the valley before going on to California. They worked on farms and helped the community in other ways.

Linking the Past to the Present

The thousands of miners traveling through Utah during the gold rush is a good example of the term "crossroads of the west." Today, major roads, rail lines, and air traffic going east and west, north and south, cross in Salt Lake City.





Thousands of immigrants from Europe arrived in eastern seaports to start a new life in America.

An "emigrant" is a person leaving a place. An "immigrant" is a person coming into a place. (Think "e" = exit and "i" = in.)

In pioneer times, the most common word was "emigrant." Today we usually use "immigrant." Both terms are correct because a person leaving one place has to move to another place. Are you an immigrant?

A Great Gathering

While the settlers were building new homes and growing crops, men were serving as missionaries, visiting people in their homes and on street corners in North America and in many foreign lands. They encouraged converts to make the long and difficult journey to the Great Basin. Brigham Young wanted the people to come and strengthen Utah settlements against the kind of persecution the Mormons had experienced in the East.

Young also needed the working skills of many people. He needed trained architects, builders, weavers, printers, and stonemasons. Later, he wanted people who knew how to manufacture iron, glass, and even sugar. He wanted people who knew how to raise sheep and produce wool cloth.

Foreign Immigrants

During the 1840s and 1850s, millions of *immigrants* entered the eastern United States to find jobs, land, and freedom from oppression. A large number of these were newly-converted Latter-day Saints from Canada, the British Isles, and

Scandinavia. At first, the Europeans came across the oceans on sailing ships powered by wind. The ships were slow, the food poor, and many people got sick. Deaths due to disease were common, and bodies were wrapped and set gently down into the ocean.

After arriving in the United States the converts had to get to the Salt Lake Valley by riverboat as far as they could go, then by wagons pulled by oxen. Long wagon trains came to Utah on a steady basis. After the advance company arrived in July, 1847, a company of 1,540 exiles from Nauvoo came in September. In 1848 another 3,000 came, including men released from the Mormon battalion, and an average of three-to-four thousand per year for the next five years. By 1857 there were about 35,000 immigrants in the Great Basin, and they kept coming. Salt Lake Valley grew, and many people were sent to start other communities.

Perpetual Emigration Fund

Brigham Young wanted a way to bring more LDS members from their camps in Iowa. To help bring them in, the Perpetual Emigrating Fund Company (PEF) was formed in 1849. The fund was built up by donations of money, oxen, wagons, and food from Utah. Immigrants later repaid their loans by donating labor or paying back the loan in cash, farm products, or goods. Thus the fund *perpetuated* itself and kept helping immigrants.

Foreign *emigrants* were also aided by the fund. By the early 1850s, there were over 30,700 Mormons in the British Isles, compared to about 11,400 in Utah. PEF agents were sent to help the travelers make their way to Salt Lake City.

An agent in Liverpool, England, arranged for ships that took people to seaports either in New Orleans, Boston, Philadelphia, or New York. At these ports PEF agents met the travelers and booked them by boat or wagon to St. Louis, then about 500 miles up the Missouri River to another post. There other agents helped immigrants get ready for the overland journey to Utah.

Called to Settle a New Place

When Brigham Young wanted to establish a new community, he often "called" the people to go. He often gave the "calls" by reading names out loud from the pulpit at church meetings. He expected them to leave their new homes and farms and start over in another place. Waiting with dread or anticipation to see who would be called and where they would go was part of many church services. The people didn't have to go, of course, but they usually did.

The people were often chosen by their skills. A community might need a black-smith, tailor, cooper (barrel maker), weaver, and many farmers. Leaders of the new community were appointed in Salt Lake City before the group set out.

While many people were called to a new settlement site, many others went on their own to settlements where friends, family, or others from the same country were already living. For example, German and Swiss families moved to Providence, Italian converts moved to Logan and Ogden, Welsh converts gathered in Lehi, Mormons from Iceland moved to Spanish Fork, and some Swiss families settled Midway, where they raised cows and made cheese.

Reasons for Settlements

Utah towns were built for very different reasons than towns in other western regions. Many were built for a specific purpose. Some towns, such as Mormon Station (in present-day Carson Valley, Nevada), were begun as trading posts and to serve as temporary gathering places for new converts coming from California.

Other towns were started to produce goods. People were sent to Cedar City to produce iron, to St. George to grow cotton and flax, and to Sugar House to produce molasses and sugar. Other places were established to raise large herds of cattle and sheep.

Some towns were begun as missions to Indian groups. Las Vegas, Nevada, was one of these early Mormon towns. So was Harmony in southern Utah and Lemhi in today's Idaho.

In all communities, agriculture was the main occupation and provided food for the thousands of new immigrants who arrived each year.

Brigham Young tried to visit as many of the new communities as he could, often taking a large group of family members and other church leaders with him. In 1857 he traveled 800 miles and reported to his son, Brigham, Jr.:

We have been traveling steadily all this summer which is just past, remaining but a very short time in the city [Salt Lake City] between our trips, yet there are a great number of settlements that we have been unable to visit for the want of time.

This news was very unexpected to me.... I had a good home, and plenty to do. But when I was selected to go, I saw the importance of the mission.... We go with joy, leaving our happy home, which had cost about four years of hard work.

-John Pulsipher

When the First
Presidency ordered
a thing, the people
need not ask
questions, but just
do as they
were told.

—Brigham Young



Manti was laid out in the typical way, with large square blocks separated by wide streets. What do you see in the photo that shows it is from an earlier time?

Patterns of Mormon Settlements

Settlers who went to Oregon and California usually settled one family at a time, far apart from each other on large farms. The Latter-day Saints, however, wanted to live in towns so they could meet together often for religious instruction, recreation, safety, and so they could work together on building and farming projects. Working together helped build communities faster.

They built their towns as a group in the wide valleys where mountain streams flowed from the canyons. The streams provided irrigation water for the wheat and vegetable crops. Since Utah's main mountains run north and south, Utah's towns also followed this pattern.

The first people on a site usually slept in or under their wagons until simple log cabins or a dugouts in the side of a hill were built. As the town grew, stores, churches, schools, and better homes were made of sun-dried adobe bricks, wood, or stone. The old buildings were then used for storage or as barns for animals.

The Utah settlements had these features:

- Streets were laid out in a grid pattern.
- Streets were very wide.
- Irrigation ditches ran beside most streets.
- City blocks for homes and gardens were large (four acres or larger).
- "Squares" in the center of towns contained parks and public buildings, such as a church house, business offices, and stores. Celebrations were often held in the public squares.
- Farmlands were planted around the city center. The farms were surrounded by tall poplar trees to shelter crops from the wind.

Brigham City, north of Salt Lake City and Ogden, was laid out according to the grid pattern, with wide streets running between city blocks. What lake is in the distance?



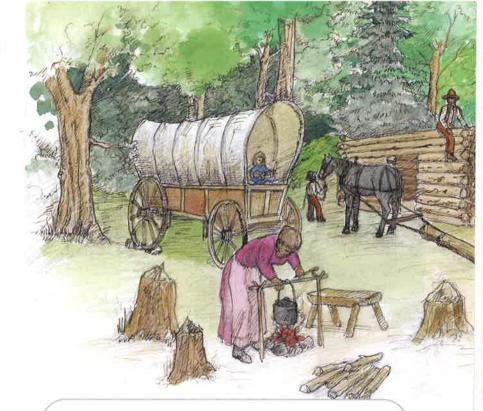
A Unique Lifestyle

The lives of the people in the early settlements were unique. The leaders of the church were also the leaders of the government. The people were divided into "wards" according to where they lived. "Stakes" were groups of wards.

Each ward and each stake had leaders who were in charge of both everyday survival and religious matters. The leader of each ward was called a "bishop," and the leader of a stake was called a "stake president." All church leaders and members, however, were under the direction of the president of the whole church.

Land was given according to the needs of each family, and any extra food was to be given to the bishop. Bishops gave food to the poor and to new immigrants who hadn't had time to grow their own food.

Not wanting anyone to be idle, church leaders often provided jobs for new immigrants. They worked on public projects such as cutting stone, building temples and other church buildings, cutting timber in the mountains, digging irrigation ditches, farming, weaving, caring for animals, and other jobs. Of course, many began their own farms right away.



Some have wished me to explain why we built an adobe wall around this city. . . . I build walls, dig ditches, make bridges, and do a great amount of labor that is of but little consequence only to provide ways and means for sustaining . . . the destitute. I have potatoes, flour, beef, and other articles of food, which I wish my brethren to have; and it is better for them to labor for those articles, so far as they are able, than to have it given to them.

-Brigham Young

Settlement Problems

The first pioneers in Utah faced several challenges:

- They were in an unfamiliar environment. The land was fertile but very dry. Any trees or crops had to be planted and watered. In other places rain had watered the crops.
- They were *isolated* from the rest of the world, with no fast communication to the East.
- They were living on land inhabited by American Indians.
 Indians saw them as intruders. This caused problems for both groups.
- Every year thousands of new immigrants of different cultures and languages arrived with no money, homes, or jobs. Everyone had to work together to build a community.

What do you think

- How hard would it be to provide everything you needed in an isolated community?
- What problems might occur?
- Could positive aspects balance out the negative?



Seven of the wives of Brigham Young posed for this photograph in 1899, twenty-two years after Young's death.

Morality is a strong sense of right or virtuous actions.

Plural Marriage

A unique aspect of Utah society at the time was the practice of plural marriage, or polygamy. Church members viewed plural marriage as a commandment and a revival of the plural marriage of the Old Testament in the Bible. The rest of the nation saw it as a challenge to the *morality* of the country.

While the number of people involved in plural marriages varied from time to time and place to place, polygamy was lived by a minority, especially in larger cities. Smaller towns tended to have more families living in polygamy. Most men seldom married more than two or three women. In many cases each wife had her own home and raised her children there. Sometimes, however, several wives and children lived together in the same house.

Brigham Young and other leaders married more often. Brigham Young was the father of fifty-six children by sixteen women, and was married to many other wives who did not have children.

At the time of my birth in Farmington in 1864, my father and his first wife already had a large family of eleven children. On a mission for the Mormon Church in England, Father met my mother, whom he married the year she emigrated to Utah. I was the second of ten children. We lived across the street from Aunt Mary's family. [Children often called their father's other wives "aunt."] As a child, I went freely from one home to the other.

—Annie Clark Tanner

Food and Clothes

People in early Utah ate mostly bread, meat, milk, cheese, and vegetables such as corn, potatoes, squash, cabbage, peas, beans, lettuce, dandelion greens, and beets. They also ate fresh and dried apricots, cherries, plums, peaches, currants, gooseberries, and raspberries.

During the first two decades of settlement the people were hungry much of the time. The farms were plagued with recurring swarms of hungry crickets and grasshoppers that destroyed crops. The weather didn't cooperate, either; severe hot and cold temperatures hurt crops and animals. When the harvest wasn't enough to feed all of the people, they survived by sharing what little they did have, killing animals for food and gathering wild roots and bulbs, especially thistles and segos. In this way they were competing with Indians for food.

People wore their clothes until they were too worn to be of any use. Even then, part of the fabric was made into clothes for children or quilts. Children usually didn't get new clothes until their old ones were way too small. Most of the clothes were made at home, either from sheep's wool or linen made of a plant called flax. Sometimes traders brought in bolts of cotton cloth, and the women made good use of it for pants, shirts, and dresses. Young girls all learned how to sew so they could make their own clothes, and those of their families, by the time they were married.

When I was seven years old, I needed a new dress badly. One day while I was playing in the yard I found an old bacon sack and took it to my mother. She made some lye water by soaking wood ashes and in this she soaked the sack to remove the grease. Then she got some weeds and made dye in which she dyed the sack brown. From this she made the waist [top of a dress] and from a piece of blue denim the skirt, and I had a new dress.

-Melissa Jane Lambson, 1854

Celebrations

By the end of the first ten years in the valley, dozens of towns had been built and people's lives settled down. Traditions such as birthdays, wedding celebrations, and holidays helped break up the daily activities and hard work. Utahns celebrated national holidays such as the Fourth of July and Christmas. Pioneer Day was a celebration of the arrival of the first pioneers into the Great Basin on July 24, 1847.

Everyone turned out to cheer when important people came to visit. Often parades were held, with speeches and band concerts.

When Brigham Young and his apostles and party arrived, the streets of our little village [Mt. Pleasant] were lined with children to welcome them. Everyone loved Brigham Young and as they came along in their wagons we all waved our handkerchiefs. . . . We were all dressed up in our best to greet our leader.

-Alma Elizabeth Mineer

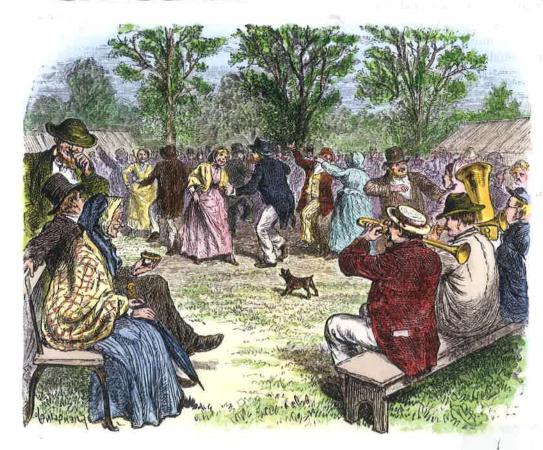
Let's Dance!

Singing, dancing, acting in a play, going on hikes, or watching the sunset helped young people relax from hard work. Every town had a choir and a band. Almost every town had an acting company, and dancing parties were held often. There was usually a fiddle player, and maybe someone playing an accordion. Round and round in different patterns men and women, boys and girls marched. Babies and young children played or slept in one part of the room while the others danced.

When a county courthouse was built in Brigham City in 1856, Sarah Squires remembered: "Among the first things done was the construction of a large platform, where the workmen might dance a quadrille [square dance] or two before returning to their afternoon work; or where, after the day's work they might go for a few hours of amusement."



A violin and a few band instruments provided one of the few forms of entertainment the people enjoyed. Dances were held outdoors and indoors, in cities and out in the country.



New Settlements North and South

uring the first decade in the Great Basin, about 100 settlements were established, from the Bear River Valley in Idaho into Arizona and Nevada. Here are some of them.

Bountiful, 1848

The first September in the valley, Peregrine Sessions moved his family around the mountain from Salt Lake City and built a home and farm at a site they called Sessions Settlement. About twenty-five families joined them and spent the winter there. The settlement was renamed Bountiful for a beautiful green garden spot in the Book of Mormon. Bountiful lived up to its name and was a thriving farming community.

Ogden, 1848

James Brown bought Miles Goodyear's Fort Buenaventura on the Weber River. Soon families were living there, grazing cattle, and planting crops. Brigham Young visited and talked to the people about laying out a city. The settlement was called Brownsville, but was later named Ogden for a trapper, Peter Skene Ogden, who had trapped in the Weber Valley.

Farmington, 1848

At the same time as Bountiful was being settled, Hector Haight took cattle a few miles farther. Five families joined him and started a farming community. More families came the next year. They raised alfalfa, grain, and livestock, including dairy cows. They built a log school and several mills. Soon 400 people lived there.

Granger, 1848 Itoday's West Valley City)

Settlement began in the western side of the Salt Lake Valley in the fall of 1848, when Joseph Harker settled near today's 600 West and 3300 South. Soon seven other families moved to the region. In 1853, the families built a fort with rock and adobe walls to protect themselves against possible Indian attack. The region did not really grow much, however, until the 1880s. Then hundreds of families lived and worked in the towns of Granger and Hunter. A hundred years later, in 1980, the towns became West Valley City.

Fort Utah became the town of Provo. Settlers farmed outside the fort.

Provo, 1849

In March, John S. Higbee and thirty settlers went south to Utah Valley and made a settlement on the Provo River. They plowed, planted, and built Fort Utah.

This was the territory of the Utah Lake Utes. The Indians, who had been friendly to settlers in Salt Lake City, did not like the white people coming so close to their settlements and hunting grounds around Utah Lake. Once in a while, an arrow would hit near a settler who was gathering wood outside the fort.

Then three white men killed a Ute man. Apparently, local residents did not make a full report of the event to Salt Lake leaders. Under the impression that the Indians were prepared to attack without a cause, a militia was sent from Salt Lake City with orders to kill all hostile Indians. The fight left one white man and at least twenty-six Utes dead. Eleven Indians surrendered, but the militia slit their throats anyway.

White settlers, feeling safer, laid out city lots and started farms. Other communities spread out around Provo. Alpine, American Fork, Lehi, Payson, Battle Creek (Pleasant Grove), and Springville started small. Scattered farms were also established in Lindon and Pleasant View.

Manti, 1849

In November, Chief Walkara, living in Sanpete Valley, issued an invitation to pioneers to settle there. Isaac Morley led a company of 224 settlers to the distant valley. No sooner had they arrived than snow fell, and a cold winter closed in before they had time to build cabins or a fort. Some of the men made it to Salt Lake City and back on snowshoes and brought back supplies.

In the spring, ten teams arrived with grain to help the settlers and the Indians, who badly needed food. The people went to work building homes, plowing, and fencing their farms. By the end of 1850, the settlement of Manti had 365 people. Turn to the last page of this chapter to see famous paintings of Manti's early years.

Settlements to 1857 Settlements to 1857 Idaho Logan Wyoming **Brigham City** Bridger City Tooele Provo Nevada Fillmore Cedar City California Washington Las Vegas Arizona San Bernardino

Present-day state lines and names are to give an idea of location. Other maps will show boundaries of the territory. Only some of the towns are labeled.

Parowan, 1851

An exploring group went south during the winter of 1849-50. Iron ore in the mountains attracted the explorers, and plans were made to start a colony the next year. A group finally arrived in the freezing days of January, 1851. A site for the town of Parowan was chosen, and a road was built into the canyon so timber could be brought down. A 90-foot-tall pole was erected and soon held up the waving Stars and Stripes. Men built a log fort surrounding cabins, a meetinghouse, a schoolhouse, and a watchtower. George A. Smith led the community. His energy and great enthusiasm helped colonize southern Utah.

Cache Valley, 1851

Peter Maughan was the leader of the earliest pioneer group to settle in Cache Valley. He established Maughan's Fort, which became the present town of Wellsville. At first the people thought Cache Valley's growing season was too short to raise wheat and other crops, but in 1859 several hundred families were sent there. Wellsville, Providence, Mendon, Logan, Richmond, and Smithfield were settled, and the valley soon became "Utah's granary" because of the successful farms there.



The people started many industries in the new towns. Some were successful, and some were not. The sugar industry was a good example. Imported sugar was expensive, so people used molasses for sweetening. However, LDS missionaries in France had seen sugar being made from sugar beets and wanted to try it in Utah. They brought in seeds and people to run the operation. They arranged for heavy machinery to be shipped across the ocean to New Orleans, then up the Mississippi River to St. Louis, and then by ox teams across the plains and mountains to Utah.

A factory was erected in what is now Sugar House, near Salt Lake City, but the factory was a failure. In 1855 more than 22,000 bushels of sugar beets were harvested and ground into molasses, but the workers did not succeed in getting more than sweet syrup. Some people blamed a lack of skilled management and workers. Others blamed the equipment. No sugar was ever produced in Sugar House.

It wasn't until about thirty-five years later, in 1891, that the Utah Sugar Company in Lehi succeeded in producing sugar from sugar beets. The Ogden Sugar Company went into production several years later. After that, Utahns had all the sugar they wanted.

Cedar City, 1851

After iron was discovered near Parowan, a group of thirty-five skilled miners from England, Scotland, and Wales were called by Brigham Young to found the Pioneer Iron Mission at nearby Cedar City. It was September, 1851. Committees were appointed to lay out a town, erect a fort, dig a canal, plant a farm, built a road to the coal deposits, and locate materials with which to build a small blast furnace. Within a year a small amount of iron was produced and was used to make nails for horseshoes and some tools. Despite their hard work, however, iron was never very successfully produced in large quantities.

Brigham City, 1851

beet roots

As new immigrants continued to come by wagon, fifteen new settlements were established. One of them was Brigham City. William Davis brought his family and others to farm. In 1853 Lorenzo Snow led the community and named it Box Elder for the box elder trees in the mountains. Years later, shortly before his death in 1877, Brigham Young gave his last public sermon there, and the name of the town was changed to Brigham City.

Harmony, 1852

The small community of Harmony was formed as the county seat of Washington County, named after President George Washington. For a while, it was the only town in the far corner of the Utah Territory. The region was much warmer than other places, which meant there were no freezing winters that would kill crops such as cotton. Later, the county seat was moved to St. George.

Utah Settlements to 1860*

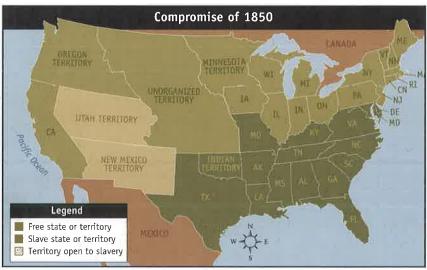
Salt Lake Valley	Service Valley
Salt Lake City	Sanpete Valley
Big Cottonwood	Manti
East Mill Creek	Ephraim
Sugar House	Spring City
South Cottonwood	Mount Pleasant
North Jordan	Moroni
West Jordan	Mount Pleasant
Little Cottonwood	Gunnison
Draper	Guillison
Herriman 1851	Juah Valley
Midvale	
Crescent	Nephi Valley
	Wiona
Davis County	Pavant Valley
Bountiful	Fillmore
Farmington 1848	Holden
Centerville	Meadow
Kaysville	Wicadow 1037
Layton1850	Sevier Valley
West from Salt Lake Valley	Parowan
Tooele	Paragonah 1852
Grantsville	Beaver
Batesville	beaver
Clover	Cedar Valley
	Cedar Valley
Ogden Valley	Fairfield
Ogden	ranneld
Harrisville 1850	Southern Utak
Marriott 1850	
Slaterville	Harmony
Uintah	Pinto
West Weber 1850	Washington
North Ogden1851	Gunlock
Far West	Cumour I i i i i i i i i i i i i i i i i i i
South Weber	Morgan Valley Eastward
South Hooper	Wanship
Weber Valley Northward	Morgan
Willard	Peterson
Pleasant View	Milton
Brigham City1851	Peoa
Call's Fort (Harper)1853	Eden
Perry	Coalville
7011, 1111111111111111111111111111111111	Hoytsville
Utah Valley and Eastward	Wanship
Provo	
Pleasant Grove	Cache Valley
Springville	Logan
Payson	Wellsville
Alpine	Mendon
Spanish Fork1850	Providence
American Fork	Richmond
Lindon	Millville
Santaquin	Franklin
Salem	Smithfield
Mapleton 1856	
Garland	* Other towns were settled
Heber City	later. You will see them in
Midway1859	
C1 1	later chapters of this book.
Charleston1859	later chapters of this book.

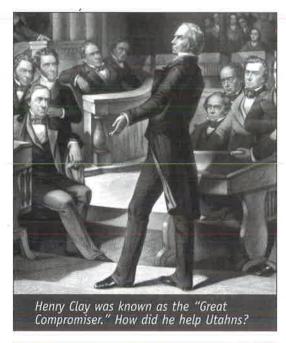
The Proposed State of Deseret

Within a few years of coming to Utah, LDS Church leaders held a convention and wrote a constitution to set up the State of Deseret. They chose the word "deseret" because in an ancient language it meant honeybee, which stood for industry. The boundaries of the *proposed* state were large, and even included San Diego, California, on the Pacific Coast. Church leaders appointed themselves to top government offices, with Brigham Young as governor. Men took their constitution and *petition* to Washington, D.C., to apply for statehood. The petition was turned down.

Why do you think
Congress did not accept
the boundaries of the
proposed State of Deseret?
What advantages would
there have been to include
a seaport city in Utah's
boundaries? Can you see
the place where the state
would have touched the
Pacific Ocean? Which
present-day states would
have been part of Utah if
the proposed boundaries
had been accepted?







Utah Becomes a Territory

After the United States gained the western lands from Mexico at the end of the Mexican-American War, the question of slavery came up again. In the East, the question of slavery divided the Northern states and the Southern states. Neither side wanted the new land in the West to be all free or all slave because that would threaten the balance of votes in the U.S. Congress in Washington, D.C. After gold was discovered in California, the people there asked to be admitted into the Union as a free state.

In the midst of the crisis, Congress turned to Senator Henry Clay from Kentucky. Clay was known as the "Great Compromiser." The senator was very ill. Still, he pleaded on the Senate floor for the North and South to *compromise*. Each side had to give up part of what they wanted in order to reach an agreement. Clay proposed admitting California as a free state and making other lands in the West into two large territories—Utah and New Mexico. He proposed that the people living in the two new territories vote on allowing slavery or not.

After much heated debate, Congress eventually passed the plan. Utah became a territory.

What do you think?

The Utah legislature voted to make slavery legal. Why do you think slavery was never widely practiced in Utah if it was legal?

A New Name

Congress named the new territory Utah after the Ute Indian tribe—the largest group of Indians in the region. Members of Congress did not like the name "Deseret," which Brigham Young had wanted, because it sounded too much like a dry "desert" and might discourage people from going west.

Leaders of the Territory

U.S. President Fillmore appointed Brigham Young as the first governor and appointed a secretary and three judges. The judges were mostly inexperienced outsiders who moved to Utah from the East. This made many Utahns angry. They wanted to elect their own judges. The Utah people did get to vote for their own territorial legislature, which could make some local Utah laws. They could also send a delegate to Congress in Washington, but the delegate could not vote there. In other words, under the territorial government, Utah's affairs were mostly run by the federal government. Other territories in the country were run the same way.

I was sent to Utah as one of the justices of the courts. I carried with me all the prejudices and hate that have been against Mormonism. . . . When I arrived in Ogden I was somewhat astonished to find that the people looked like other people; they lived in houses, and wore clothes, and went about their business, and appeared not differently from the people I had seen in the United States.

—Judge John W. Judd

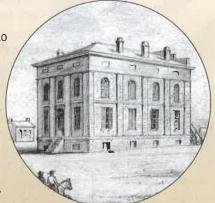
A State or a Territory?

Even though people in the territory had some new privileges, they still longed for the benefits of statehood.

PRIVILEGES	TERRITORY	STATE
VOTE FOR PRESIDENT OF COUNTRY	No	YES
CHOOSE LOCAL OFFICIALS	PART	YES
MAKE LOCAL LAWS	PART	YES
REPRESENTATIVES CAN VOTE IN CONGRESS	No	YES

Fillmore, Our First Capital City

Anson Call took thirty families from Salt Lake City to start a farming community near the center of today's Utah. They built houses, a log schoolhouse, and a post office. Because of its central location, in 1851 Fillmore was chosen by the territorial legislature to be Utah's first territorial capital. It was named for U.S. President Millard Fillmore, the president at the time. Millard county was also named after the president.



The legislature of the Utah Territory met in the Capitol Building for only one session. The next year they met in Salt Lake City, where it was more convenient for most of the men.

Governor Brigham Young

While he was governor of the Utah Territory, Brigham Young, often called "the Great Colonizer," organized the territorial government, worked with the leaders of Indian groups, and established a working relationship with the federal government. He started over 300 new towns all over the territory, organized the immigration of thousands, and developed vast manufacturing and agriculture industries.

Young was governor of the Utah territory for almost two terms, from 1850 to 1857. However, he remained president of The Church of Jesus Christ of Latter-day Saints until his death in 1877.

Handcarts to West

They traveled in covered wagons.
Then Brigham Young tried an experiment to bring in more converts at a lower cost. These people had already used all of their money paying to come on a ship across the ocean, and they didn't have wagons, animals, or supplies for the next part of their journey.

A plan was made to use handcarts instead of wagons pulled by animal teams. The immigrants built strong wooden carts and loaded them with food, blankets, and clothing. Small children and babies rode in the carts, but everyone else used muscle power to push and pull the heavy carts across grassy plains and through rugged mountain canyons.

Some painted their handcarts with such mottos as "Zion's Express," "Merry Mormons," and "Truth will Prevail." About 3,000 Latter-day Saints came to Utah this way in ten groups or "companies" over a period of about four years.

The first group to leave Iowa with handcarts was proud of what it called the Birmingham Band. As they moved westward, the band's music lifted the spirits of the people. This folksong became very popular:

Handcart Song

by J.D.T. McAllister

Ye saints who dwell on Europe's shore, Prepare yourselves for many more To leave behind your native land, For sure God's judgments are at hand.

For some must push and some must pull As we go marching up the hill; So merrily on the way we go, Until we reach the Valley O!

—John Bennion, Salt Lake City, 1856

the plains. 99

66 ... at noon we

went to the Square

to view the handcart

company, it being

the first that crossed

On the 24th of September, 1860, we took up our handcarts for the last time; we pulled them 14 miles on to the camp-grounds in Salt Lake City. Here we set them down, never more to realize how heavy they had been, how hard to pull.

— Carl Fjeld, Norwegian immigrant, 1860

KHILINEK



Peter Howard McBride was six years old when he traveled with the Martin Handcart Company. Peter's father died on the trip, but the rest of the family survived and settled in Ogden. This is part of his story:

In Wyoming we camped at the Sweetwater River. We could go no faither: the snow was so deep and there was no food. They gave me a bone of an ox that had died. I cut off the skin and boiled it, drank the soup and ate the skin, and it was a good supper.

The wind drifted so much I knew I would die. The wind blew the tent down. They all crawled out but me. I went to sleep and slept warm all night. In the morning I heard someone say, How many are dead in this tent? My sister said. Well, my little brother must be frozen to death in that tent. So they jerked the tent loose from the snow that covered it. My hair was frozen to the tent. I picked myself up and came out quite alive, to their surprise.

That day we got word that some teams were coming to meet us from the Valley. Three teams came that night, bringing food and warm clothes. We all thanked God for our delivery from certain death

—from the book I Walked to Zion by Susan Arrington Madsen

Artist C.C.A. Christensen, born in Denmark, came into the valley with "the Danish flag flying from his cart, his trousers flapping in tatters about his legs." He painted many pioneer events, including this handcart river crossing.

CHAPTER



REVIEW



Memory Master

- **1.** Summarize the first tasks of the pioneers after entering the Valley of the Great Salt Lake.
- 2. Why were the first cabins built close together in the Old Fort?
- 3. Evaluate the problems of the first year in the valley. What happened?
- 4. Why is the seagull Utah's state bird?
- 5. Explain how the California Gold Rush helped the economy of the Great Basin.

- **6.** List three reasons for starting new settlements.
- 7. Analyze the problems of the early settlers as similar or different from problems facing today's immigrants in Utah.
- 8. How did the Great Compromise help Utah become a territory?
- 9. Utah's territorial government was mostly run by government.
- **10.** Why did Congress name the new territory "Utah"?
- 11. Where was Utah Territory's first capital city?
- 12. Defend Brigham Young's title as "the Great Colonizer."

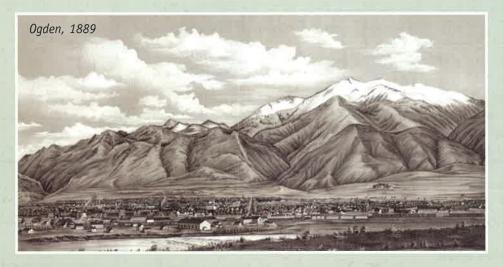


Activity Learn More about Utah's Early Settlements

Immigrants from other states and foreign countries started an amazing number of settlements in Utah. They started towns and farms all up and down the mountain corridor, at first avoiding the plateau lands of eastern Utah.

Choose your town or city or another one on the list on page 135 and learn more about it. Who were the first settlers? Where did they come from? Why was the town started? What work did the people do? Evaluate the problems they faced, and how they solved these problems.

Report what you find with a poster, diorama, story, skit, poem, song, or PowerPoint presentation.



Go to he Source

Paintings of Manti Tell a Story

Paintings are one source that historians use to understand the past. The two paintings below offer insight into the time period of Utah's settlement by Mormon pioneers. C.C.A. Christensen, a Danish artist, created the paintings. Christensen studied at the Royal Academy of Art in Copenhagen. In 1857, when he was twenty-six, Christensen immigrated to Utah. He traveled on a ship from Liverpool, England, and then pushed a handcart across the plains to get to Utah. Later in his life, Christensen painted many scenes detailing the stories of Mormon pioneers and their settlements in Utah.

After studying these two paintings of Manti by C.C.A. Christensen, answer the questions below.



- **1.** What details in both paintings tell you about daily life?
- 2. If you were a historian who had these paintings to study, what observations would you make about how life changed for the people in this area?
- Would you consider these paintings primary or secondary sources? Offer details to support your answer.



THE TIME 1850s-1861

PEOPLE TO KNOW

James Buchanan
Alfred Cumming
William Drummond
Matilda Dudley
John Gunnison
Isaac Haight
Jacob Hamblin
Albert Sidney Johnston
Thomas Kane
John D. Lee
Abraham Lincoln
Lot Smith
Brigham Young
Walkara (Walker)

WORDS TO UNDERSTAND

animosity civilian contempt diverse glean harass immunity massacre passive rebellious retaliate

Federal soldiers passed high canyon walls as they marched towards the Salt Lake Valley in what came to be known as the Utah War. Signal fires overhead warned the soldiers they were being watched.



Turmoil in the Territory

1850U.S. Congress establishes Utah Territory.

1851

1850

"Runaway" officials spread rumors about Utah.

1852

John Gunnison is killed by Indians.

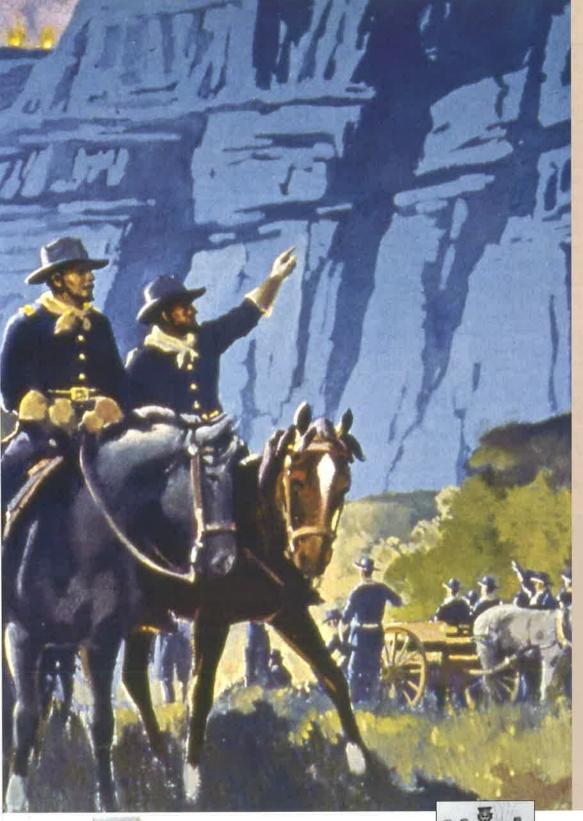
1853

1854

- 1853-1854

Walker War





Chapter

SETTING THE STAGE

Conflicts between settlers and Indians about land, animals, and cultural matters were usually resolved peacefully, but were sometimes violent.

After Utah became a territory in 1850, there were problems between appointed government officials and Utah settlers. Rumors and complaints about the Mormons made their way back to Washington. In response, U.S. President James Buchanan sent an army of over 2,000 men to put down a rumored rebellion against the United States and to replace Governor Young with a new territorial governor.



1858 Johnston's army enters Utah peacefully. Camp Floyd is built.

Johnston's troops leave Utah to fight in the U.S. Civil War.

1855

1856

1857

1858

1859

1860

1861

1856

Judge Drummond leaves
Utah and spreads
rumors of rebellion.



1857

May. The "Utah War" begins.

July. Utahns celebrate the tenth anniversary of living in Utah. August. Lot Smith's army moves east to stall the U.S. Army.

Settlers abandon their homes and prepare for war. September. Mountain Meadows Massacre

143

way of life meant destroying another. In 1846, before the pioneers came, there were about 20,000 Indians and almost no whites. By 1900, there were only 2,500 Indians and 300,000 whites.

—John McCormick, Utah Historian

A holy man, or shaman, helped heal and comfort the sick.

Clash of Culture

In the last chapter you read about the many new settlements Utahns started in the valleys of the Great Basin. The settlers were building homes, farming, raising animals, and hunting near groups of native people. The different cultures often found themselves misunderstanding each other. Ute bands had a hard time understanding why the new settlers had so many rules, harsh discipline, and were so competitive in getting ahead of each other. They didn't understand why farming was so important when food could be provided by nature.

The Indian people didn't build churches, stores, or schools. Their daily activities were held outdoors or at home. After all, spiritual events and learning could very well be accomplished outdoors or at home. The Indian people knew the wisdom of their own ways, where parents and grandparents taught children whenever an opportunity came and spirituality was an everyday part of life.

Linking the Past to the Present

- In what ways do people of different religious, ethnic, and social experiences sometimes misunderstand each other today?
- Where are some of the places in the world today where conflict is based on different cultural backgrounds?
 What are some of the issues?

Unintended Consequences

Indians suffered when the supply of wild animals they needed for food decreased. Why were there much fewer wild animals than there had been before? Diseases already introduced by the mountain men and their animals may have reduced the number of wild animals. Indians had also killed animals in order to trade furs for things they wanted from the trappers, such as horses and guns. Nature also played a role. Evidence points to climate changes of harsher winters and starving animals.

Close association between the pioneers and the Indians introduced diseases to which the native people had no *immunity*. Typhoid, diphtheria, colds, influenza, chicken pox, tuberculosis, scarlet fever, measles, and smallpox were terrifying. This was not the first time that native people had died from contact with new groups of people. It had happened before, when the Spanish explorers had found their way into the region. The pioneers produced another epidemic in the Utah region.

For the Mormons, the colonization of Utah was a great success. By 1860 they were living in over 100 new towns. For the native people, however, it was a disaster. Larry Cesspooch and Kathryn McKay said, "The intruders carried deadly childhood diseases. . . . The Mormons buried 36 Nuche [Utes] in one grave alone."

—John McCormick, Utah historian

Cooperation Between Settlers and Indians

Despite problems, there was often a lot of cooperation between groups. When food ran low during one winter, white settlers and Utes in Sanpete County worked together to haul food and supplies on sleds through the snow. When white settlers were starving, Ute and Shoshone women showed the new settlers how to dig for edible sego and thistle bulbs.

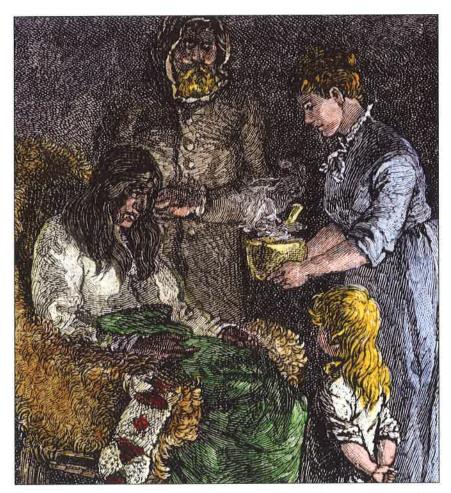
One pioneer girl did not have shoes and was given beaded moccasins by her Indian friend, "Nancy." Another Indian woman spent time in the home of a local family, visiting and doing beadwork. In Nephi an Indian woman asked for food, only to learn that the people from the town were more needy than she was. She returned home, cooked a meal of venison, beans, and ground sunflower seeds, and insisted on sharing.

Women also helped establish peace. Before coming to Utah, women had organized the female Relief Society, an organization that included taking care of the poor, sick, and needy. Matilda Dudley organized a group of women into the "Indian Relief Society." Their purpose was to make clothing for Indian women and children.

The Indians and whites were part of each other's lives. Pioneer diaries note that Indian women sometimes *gleaned* settler's fields, gathering any food left behind after the harvest. They picked fruit, performed housework, and even delivered the mail in exchange for food, clothing, or other items.

We are going to propose to the sisters to make clothes for the Indians . . . clothing for those little children and women.

-Brigham Young



Conflict Among Tribes

The settlers learned that the Shoshones, Utes, and less-aggressive Paiutes were rivals and bore a strong animosity towards each other. Causes of conflict varied from group to group but usually involved territorial rights and retaliation for aggressive acts. However, the Shoshones and Utes, although rivals, were separated by many miles and usually kept away from each other.

The Indians belonged to many bands and were not united as a large group. For example, Ute leader Walkara welcomed the pioneers as a possible ally in hopes of gaining power over his enemies, the Timpanogot Utes who lived near Utah Lake. He told Dimmock Huntington: "It was good to kill the [Timpanogot] Utes."

The Paiutes welcomed the Mormons and helped them find food. The Paiutes also viewed Mormons as a means of protection from Ute bands. The Utes, who had horses before Paiutes did, often stole Paiutes and Goshutes as slaves.

Settlers and Indians often helped each other. What is happening in this painting?



Indians raided cattle herds as a way of fighting back when their traditional hunting grounds were threatened by white settlements and farms.

I sometimes think that if we could get ... all the Mormons that want to fight Indians and won't hear, and all the Indians that want to fight and won't listen ... and let them fight till they were satisfied, that it would be a means of making a good peace.

—Brigham Young to Arapeen (Walkara's brother)

It is not good to fight. Makes women and children cry.
Let our children play together.

-Chief Walkara

Indian-White Conflicts

Besides his roles as the territorial governor and church leader, Brigham Young was appointed as Superintendent of Indian Affairs. Settlers starting new communities built their homes inside log or stone forts for protection from Indian attack. The forts, however, were hardly ever attacked. Instead, Indians often came to the forts to get food and supplies, and the forts became trading centers and places where travelers could find a meal or a place to stay for the night.

The Walker War, 1853-1854

Protecting their lands and food supply, Utes raided Mormon towns and stole horses and cattle. Western Utes tried to drive the Mormons from their settlements in what is now known as the Walker War.

Tensions had been building over the constant arrival of thousands of pioneers into the territory, fewer animals to hunt for food, fences built across Indian trails, a decline in Indian population resulting from disease, and attempts by white people to stop Indian slave trading. Events exploded near Springville when a settler killed an Indian over a trade dispute of two fish and a cup of flour. The Utes responded by killing a white man at Fort Payson. The whole region became a battleground.

During the next ten months, settlers started building forts in case they needed to move into them for protection. The settlers called this "forting up." However, they continued to make offers of peace. Governor Young was committed more than ever to a defensive, almost *passive*, Indian policy. Some settlers, however, refused to comply with orders from Salt Lake City and continued to fight Indians.

Some Ute leaders wanted to negotiate a peace settlement. Brigham Young agreed to meet Walkara at Chicken Creek in Juab County to bring an end to the conflict. When Young got there by wagon, Walkara stayed in his tent and refused to come out. He demanded that Young come in to him.

Realizing this was an important opportunity, Young entered Walkara's tent. When he found one of Walkara's children sick in the tent, Young gave her a healing blessing. This helped ease tension, and both men worked to end the conflict.

An important result of this war was the displacement of some of the Ute Indians. The Utes in the area around Utah Lake were forced out of that region and relocated in other areas of the territory. Some of these Utes went west into the desert and the traditional Goshute doman. Some Ute men married Goshute women and assumed leadership roles among the combined peoples.

—Dennis Defa

John Gunnison Is Killed, 1853

Innocent people on both sides were sometimes killed out of revenge for killings that had taken place before. John W. Gunnison, a federal government engineer, received orders to survey a route for a transcontinental railroad. His group made their way to Manti in central Utah, then on to the Sevier River.

While camping near the river, the men were attacked by a group of Pahvant Indians, who killed Gunnison and six others. Four of Gunnison's men escaped. Later reports showed that the attack was probably in revenge for an earlier attack on the Indians by white immigrants.

in Utah Valley, Sanpete, and Deep Creek in Juab Valley. By 1856 the farms were successfully growing wheat and other crops, but the Indians still preferred their hunting and gathering way of life and never farmed as much as the settlers had hoped.

Other large farms were Spanish Fork

What do you think 💝

Think about how people from two very different cultures can live peacefully side by side, to the benefit of both sides.

The main building at the Spanish Fork Indian Farm looked liked this in 1860. The farm stretched out from the Spanish Fork River to Utah Lake and covered twenty square miles.

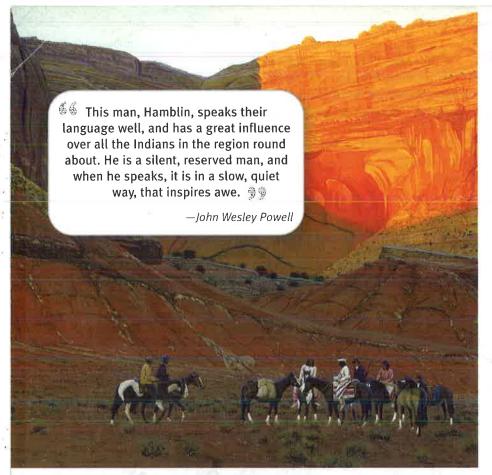
Indian Farms

Like other people in North America, the Mormons believed their agricultural lifestyle and religion offered a great advantage to the American Indians. Pioneers attempted to draw Indian people into agricultural settlements where they were provided food, clothing, farming instruction, and work. However, the Indian cultures were strong, and in most cases the native people kept their traditional ways.

Large organized Indian farms were sometimes started near places where the Indian people were already farming on a smaller scale. For example, Corn Creek, near Fillmore, was named by explorers who found corn already planted along the riverbanks. A community of Pahvant Utes had been living and farming there since well before the arrival of the first settlers.



Turmoil in the Territory

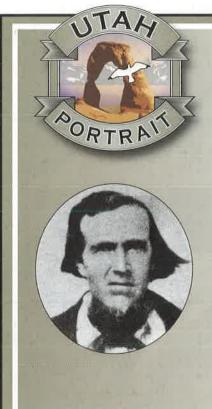


Jacob Hamblin helped bridge relations between Mormons and Indians in Utah and Arizona. In this painting, Hamblin meets Chief Tuba.

Religious Conversions

As Native Americans saw their way of life challenged by more and more settlers, some Indian groups began looking for religious solutions to their problems. Indian bands began seeking connections with the religion of the white settlers. The LDS Church sent men into Indian camps to convert the Indians to Christianity and be baptized.

The most famous missionary to the Indians was Jacob Hamblin. He was living in the Tooele Valley when a small battle with Indians changed his course in life. Instead of shooting, his gun would not fire. Instantly relieved that he didn't have to kill anyone, and taking the event as a sign from God, Hamblin worked to befriend and understand the Indians instead of fighting them. He learned both the Paiute and Ute languages and tried to settle disputes between white settlers and the Indians. Native people trusted him because he learned to talk to them in their own language and because of his willingness to be their friend.



Jacob Hamblin • 1819-1886

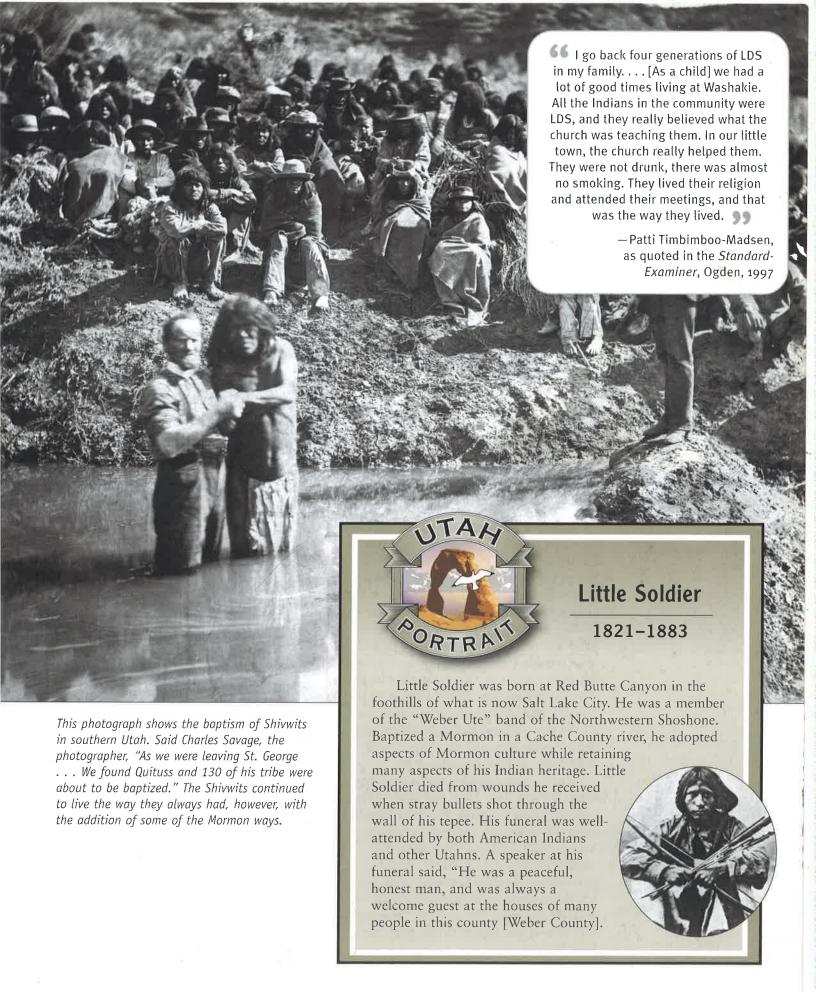
Jacob Hamblin, called the "Peacemaker," was born in Ohio, joined the LDS Church, and was in the first group to cross the plains to Utah in 1847. He later settled in Tooele.

Hamblin and his family left Tooele when he was called on an Indian mission to southern Utah. After a flood washed away their first home, he built a two-story home in present-day Santa Clara near St. George. Under the blazing sun, where summer temperatures often got to 110, Hamblin and his family faced constant hardship of drought and floods.

The family grew, with four wives who eventually had twenty-four children. Hamblin left Santa Clara and his family to serve LDS Indian missions in Kanab, Utah, and northern Arizona. He made nine missionary visits to the Hopi villages in Arizona.

Hamblin traveled with John Wesley Powell for several years as a guide and go-between with the Indians. It was important for Hamblin to keep peace with the Indians in the region, as they outnumbered the pioneer settlers four to one. Both settlers and Indians came to trust Hamblin as a great mediator between the two cultures.

Today you can visit the restored home of Jacob Hamblin and his family in Santa Clara.





Like the pioneers, Johnston's men traveled with oxen and covered wagons. How long was the soldiers' trip to the Utah Territory?

The Utah War

Indian-white conflict was not the only source of unrest in the territory. When Utah was made a territory of the United States, Congress had the power to pick territorial leaders, including the governor, judges, marshals, and leaders over Indian affairs. Usually, half the positions were filled with Utahns, but half were picked from outside Utah to keep an eye on local activities. Many of those outside officials were good men who found Utahns to be friendly, peaceful people. But some came all the way to Utah with a bitter attitude against Mormons and the "uncivilized" Wild West, as they thought of it.

Three federal judges, an Indian agent, and a surveyor left Utah and created false rumors against Utahns. The government surveyor didn't like the way Governor Young freely assigned plots of land to settlers without first holding official government deeds to the land. Two judges left the territory with \$23,000 meant to build roads in the Great Basin. They never turned over the money to the territorial legislature.

These "runaway" officials spread rumors in the East about mismanagement and corruption by Brigham Young and other leaders.

Judge William Drummond had not wanted to come to Utah in the first place. When he got here he offended the Utahns so much that they would not come to his court for trials. After weeks of friction, he left Utah, but his stories of plural marriage and corruption in Utah were picked up by eastern newspapers and stirred public opinion.

Drummond finally convinced the U.S. Congress that Young and others were mounting an army of settlers and Indians to overthrow the United States government and take control of the country.

The men also spread rumors that John Gunnison's government surveying team had been killed by Indians at the request of Young. Colonel Edward Steptoe spent nine months in Utah investigating the *massacre*. His findings freeing Young from any guilt were reported in the East, but not until after an army was sent to take over Utah Territory.

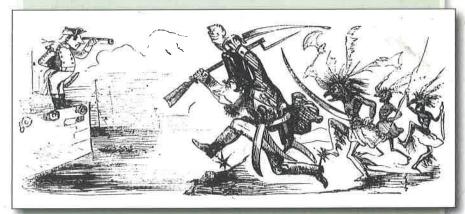
President Buchanan Prepares for War

By 1857, the complaints of federal officials who had returned from Utah led a new president, James Buchanan, to take action against the leaders of the Utah Territory. Despite hearing only one side of the story, President Buchanan organized an army of soldiers with supply wagons, horses, and weapons to stop what he had heard was a possible rebellion against the federal government. He also sent a new territorial governor, Alfred Cumming, to replace Brigham Young as governor.

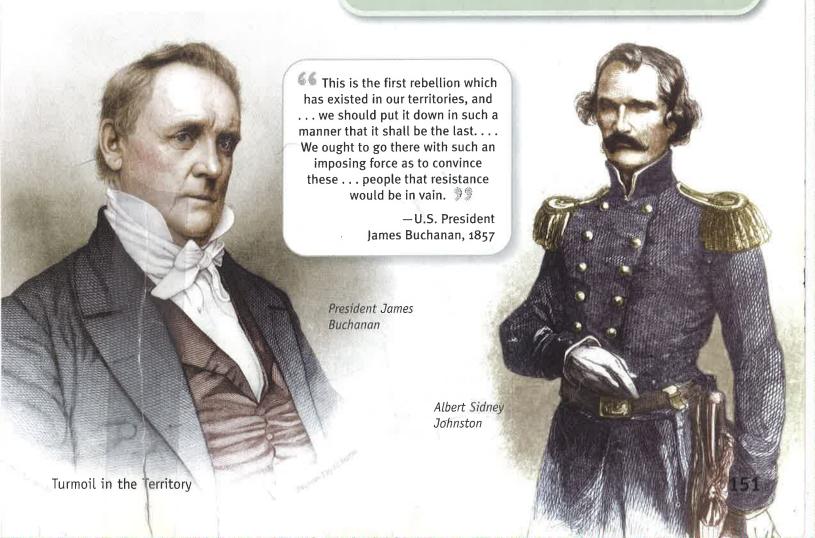
The army, called the Utah Expedition, started out on foot and horseback to make the long trip from Kansas, where they were stationed, to the Utah Territory. Few military leaders wanted to go to the West when they felt they might be needed for a possible civil war between the northern and southern states (which did take place four years later). President Buchanan promoted Albert Sidney Johnston to the rank of colonel and convinced him to lead the army that was already marching towards Utah.

An Indian-Mormon Alliance?

From the earliest days in Missouri, the Mormons had been accused of using and controlling the Indians for their own purposes. U.S. government Bureau of Indian Affairs agents consistently reported that many of the Indians were pro-Mormon. They thought at times that the Indians and Mormons might combine to go against the laws of the federal government and form their own country.



In this political cartoon, printed by an eastern newspaper during the Utah War, how are both groups, the Mormons and American Indians, falsely represented by the artist? What assumptions did the artist hold about Mormon and Indian cooperation?



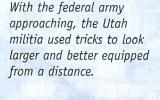
Utah Territory Prepares for War

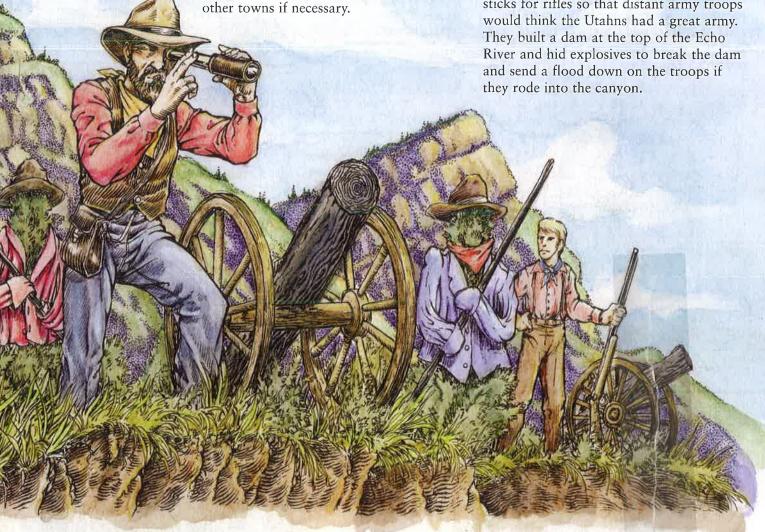
Though rumors of soldiers heading west began reaching Utah in the early summer of 1857, official word did not come until July. Governor Young had declared a special holiday for July 24 to commemorate having lived in the Salt Lake Valley for ten years. Many settlers, including Young, were celebrating at a campout at the top of Big Cottonwood Canyon, when two men on horseback brought news of the coming army. The celebration ended quickly as old concerns and memories of persecution in New York, Ohio, Missouri, and Illinois loomed. People packed up and headed down the canyon.

Young believed the army was bent on destroying the religious community. Utah's local militia quickly swelled from several hundred volunteers to a force of more than 5,000 men. They made immediate preparations to defend Salt Lake City and other towns if preparaty.

Captain Lot Smith of the Utah militia was sent to stall the army while Governor Young tried to find out why they were coming. Smith and seventy-five men, known as "Lot's Army," rode east through the mountains into Wyoming to *harass* the federal soldiers by burning supply wagons, driving off animals, and destroying the prairie grass so animals pulling the wagons would be slowed down. His men burned Fort Bridger and Fort Supply, which were then owned by the Utahns, so the federal soldiers would not be able to get new supplies there.

Smith and his men also heavily fortified the road from Fort Bridger to Salt Lake City along both sides of Echo Canyon. However, because Utahns lacked military equipment, Lot's Army had to invent things that looked like weapons, such as painted logs with wagon wheels on either side to look like cannons. They placed shirts and hats on bushes with sticks for rifles so that distant army troops would think the Utahns had a great army. They built a dam at the top of the Echo River and hid explosives to break the dam and send a flood down on the troops if they rode into the canyon.







Massacre at Mountain Meadows

t the same time as the people of Utah prepared for battle with Johnston's soldiers in 1857, a wagon train of about 120 Arkansas and Missouri immigrants heading for California traveled through southern Utah towns. Tension in the territory was already high. To add to the tension, there was news of the murder of an LDS leader in Arkansas. It was reported that the Arkansas immigrants were bragging of the murder and were also treating local Paiutes and Mormon settlers with contempt. Trouble loomed.

Isaac Haight, head of the local Utah militia, sent a horseman galloping to Salt Lake City to ask Brigham Young for advice on how to deal with the Arkansas pioneers. The rider made remarkable time, but before he returned with Young's answer to leave the settlers alone, Haight, John D. Lee, and other members of the militia convinced the generally peaceful Paiutes to join them at Mountain Meadows.

According to plan, Lee approached the Arkansas travelers under a flag of truce, saying he would escort them to safety from the Paiutes. After sending the women and children on ahead, a soldier stood by each man of the wagon train. At the command of "Halt, each man do your duty," the soldiers murdered all the men in the

company. They also followed and killed all the women and children who were old enough to report what had happened. Only seventeen small children under eight years old were not killed.

The first reports back to Salt Lake City indicated that only Paiutes were involved in the massacre. Later, Brigham Young learned the horrible truth that the members of the Iron County Militia had killed the Arkansas travelers in cold blood. Years later, John D. Lee was arrested and executed for the crime. None of the other men were tried.

Some historians disagree about details of the massacre. Today, books continue to be written with different interpretations of the event.

This sketch from an Eastern publication shows one artist's view of the horrors of Mountain Meadows.



Linking the Past to the Present

Descendants of both the victims and those who killed them worked to produce new monuments at the site. The Mountain Meadows Association built a monument in 1990. In 1999, The Church of Jesus Christ of Latter-day Saints built a second monument that lists names of eighty-two people who died and seventeen who survived.





Harsh winter snowstorms and lack of food kept Johnston's Army out of Utah until the Spring.

Animals lying along the road every rod, hourly dying as they are driven along the road. Snow is about seven inches deep. Hundreds of animals die everv twenty-four hours. When all things are taken into consideration you will come to the conclusion that we are having a pretty hard time. We are. 🦻 🦻

-- Captain Jesse Grove, U.S. Army, in a letter to his wife, November 1857

Johnston's Army Is Stopped by Winter Snows

By the time the U.S. Army reached Fort Bridger, they found the valley and fort were burned, supplies had been taken by Lot Smith's men, and snowstorms were blocking their path to Utah. Their new leader, Colonel Albert Johnston, had just joined the troops and directed the men to make camp in the Fort Bridger area and wait for the spring thaw.

"Buchanan's Blunder"

Back in Washington, government leaders were poorly informed about the West, including its rugged mountain crossings and long traveling distances. They had assumed the army would crush the people in Utah before the first snows. As word of the army's failure to capture Utah came to the East, many began to criticize President Buchanan for sending so many troops without first investigating the truth of the rumors against the people of Utah. Newspapers began calling the Utah action "Buchanan's Blunder" and challenged the president to find peaceful solutions quickly.

The Move South

Brigham Young wanted to avoid bloodshed but was determined not to let the army occupy any of the pioneer settlements. He decided to abandon all the northern communities, including Salt Lake City. He also sent word to settlers in Nevada and California to leave their homes and move to the Great Basin to give their support if needed.

The "move south" to Provo and other Utah towns involved thousands of people. Before leaving their homes, they followed Young's direction and prepared their houses, food supplies, and fields to be torched, if necessary, to keep the invading army from using them. Crews worked quickly to bury the wide stone foundations of the newly started Salt Lake Temple so the site would look like an empty field.

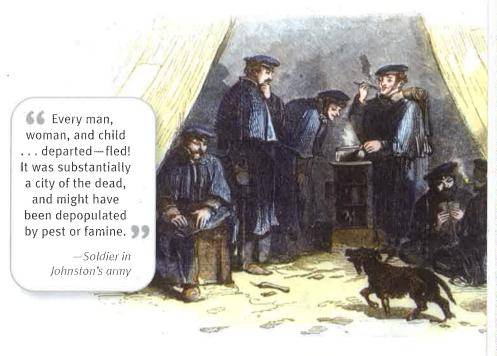
Thomas Kane and Governor Cumming Help End the War

Early in January, 1858, President Buchanan had a visit from Colonel Thomas Kane of Pennsylvania. A friend of the Mormons, Kane had offered to go to Utah at his own expense to learn the truth of the situation there and report back to the president. Buchanan agreed. After a long trip around the continent, Kane arrived in Utah and met with Brigham Young. He learned that the Mormons had no plans to rebel against the United States and would welcome Governor Cumming and his wife if they would come without the troops.

Kane then traveled from Salt Lake to the army camp and met with Cumming. Cumming and his wife agreed to travel to Salt Lake, despite the protests of Colonel Johnston, and were well received by Utah leaders. President Young and other leaders rode in carriages from Provo to meet the new governor. They expressed their support of him but talked about their great fear of the approaching army.

Cumming went with the men to Provo and witnessed the fear and hardship of the settlers camping out there. He returned to Salt Lake and was given a fine home, talked with many Utahns, and heard their complaints. He told a crowd of 4,000 of his plans as governor, and most accepted him as their political leader. Cumming traveled back to the army camp and proceeded to draft a proclamation to bring a pardon and peace between the two groups.

It was agreed that Johnston and his army would stay in Utah, but at a place away from the Salt Lake Valley. That June, about 2,500 soldiers and another thousand *civilian* employees finally entered the Salt Lake Valley. They marched from Emigration Canyon and down the empty streets of the city, wondering at the eerie silence. The soldiers went west of Utah Lake and established a military base they called Camp Floyd, near today's town of Fairfield.



Colonel Thomas Kane • 1822-1883

When times are terrible and misunderstandings make life miserable, a friend is welcome. This was the situation of the Utah settlers in the 1850s. On one side of the mountains was Johnston and his army, ready to put down the Mormon rebellion. Camping with them was a new governor to the Utah Territory, Alfred Cumming, and his wife.

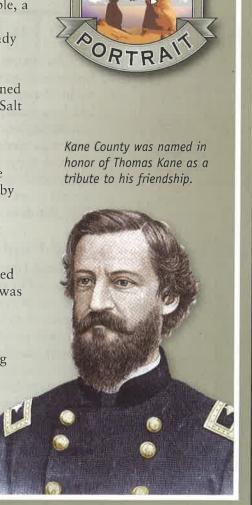
On the other side of the mountains, Brigham Young was determined that the soldiers would find nothing of value if they crossed into the Salt Lake Valley. His people had already fled to Provo.

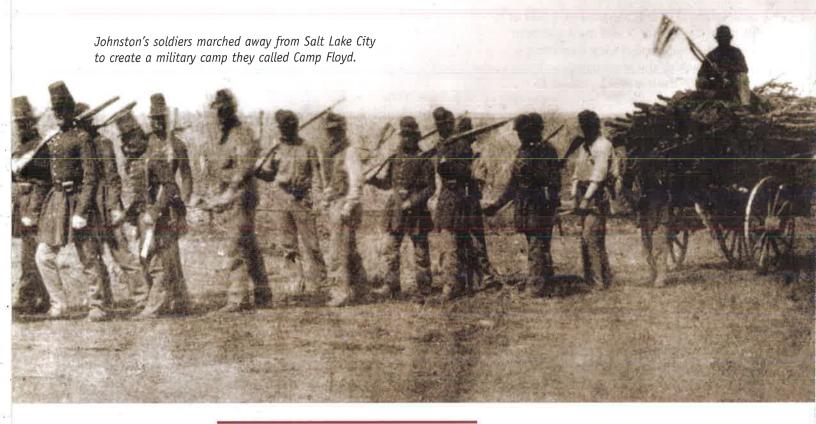
Thomas Kane, a Pennsylvania man who had for years been sympathetic to the LDS people, wrote a thirty-page paper to the Philadelphia Historical Society. He told of the disgraceful trials of the Mormons after being driven from Nauvoo. He also defended Young by writing articles for eastern newspapers.

President Buchanan agreed that Kane should leave his family and travel to Utah to observe the situation there and to negotiate peace if possible. Kane sailed down the East Coast to Panama, crossed the narrow neck of land by train, and then again boarded a ship and sailed to San Francisco. He went to Salt Lake City and learned that Young was staying in Provo. Then the real work began.

After a few weeks with the Mormons, Kane traveled through the mountains to meet with Johnston and Cumming. He convinced Cumming to come to Utah and meet with the Mormons, guaranteeing his safety. Kane's work resulted in a full pardon for the Utahns.

Kane then left to report to President Buchanan in Washington, D.C. When the Civil War broke out several years later, Kane was part of the action. He later brought his wife to Utah to tour settlements from Salt Lake City to St. George. They stayed in the homes of polygamous families along the way and later wrote a book about the experience.





The End of Isolation

The Utahns moved back to their homes and started up their businesses again. However, their desire for isolation had been shattered. There was now a large community of outsiders living nearby. Soon merchants came to Utah to sell goods to the soldiers. They started importing goods from the East and the West and opened stores on Main Street in Salt Lake City. The days of isolation were over.

Camp Floyd

Camp Floyd soon became the third-largest city in the Utah Territory (after Salt Lake and Provo). The soldiers were unwelcome in Utah, but Camp Floyd did help Utah in some ways. The camp brought much-needed cash to Utah people. The army not only paid local residents to help build the camp but held auctions of goods at low prices. At one sale, for example, the army sold 3,500 freight wagons. These large wagons had cost at least \$150 but sold in Utah for only \$10 each. For the next several years the army provided jobs and bought beef and farm crops from the Utah people.

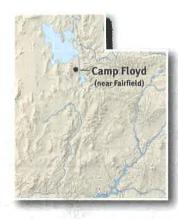
The army, however, had some negative impact on community life in the surrounding towns. Fairfield was full of prostitutes, gamblers, cattle rustlers, and other characters. The "Wild West" was now in Utah.

The Soldiers Leave

After the soldiers had been in Utah about three years, the Civil War began in the East. By this time, Abraham Lincoln was president of the country. Over a fourth of the entire U.S. Army was stationed in Utah. The soldiers at Camp Floyd left to help fight in the war.

As the army quickly left Utah, they sold their supplies at unusually low prices, which boosted the local economy even more. Camp Floyd was deserted. The wild lifestyle of Fairfield ended like so many other western boomtowns. The Utah War was over.

Back East, military leaders and soldiers found themselves on opposite sides of the war, fighting against each other. At least ninety-eight men who came to Utah as soldiers became Civil War generals. Fifty, including Johnston, fought for the Confederates of the South, and forty-eight fought for the Union of the North.



Governor Cumming Leaves

The new governor, Alfred Cumming, did all in his power to enforce the laws of the federal government. At the same time, he tried to be fair to people of many religions and won more friends than enemies. A few months before the last soldiers left Utah, Governor Cumming and his family also left.

Diversity—a Lasting Impact of the Utah War

For ten years, from 1847 to 1857, the Great Basin was dominated by Mormon settlements that dotted the land. Other than Indian tribes, few people of other faiths and cultures lived in the region. As a result of the Utah War, however, people with *diverse* backgrounds began to settle in Utah—first soldiers, then merchants and suppliers, then miners, then railroaders and others came for religious and economic freedom. Their contributions to the territory helped shape the culture and practices of Utah that still exist today. You will read more about these people in the next chapter.

The Utah War also impacted Utah's relationship with the nation. Though most of the rumors about the territory were proven false, the stories about Utah, especially concerning polygamy would not go away. To many, the people of Utah

A community is seldom seen more marked by quiet and peaceable diligence, than that of the Mormons.

— Territorial Governor Alfred Cumming

Governor Alfred Cumming

would always seem to be a little *rebellious* and "different." Public acceptance would become a mission for Utah's leaders for decades to come. As a result, Utah struggled for almost forty more years to gain statehood.

Buglers at Camp Floyd played for marches and ceremonies.



CHAPTER



REVIEW



Memory Master

- **1.** Summarize some basic issues in the conflict between native people and white settlers.
- **2.** Give an example of cultural differences between the native people and settlers.
- **3.** Which U.S. explorer, trying to find a railroad route, was killed by Indians?
- **4.** Explain how two men worked together to end the Walker War.

- 5. Evaluate the purpose of Indian farms.
- 6. Why was Jacob Hamblin called the "Peacemaker"?
- **7.** Why did President Buchanan send Johnston's army to Utah?
- **8.** How did Thomas Kane help resolve the conflict?
- 9. Who was Alfred Cumming?
- **10.** How did the U.S. Army affect the local economy?
- 11. In what ways was diversity a result of the Utah War?



Activity A Military Presence in Utah, Then and Now

You have just read about the Utah War. The war was the beginning of a federal military presence in Utah. For the few years the soldiers stayed in Utah, the military had great influence on the local economy and on the diversity of people who came to the region. Do some investigating of the strong presence of the U.S. military in Utah today.

- What military bases and other installations are in the state?
- Where are they located?
- What is their purpose?
- To what extent do they affect our economy?
- Does our modern military affect diversity today?

Work with a team to explore information and report what you learned. Some information in this textbook might help you. Use the Contents and Index to find information. If possible, interview someone who works for the military and learn what he says about his work and about his life in Utah.

Camp Williams is a modern military installation operated by the Utah Army National Guard.





Analyze a Proclamation

Brigham Young issued this Proclamation after learning that Johnston's Army was on its way to the territory. Young had actually been released as governor and had no authority over the local militia or the territory, but because of slow methods of communication, he didn't know a new governor had been appointed.

After reading the Proclamation, answer the questions below.

- 1. What date was the proclamation written?
- 2. To whom was the Proclamation written?
- 3. Describe three injustices against Utahns.
- 4. According to the Proclamation, what are the reasons the government sent an army to the territory?
- 5. What three duties does Brigham Young ask of Utahns?

PROCLAMATION

BY THE GOVERNOR.

CITIZENS OF UTAH---

We are invaded by a hostile force who are evidently assailing us to accomplish our overthrow and destruction.

For the last twenty five years we have trusted officials of the Government, from Constables and Justices to Judges, Governors, and Presidents, only to be scorned, held in derision, insulted and betrayed. Our houses have been plundered and then burned, our fields laid waste, our principal men butchered while under the pledged faith of the government for their safety, and our families driven from their homes to find that shelter in the barron wilderness and that protection among hostile savages which were denied them in the boasted abodes of Christianity and civilization.

The Constitution of our common country guarantees unto us all that we do now or have ever

If the Constitutional rights which pertain unto us as American citizens were extended to Utah, according to the spirit and meaning thereof, and fairly and impartially administered, it is all that we could ask, all that we have ever asked.

Our opponents have availed themselves of prejudice existing against us because of our religious faith, to send out a formidable host to accomplish our destruction. We have had no privilege, no opportunity of defending ourselves from the false, foul, and unjust aspersions against us before the nation. The Government has not condescended to cause an investigating committee or other person to be sent to inquire into and ascertain the truth, as is customary in such cases.

We know those aspersions to be false, but that avails us nothing. We are condemned unheard and forced to an issue with an armed, mercenary mob, which has been sent against us at the instigation of anonymous letter writers ashamed to father the base slanderous falsehoods which they have given to the public; of corrupt officials who have brought talse accusation against us to screen themselves in their own infamy; and of hireling priests and howling editors who prestitute the truth for filthy lucre's sake.

The issue which has been thus forced upon us compels us to resort to the great first law of self preservation and stand in our own defence, a right guaranteed unto us by the genius of the institutions of our country, and upon which the Government is based.

Our duty to ourselves, to our families, requires us not to tamely submit to be driven and slain, without an attempt to preserve ourselves. Our duty to our country, our holy religion, our God, to freedom and liberty, requires that we should not quietly stand still and see those fotters forging around, which are calculated to enslave and bring us in subjection to an unlawful military despotism such as can only emanate [in a country of Constitutional law] from usurpation, tyranny,

This is, therefore,

1st:-To forbid, in the name of the People of the United States in the Territory of Utah, all armed forces, of every description, from coming into this Territory under any pretence whatever. 2d:-That all the forces in said Territory hold themselves in readiness to march, at a moment's

notice, to repel any and all such threatened invasion.

3d:-Martial law is hereby declared to exist in this Territory, from and after the publication of this Proclamation; and no person shall be allowed to pass or repass into, or through, or from this Territory, without a permit from the proper officer.

Given under my hand and seal at Great Salt Lake City, Territory of Utah, this fifth day of August, A. D. eighteen hundred and fifty seven and of the Independence of the Uni-ted States of America the eighty second.

BRIGHAM YOUNG.

THE TIME 1860s

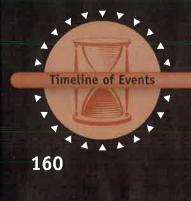
PEOPLE TO KNOW

Levi Abrams Samuel Auerbach Bingham brothers Black Hawk Fanny Brooks Julius Brooks Patrick Edward Connor lefferson Hunt Kanosh Little Soldier **Edward Kelly** Frederick Levi Norman McLeod Alexander Neibaur Sagwitch Sanpitch Lorenzo Snow Daniel S. Tuttle Patrick Walsh

WORDS TO UNDERSTAND

cooperative brutality freight nondenominational ore plagued prospecting reservation ruthless self-sufficient skirmish

What forms of communication and transportation do you see in this painting by western artist, William Henry Jackson? As you read this chapter, look for information on these methods of moving information and people.





Abraham Lincoln is elected president of the United States.

Goshute War

Pony Express

delivers the mail.

1860

St. George is settled.

Lincoln establishes the Ute Indian Reservation.

1862

"Down and Back Boys" bring more immigrants.

Bear River Massacre



1860

1861

Telegraph lines link in Salt Lake City. -1860-1861-

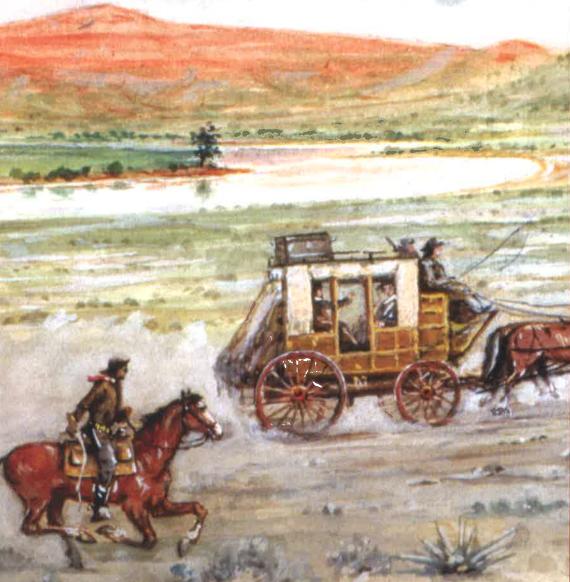
Patrick Connor establishes Camp Douglas in S.L.C.

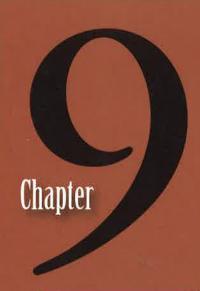
1862

-- 1861-1865

U.S. Civil War

Settlements, Transportation, and Mining

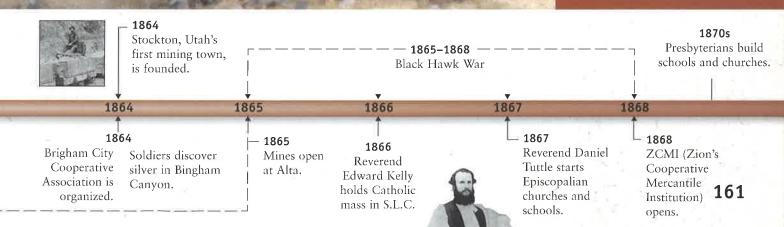




SETTING THE STAGE

Adventurous, dedicated people from many places came to the Utah Territory and started farms, cattle ranches, businesses, and schools. Later they came to work in the mines. It was a time of great change as the territory became home to people from many places and cultures. At the same time, Indian wars caused much fear and sorrow.

Communication improved as the Pony Express delivered the mail. Then telegraph lines were strung from town to town. Silver was discovered in the mountains. A few miners struck it rich while others found steady work at good wages.



Immigrants Start More Settlements

fter the Utah war, Europeans kept flocking to the Utah Territory. Immigrants came from Europe and from the eastern part of the United States to get jobs and land and to start a new life. LDS church leaders continued to send families out to start new farming communities. Many of the families had just built nice homes and established farms when "the call" came to move—again. Some did not follow the call, but most families packed up and went by wagon to start over again.

Huntsville, 1860

In the golden autumn, seven families traveled by wagon through the mountains from Ogden into a peaceful valley. Jefferson Hunt led the group and gave the town its name. The settlers found part of the valley occupied by Little Soldier and other Shoshone Indians. In order to avoid trouble, the settlers agreed to pay the Indians an annual tax of cattle, flour, and vegetables.

The group built small log houses with dirt roofs and planted hay, oats, barley, and vegetables in nearby fields. The following summer more settlers moved into the valley. They surveyed the land and laid out a new town in nine blocks, each block divided into eight lots. They dug ditches to bring water from the South Fork River. In 1864 a large group of Danish immigrants settled in the beautiful town nestled in the mountains.



Washington County was called "Utah's Dixie" because of its warm climate. What crops can be grown in southern Utah that can't be grown in northern Utah?

The Cotton Mission, 1861

As in previous years, President Young wanted to settle as much of the territory as he could. A constant flow of new immigrants provided a good opportunity.

"Utah's Dixie" in southern Utah was settled to help in the effort to become *self-sufficient*. Families were asked to "cheerfully contribute their efforts to supply the Territory with cotton, sugar, grapes, tobacco, figs, almonds, olive oil, . . ." President Young also hoped the region would "produce wine for the holy sacrament, for medicine, and for sale to outsiders."

Families left their homes and farms behind and started small farming villages on Ash Creek, on the Santa Clara River, and along the Virgin River. A large caravan of 300 men and their families reached their new home along the Virgin River. They named the place St. George in honor of their leader, George A. Smith. They surveyed a town, setting one block aside as a public square. Houses were first built of adobe and later of fine stone. A schoolhouse was built, and a sawmill was soon operating.

Despite many problems, the cotton plants grew. A cotton factory at Washington started producing cotton cloth and batting for quilts. Some of the first cotton was sold to California. Later it was taken as far as St. Louis, Missouri, and exchanged for cotton cloth.

Life in the land by the red rock cliffs of southern Utah was hard. Floods, disease, extreme heat, drought, hunger, poverty, and many other problems *plagued* the settlers, but most stayed and built up the town. It became a life-saving stop-off point for travelers coming to and from California.

Richfield, 1863

On a hot July day, George W. Bean was called to go up the Sevier River to look for suitable locations for settlements. Bean and his group found a spring, fertile soil, and trees. The next January ten men, under the leadership of Albert Lewis, came from Sanpete and dug out a shelter they called the "Hole in the Ground." The men stayed all winter, and some brought their families back the next year. Other families joined and started the Big Springs, or Warm Springs, settlement. The name was later changed to Richfield, reflecting the fertile soil.

A Hard Life

Many of Utah's settlers had a hard time surviving the dry, hot summers. However, settlers in northern towns and farms had an even harder time surviving freezing winds and heavy snows.

In 1862 a terrible snowstorm covered Ogden Valley. George Bronson went outside to feed his sheep and couldn't see them at all. Then he found the herd, still alive, buried in the snow. He dug out sheep all day long.

No matter why they came or where they came from, life was usually hard for settlers, as this quote shows:

In 1868 my brothers were called to settle in Bear Lake.... No sooner had the crops started to grow, when millions of grasshoppers descended upon our farms... destroyed nearly all of our crops. When the grasshopper hordes finally left, they flew out into the Bear Lake and were drowned and the fish ate them in such quantities that many of the fish also died. The wind blew so many [grasshoppers] upon the lake shore that they were stacked two or three feet deep.

- Eliza Ann Lamborn

Settlements Founded, 1860s

Cacke Valley	
Hyde Park	1860
Paradise	
Hyrum	
Avon	
	1000
Valleys of the	
Wasatch Mountains	
Huntsville	1860
Richville	
Porterville	
Center Creek	
Kamas	
Peoa	
Croyden	1862
Mantua	1863
Southern Utak	
Harmonyby	1860
Toquervilleby	1860
Santa Clara , , , by	
Gunlock by	
Washington by	
Harrisburg.	
O MELICIPE TO THE PROPERTY OF	

Tonaquint by 1860

Cache Valley

Virgin City by	1860
Grafton by	1860
Pine Valleyby	
Pinto by	
Saint George	1861
Duncan's Retreat	1861
Rockville	1861
Shonesbury	1861
Springdale	1862
Zion Park	1862
Hebron	1862
Mount Carmel	1864
Glendale	1864
Kanab	1864
Alton	1865
Pahrea (Paria)	1865
St. Thomas	1865
St. Joseph	1865
Overton	1865
Call's Landing	1865
Sanpete and Sevier Val	leys
Indionola	

Triul Jordice
Circleville.
Panguitch 1864
Monroe
Wales
Bear Lake Region
(most in today's Idaho)
Paris
Blooming
St. Charles 1864
Ovid
Montpelier 1864
Fish Haven
Liberty 1864
Bennington
Wardboro1865
Laketown
Meadowville 1869

Transportation

Moving supplies and the mail was a problem for all the towns in the western part of the country, and Utah's towns were no exception. One of the major overland *freighting* companies was Russell, Majors, and Waddel. Their heavy wagons were pulled by teams of mules and carried food and manufactured goods to the army and mining camps.

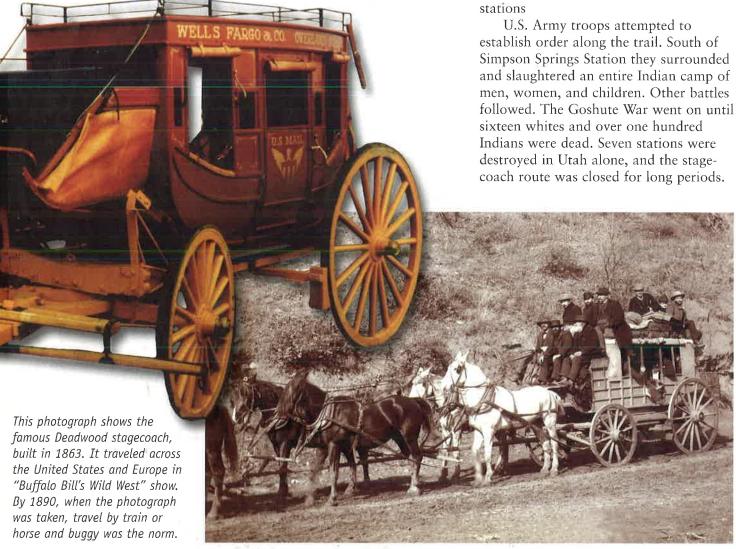
The dangers of overland freighting were great. Storms, floods, poor roads, few if any bridges, and Indian attacks all slowed down the freight wagons. It took all summer for a freight wagon train to make the journey to the West from St. Louis and return. Even so, freighters made huge profits.



When the first pioneers came to Utah they walked and used animals to pull their heavy wagons. Later, some settlers and visitors came by stagecoach. Stations were set up along the route so drivers could get fresh horses. If they were lucky, passengers could get a hot meal of beans or soup and bread at rest stops. The Butterfield Overland Mail was an important stagecoach line during the 1860s. It later sold out to Wells, Fargo and Company.

Stagecoaches and the Goshute War

An overland stage route between California and Missouri passed through northern Utah. It carried both mail and passengers. At times, Goshute and Shoshone Indians attacked the stagecoach stations





In March 1860, western newspapers ran the following ad:

WANTED—YOUNG, SKINNY, WIRY FELLOWS not over 18. Must be expert riders, willing to risk death daily. Orphans preferred. WAGES \$25 per week.

A new company called the Pony Express had placed the ad. The company had a bold plan—to carry mail from Missouri to California in only ten days. At the time, it took months for mail to reach the West by ship or stagecoach.

The Pony Express built relay stations about every ten miles along the route. At each station, a rider jumped off his weary horse and mounted a fresh pony. Two minutes were allowed for a drink of water and a piece of bread. After changing horses eight times, the rider tossed the mailbag to a new rider. The mail hardly ever stopped moving.

The most dangerous part of the ride was across the Utah Territory, where some Paiute Indians thought riders and stations were threats to their hunting grounds and

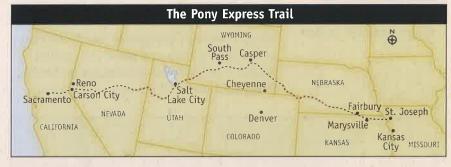
would lead to more settlement. Indians burned stations and killed the station keepers. Still, the mail went through, and few Pony Express riders died.

The first Pony Express rider came to Salt Lake City in April 1860. Utahns William "Billy" Frederick Fisher and his brother John both rode for the Pony Express. Billy covered 300 miles in thirty-four hours and wore out six horses and two mules. In January 1861, carrying the news that Abraham Lincoln had won the election for president of the United States, Billy strayed eight miles off the trail and was lost for twenty hours in a blizzard.

Before the Pony Express, the mail took months to get to Utah.

No mail has been received from the East since last November. As yet we have no certain information who was elected President of the United States.

—Governor Young, April 1853

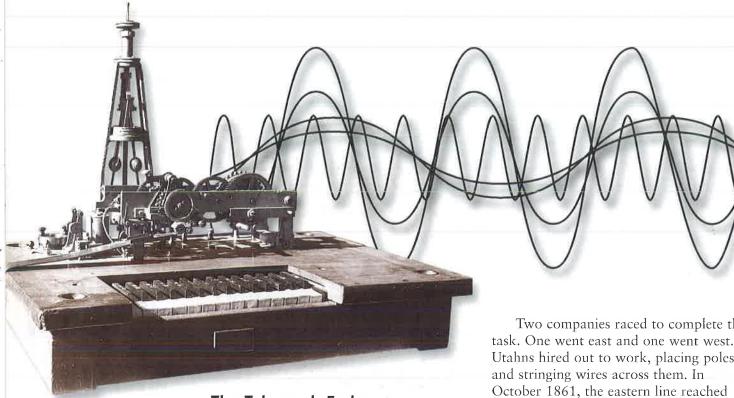




Linking the Past to the Present

The cost of postage with the Pony Express was about \$5 an ounce. How does this compare with the cost of mailing a letter today? Compare the time to deliver a letter then with now.

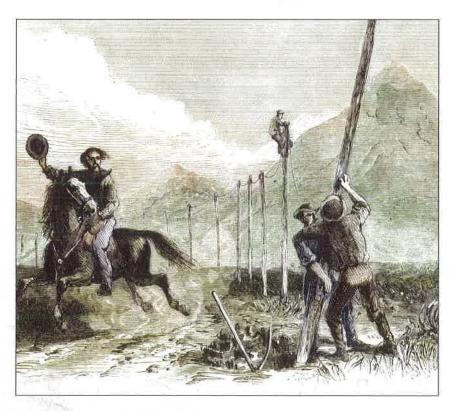
This painting by Frederick Remington shows how quickly Pony Express riders changed from one horse to another.



Telegraph machines like this one sent coded messages of dots and dashes over wire lines strung from town to town.

The Telegraph Ends the Pony Express

From April 1860 to October 1861, the Pony Express ran every week. Then, as quickly as it had started, the Pony Express died. Telegraph companies had hired men to cut down trees and place tall, strong wooden poles in the ground from Omaha, Nebraska, to San Francisco, California.

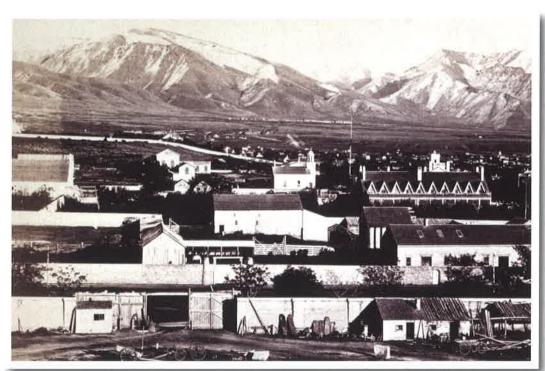


Two companies raced to complete the task. One went east and one went west. Utahns hired out to work, placing poles and stringing wires across them. In October 1861, the eastern line reached Salt Lake City. One week later, the western line reached the city and the lines were joined. Messages were flashed in seconds across the plains and the mountains.

In the first message sent over the wire from Salt Lake City, Brigham Young offered congratulations and assured the country that Utah was loyal to the Union during the on-going Civil War: "Utah . . . is firm for the Constitution and laws of our once happy country." Two days later, the Pony Express officially ended.

Utah leaders planned right away to install telegraph lines that would tie Salt Lake City to other settlements. The people of each valley built a line through their valley and half way to the next. A line ran from St. George to Logan and on through small towns to Salt Lake City. Over the years, the line was extended into Idaho and Arizona. Imagine the convenience of sending messages by wire instead of by horseback rider! The people felt very modern.

Tall poles were placed to carry telegraph wires. Why did the Pony Express die once telegraph lines were completed?



Camp Douglas is now part of the University of Utah campus.

Connor never got along with Brigham Young, even turning the cannons of Camp Douglas towards Salt Lake City and the Beehive House, where Brigham Young lived. Utahns returned the favor by mounting cannons on Young's home. Guess where they were pointed?

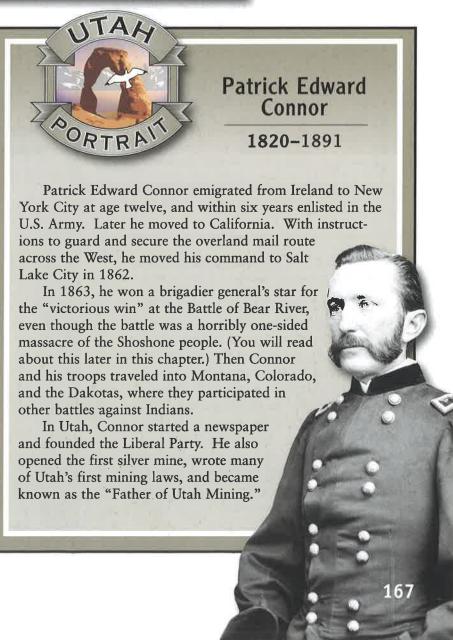
Camp Douglas: Soldiers Come to Protect the Mail

About a year after Johnston's Army left Utah to fight in the U.S. Civil War, around 750 soldiers from California and Nevada came under the command of Colonel Patrick Edward Connor. They came to protect the overland mail and telegraph lines against Indian attack and robbers. The men built Camp Douglas on the east bench overlooking Salt Lake City. It became one of the key military bases in the West during and after the Civil War.

Connor did everything he could to lessen the influence of the LDS lifestyle in the territory. His efforts played an important role in delaying Utah's many requests for statehood.

Linking the Past to the Present

Today, the buildings of Camp Douglas, or Fort Douglas, are part of the University of Utah.



A PLACE OF MAΠΥ RELIGIOΠS

eaders of many religious groups came to the Utah Territory just as they did in other places in the West. Some came to provide for the needs of their followers. Others came to start schools and to convince the LDS people of the errors in their religious practices, especially regarding polygamy. You will read more about these religious groups in later chapters of this book.

The jewish Faith

The first Jewish couple to stay in Utah was Julius and Fanny Brooks, who came in the summer of 1854. Soon there were about fifty Jewish families in the Salt Lake Valley and others living around the territory. They held religious services and gathered to celebrate cultural traditions and holidays. Years later, in the 1880s, they formed the "B'nai Israel of Salt Lake City" and built a large stone synagogue. The Auerbach family brought an architect from Germany to draw the plans for the synagogue.

Episcopalian

The Episcopalians built many churches, schools, and hospitals in Utah. In the summer of 1867, the Reverend Daniel S. Tuttle moved from Montana. Four other ministers and their families joined him. The church built Saint Mark's Day School of the Good Shepherd in Ogden, Saint John's School in Logan, Saint Paul's in Plain City, and Saint John's in Layton. The group started Saint Mark's Hospital in a small adobe building in Salt Lake City.

First Congregational

Thinking that Protestant services would help the community, the Reverend Norman McLeod came to Fort Douglas. He organized the first church services there and built Independence Hall, a meeting place for people of different religions. Reverend McLeod left Utah after a year and never returned. About ten years later, the Reverend Walter Barrows came and organized the church again. The group started schools in Salt Lake City, Ogden, Provo, and in twenty-three rural communities.

CATHOLIC

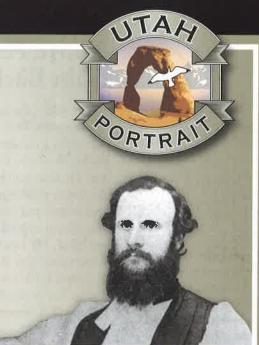
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Catholic soldiers were among the army volunteers who came in 1862 to Camp Douglas. To serve them, the Reverend Edward Kelly visited Salt Lake City during the hot summer of 1866 and celebrated mass in the Old Tabernacle on Temple Square. Then he bought land two blocks away for a church. The first resident pastors were the Reverend James P. Foley (1868-70) and the Reverend Patrick Walsh (1871-73). Father Walsh recruited help to build the first Catholic Church in Utah. He also held the first services in Ogden.

Daniel Sylvester Tuttle • 1801-1877

Reverend Daniel Sylvester Tuttle, a native of New York, is credited with the first regular non-LDS church service in Utah. At the time, he was responsible for Episcopal missionary work in Montana, Idaho, and Utah. After his arrival in Salt Lake City in 1867, he opened the first *nondenominational* school, where students of any religion could attend. Tuttle also built Saint Mark's Cathedral in Salt Lake City. It was one of the most distinctive landmarks in the city. In Ogden, the Church of the Good Shepherd was opened.

Reverend Tuttle worked in Utah for nineteen years. When he moved away, someone wrote this description of him: "Kind and courteous, yet dignified and firm in his demeanor; he has made friends among people of various shades of opinion."



PRESBYTERIAN

The first worship service in the very unreligious railroad town of Corinne was delivered by a Presbyterian minister. The next year, Josiah Welsh was sent to organize a congregation in Salt Lake City. He preached his first sermon to twelve members in an upper room over a horse stable. Three years later the group built a church that seated 515 people. Unlike some religious groups, the Presbyterians built schools first and churches later. The schools were mainly for Mormon children. Over the years they built thirty-six mission schools and four academies for older students. You will read more about these schools in Chapter 10.

What do you think?

Why do you think the Presbyterians set up schools for Mormon children?

Native People Fight Back

In 1861, far away from Utah in Washington, D.C., newly elected President Abraham Lincoln was dealing with the outbreak of the Civil War. Although most and his time and efforts concerned the explosive problems between the North and South and slavery, President Lincoln was also involved in Indian problems in the West. He established the Uintah Valley Reservation for the Utes on land reported as "unsuitable for farming, . . . [useless] except for nomadic hunting grounds for Indians." A *reservation* is a tract of land set apart for the use of an Indian tribe.

Many bands of Utes had originally occupied about 23.5 million acres (about 45 percent of Utah). By the 1870s Utah's Utes had been restricted to the Uintah Reservation. The dry land was only about 9 percent of their original homeland.

Bear River Massacre, 1863

There were problems between Indians and pioneers on the western trails. Many times *ruthless* or frightened travelers shot and killed friendly Shoshone Indians. It didn't take long before some Shoshone came to view all travelers as enemies. Small bands of Shoshone began raiding wagon trains.

Colonel Patrick Connor, in charge of federal soldiers in Salt Lake City, concluded that the Indians in Box Elder and Cache Valleys were responsible for recent raids, even though he had no evidence.

Occasional *skirmishes* between the Shoshone and settlers in Cache Valley added to the tense situation. The *Idaho Enterprise* called for action: "It is quite time that something was done to teach the savages a severe lesson. . . . Colonel Connor's boys have been spoiling for action, [it] would be a wise plan to let them vent a little of their pent up fighting spirit."

Connor's opportunity came when several renegade Shoshone attacked gold miners on their way to Salt Lake City. Colonel Connor made plans for an attack on the Shoshone winter camp and made it clear that "it was not [his] intention to take any prisoners." He intended to kill all of the Indian people at the camp, whether or not they were guilty of a crime.

The troopers approached the Indian camp in southern Idaho, not far from the Utah border, in the early morning. The Shoshone ran to hide in a ravine along the Bear River. Soon the battle became a slaughter. The soldiers massacred about 300 men, women, and children before burning the tepees and riding away.

When Shoshone survivors returned to the scene that evening, Sagwitch found his baby daughter, still alive, next to her dead mother. Having no milk to feed the infant, he wrapped her in a blanket, placed her in a cradleboard, and hung it on a tree, hoping white settlers would find the baby and save her. The morning after the battle, local settlers did travel to the site looking for survivors and found the child.

66 The willows that were being used as hiding places were bent down as if in defeat. The old dry leaves which had been clinging to the willows were now flying through the air along with bullets. \$\mathcal{2}\$

—Brigham D. Madsen, Glory Hunter: A Biography of Patrick Edward Connor

The surprised Shoshone fought back against the sudden attack, but Connor had more troops and more guns.



The Black Hawk War, 1865–1868

The Black Hawk War was the longest and most destructive conflict in the Utah Territory. Before the war, Brigham Young and a government agent had met with leaders of local Indian bands, including Kanosh, Tabby, and Sanpitch. The agent wanted the Indian men to sign a treaty, giving up their tribal lands and agreeing to move their people to the Uintah Reservation. In exchange for giving up their land, the treaty promised that the U.S. government would pay the Indian people thousands of dollars every year, in addition to animals, shelter, clothing, food, and training in agriculture.

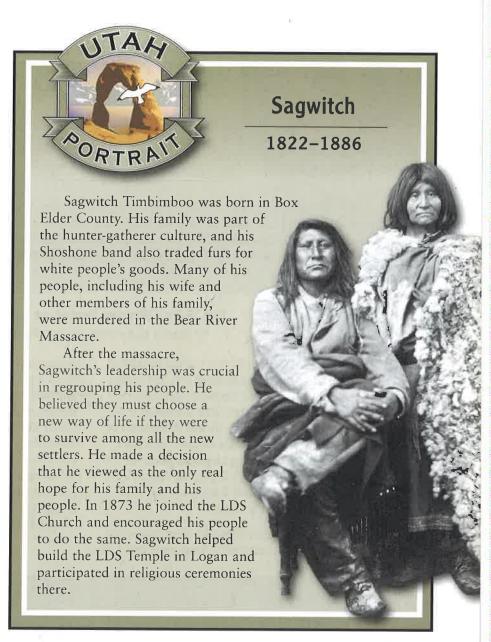
The Indian leaders, under the coaxing of Brigham Young, finally signed the treaty. It was sent to Washington, D.C., where it was ignored for a long time and then rejected by Congress. In the meantime, the Indian agent began forcing Utes, including men, women, and young children, to walk to the Uinta Basin during the winter. On the journey, the Northern Utes suffered terrible hardship and many deaths from starvation and cold.

Black Hawk, son of Sanpitch, saw more and more settlers taking over Indian lands and hunting grounds. Realizing that his people had failed to get food and money promised by the government, Black Hawk began to raid Mormon settlements for horses and cattle. Many Utes, Paiutes, and Navajos united and attacked several pioneer settlements.

Most of the attacks were in the Sanpete and Sevier Valleys, but settlements farther south were also attacked. Eventually Sanpitch was killed by the Utah militia, which only fueled Black Hawk's anger.

The largest massacre of Indians during the war occurred at Circleville, when at least sixteen unarmed Paiute Indians, including women and children, were killed—most had their throats slit. Despite pleas for an investigation, government officials took no legal action.

The war was marked by *brutality* on both sides. From fifty to seventy settlers



and about the same number of Indians were killed.

Eventually, Black Hawk signed a peace treaty. After laying down his arms, he toured Utah settlements. He spoke with Mormons in their church meetings, asking for their understanding and forgiveness while emphasizing the terrible condition of his starving people.

What do you think?

- What were some of the major causes of Indian resistance to pioneer settlement?
- What motivates people to take revenge upon innocent individuals during times of tension and war?

After the Black Hawk War, about 1,500 Utes agreed to move to the reservation, but most Utes chose to stay on their homelands in other parts of the territory.



Black Hawk

1830-1870

An-Tonga-led, known as Black Hawk, may have been the greatest single leader of resistance to pioneer settlement. For two years, with men from many Indian bands, Black Hawk fought a war against the settlers. Eventually he worked for peace and returned to Spring Lake. He died there and was buried in an unmarked grave. Later his remains were dug up, and in 1996 he was reburied on his homeland.

Ute Indian Warrior Buried on Land He Loved

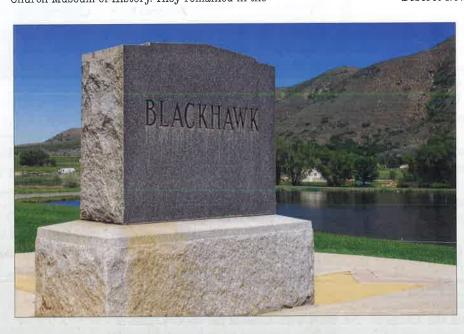
By Sharon M. Haddock, Deseret News staff writer

SPRING LAKE, Utah County—A Ute warrior of color and courage, Black Hawk was laid to rest Saturday beneath the mountain he loved in a community he protected, after a century and a quarter of displacement. He was surrounded by family, descendants of his brother "Mountain" and residents of Spring Lake who welcomed him back "home."... Miners dug up his body in 1911 [in the Uintah National Forest] and stored his remains with a local doctor.

Black Hawk's bones were later given to the LDS Church Museum of History. They remained in the

possession of church museums until a Pleasant Grove boy decided to find out why Black Hawk's gravesite wasn't registered with the Forest Service, which now owns the area where he was buried. For his Eagle Scout project, Shane Armstrong . . . chased information until the bones were located at a BYU museum. He contacted the Forest Service . . . [whose representative] said the reburial in Spring Lake is "just the right thing to do. This is land where he would have walked and hunted."

—Deseret News, May 5, 1996



In 1996, Black Hawk was reburied at Spring Lake in Utah County.

Analyze Different Perspectives

Sometimes history makes one side look good and another look bad. This is because history is written and told by people who often take sides themselves. History can only be an interpretation of what happened. We should read as many different views as we can find. We try to find writing by the people themselves, and not always by others who were "looking on" or "looking back" at an event.

Read the following quotes carefully. Notice ways each quote gives a different insight into Indian life.

The settlers ignored the basis for Indian raids: Indians ... rapidly reduced to a point of starvation ... followed nature's law which [says] that a hungry man always goes in search for food and will follow the course which promises the most speedy relief. Instead, most settlers looked on the Indians as mere thieves.

-Floyd O'Neil, historian, University of Utah

I am standing on a high hill overlooking a vast amount of country and wondering if one of my forefathers stood here and saw the same country as I see now. If it is so, he saw a completely different country. . . . I stand here and know this is my native land.

-Fred Conetah, Ute historian

Teach 'em to speak Ute. And don't let them ever forget how we're supposed to live, who we are, where we came from.

-Connor Chapoose, Ute

We came across the wretchedest group of mankind. I refer to the Goshoot Indians . . . [who] have not villages, and no gatherings together into strictly defined tribal communities—a people whose only shelter is a rag cast on a bush to keep off a portion of the snow, and yet who inhabit one of the most rocky, repulsive wastes that our country or any other can exhibit.

-Mark Twain

Profound differences between the intruders and the natives also existed in the ways information was transmitted. Not only were their economies, philosophies, theologies, and societies different, but so were the very means of conveying information about these institutions. The intruders 'knew' only what was mapped, written, photographed, or computed, not what was told, sung, danced, or visioned.

-Kathryn A. McKay and Larry Cesspooch, American Indian Oral History Program, U of U

Viewed in the nineteenth-century context, when ruthless exploitation and genocide (ruthless murder of a whole group) were all too common, Brigham (Young) displayed moderation and a willingness to share.

- Leonard J. Arrington, Utah historian

Linking the Past to the Present

Analyze newspaper and television news reports today. Do they show different perspectives?



Mining in the Utah Territory

Utah was rich in mineral ore, but most of the deposits lay hidden in the ground for a long time while the settlers concentrated on farming. Early settlers mined salt, sulphur, silver, lead, and coal, but they usually mined just enough to get salt for their tables, coal for their stoves, iron to make tools, or lead to make bullets.

In later years, after large deposits of ore were discovered in the territory, mines operated in many places. Many men got rich, but many more stayed poor after not finding gold or silver. Others made a living doing the hard work in the mines while the mine owners became millionaires. Businessmen soon realized that there was plenty of money to be made by "mining the miners" or selling them food, clothes,

and supplies.

Bingham Canyon

The Bingham brothers, Sanford and Thomas, were the first to discover rich ore in the Oquirrh Mountains across the valley from Salt Lake City. The brothers

had been sent there in 1848 to farm, but when they found bits of gold in rock, Brigham Young discouraged them from prospecting. He wanted the people to focus on farming and building up the settlements instead of trying to get rich with mining. Instead, the canyon was used for a supply of timber and as a grazing land.

Later, in 1863, George Ogilvie and Archibald Gardner, soldiers from Camp Douglas, were dragging out logs when they found silver-bearing ore. Soldiers soon crowded into Bingham Canyon to search for more silver. They staked the first mining claim, and a mining town grew. However, there was no railroad at the time to take out the ore, and high expenses of transportation by wagon nearly closed down the mine.

Then men started washing ore to find gold. This kind of mining was called "placer mining." The Clay Bar became the richest placer mine. By 1868 it had yielded more than \$2 million in gold.

After railroad lines were built to the mines, "lode mining" started up again. Soon rich strikes were paying off. Mills, smelters, and plants were built. For the most part, lead and silver were the main products. Large-scale copper mining would not begin until the turn of the next century.

Stockton, Ophir, Mercur

Over the Oquirrh Mountains from Bingham Canyon were other rich beds of ore. In 1864 General Connor built Utah's first smelter at Stockton to separate the ore from the minerals. Stockton was Utah's first non-Mormon town.

Then soldiers learned from Indians that there was silver, gold, and lead nearby, and the mining town of Ophir, a town of shacks, saloons, and gambling halls, grew. However, the ore beds were shallow and were soon abandoned.

Mercur mines really boomed many years later, when in 1893 a new separation process was developed. Millions of dollars worth of gold, silver, and lead came from the mines.



Trains made it possible to remove ore from the mines and deliver it to smelters or factories. Catching a ride on the trains was better than walking or riding a horse home at the end of the day.



Alta

In Little Cottonwood Canyon, where today's Alta and Snowbird ski resorts thrive, three well-known mines started up. The Emma, the Prince of Wales, and the South Hecla brought thousands of miners into the canyon. At first, the ore was carried in cowhides down the canyon to ox-drawn wagons. Later, when the railroad came to Utah, the ore was carried by rail to Ogden, then on to San Francisco. Sailing vessels carried the ore around the tip of South America and then to Wales, far across the Atlantic.

Park City

Three soldiers from Camp Douglas are said to have come across an outcropping of quartz in Parley's Canyon in the 1860s. They marked the spot with a red handkerchief, broke off a chunk of rock, and took it to be examined. The ore was found to be rich in silver, lead, and gold. Soon miners were streaming in to make claims, and a town that was later called Park City grew up. The richest mine was the Ontario, founded in 1872.

Park City attracted workers from many countries. The majority were Irish, but Swedes, Finns, Welshmen, Chinese, Scots, and Yugoslavians also came to get jobs in the mines.

A Miner's Life

What was it like to work in the mines? It was dangerous working in tunnels far under the ground. People might fall from the deep mine elevators, called hoists. Miners could be hit by falling rocks or get run over by fast-moving mining cars. Sometimes tunnels collapsed, trapping everyone inside.

An alarming number of miners developed lung diseases from breathing so much dust. Besides dust, the air in mines could be filled with deadly gases. That is why miners sometimes took a canary down into the mines with them. If the bird died, they knew the air was poisonous, and they got out quickly. Gases in mines also caused explosions. Most miners did not live long enough to die from old age,

and those who did often gasped for breath with wracking coughs, battered beyond their years.

Miners were paid \$3 to \$4 a day for ten or twelve hours of labor, six days a week. This was higher than the pay for most other work during that time period, and jobs were usually easy to get. Many local people, as well as thousands of immigrants from Europe, Canada, and Asia came to work in the mines. Later, workers came from Mexico.

Linking the Past to the Present

Mining accidents still happen today. What were the circumstances the last time miners died in underground accidents in Utah?

Mining Towns

Daily life in the Utah mining camps was no different than in other western mining regions, but it was much different than life in the small Utah farming communities. Towns were built without a set plan and hardly anyone grew gardens. The men spent their time in the mines and bought food from stores or farmers. The towns elected their own leaders.

Mining towns such as Alta, Park City, and Bingham were built in the canyons next to the mines, so the streets were narrow and winding. Alta and Park City later became ski resorts. Other mining towns became ghost towns.



Business and Manufacturing

Not all immigrants came to Utah for religious reasons or to work in the mines. Many came to open stores and start other businesses. Merchants started businesses in the mining towns of Alta, Bingham, Ophir, and Park City.

Jewish merchants such as Levi Abrams, Frederick Levi, and Alexander Neibaur opened stores. Julius and Fanny Brooks opened a hat store and bakery in Salt Lake City. Samuel Auerbach and his brother Frederick were very successful businessmen. They opened a grocery store, a banking company, and later Auerbach Department Store.

Farming and ranching were still the leading occupations, but banking, mining, and manufacturing grew more and more important as Utahns tried to provide for

their needs. After a while, settlers could purchase cloth, clothes, hats, shoes, boots, school supplies, furniture, and building supplies in the territory. One company cut, stored, and delivered ice for people's home iceboxes. Other companies made and sold bricks and farm tools, wagons, buggies, harnesses, and saddles.

Cooperative Organizations

In Brigham City, Lorenzo Snow organized the Brigham City Cooperative Association. A *cooperative* is a jointly owned business where owners share the costs and benefits. The goal was to promote economic growth in the community by joining together to manufacture, sell, and buy as a group. The farming cooperative included a shoe shop, woolen factory, and tannery.

Following the lead of Brigham City, a new, very large store named ZCMI (Zion's Cooperative Mercantile Institution) was opened in Salt Lake City, with



ZCMI was built as a large



branches in other towns. Its business was to buy goods from the East and import them to Utah to sell. The store also bought or traded goods from Utah businesses and farms.

From ZCMI's large warehouse in Salt Lake City, goods were distributed to cooperatives in smaller towns all over the territory.

A tannery and a boot and shoe factory started producing boots and shoes from piles of animal hides that had gone to waste before. Workers in the factory produced 83,000 pairs of boots and shoes the first year.

This new cooperative system worked well and was a real help to the people. A woman could order a bonnet or hat from St. Louis and pay for it with butter or cheese in her hometown. Then other shoppers could buy her butter and cheese.

Cooperative butcher shops, dairies, grist-mills, sawmills, tanneries, molasses mills, furniture shops, and others

increased production and profits. Cooperatives bought threshing and mowing machines for use by all the farmers in the cooperative.

The effect of the cooperatives was not positive for everyone in the territory. Brigham Young strongly encouraged his people to do business only with LDS cooperatives and stores. This made other businessmen angry. They could not compete with the lower prices and large supply of goods of the cooperative stores.

In the spring, father rented a small store.
There were two other men, shoemakers by trade, who rented the back part of the store.
They made shoes for us children out of the tops of father's boots.
He had worn out the bottoms on the plains.

—Annie Taylor



Taylor

Furniture

A branch of ZCMI opened in Lehi. What does the photograph say about the time period?

In Spanish Fork, a co-op was owned and operated by local people.



G. T.Y LOR

After various kinds of shops opened all over the Utah Territory, families no longer had to produce everything themselves. They could buy goods from eastern factories as well as from local producers.

Textiles

A clothing manufacturing branch was also established by Z.C.M.I. Workers cut and sewed more than 50,000 overalls, lined coats and vests, shirts, undershirts, and men's drawers. Most of the cloth was manufactured by the Provo Woolen Mills. Textile factories produced cloth and clothing in Hyrum, Ogden, Brigham City, Grantsville, Salt Lake City, Springville, Kingston, Beaver, Parowan, Washington, and Orderville. All these factories produced woolen goods (from the wool of local sheep) except the cotton factories at Parowan, Washington, and Springville. Textile mills were later built in other communities.



The Provo Woolen Mills was Utah's first factory. At first, most of the workers were men, but young women from many countries soon joined the workforce.

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From Sheep to Cloth the Provo Woolen Mills

At a time when a family had to make not only most of their own clothes, but much of the cloth as well, a woolen mill was an important business venture. Woolly sheep lived well in the foothills of Utah's desert lands, and Utah had a large supply of workers. In addition, mountain streams could provide the power needed to run machinery and the water needed to wash and dye wool.

A site on the Provo River, located near the center of Provo, was chosen to build Utah's first large factory in 1873. Materials were donated, and skilled builders constructed a four-story limestone building and two other buildings that were connected to the main building with covered railroad tracks. Machinery was ordered from Philadelphia and came to Provo on the railroad.

Employees at the mill were usually immigrant men who had learned to make wool cloth in England and Scotland. Later, young women were hired. The workers washed the dust, burrs, and mud from the fleece and then laid it out to dry in the yard. Then the wool had to be made into yarn. Skilled workers wove the yarn into cloth on large wooden looms. Then they pressed the cloth to shrink and thicken it.

The wool cloth was made into suits, pants, overcoats, shawls, underwear, and blankets. Later, the mills made wool carpets. Yarn and blankets were exported to eastern cities and to California.

Linking the Past to the Present

- Where do your clothes come from?
 Look on the labels to see how far
 some of them have traveled.
- What kinds of cloth are your clothes made of?

The Silk Industry

Producing silk cloth was seen by Brigham Young as a home industry suited to women and children. They could, he explained, earn extra money while producing beautiful fabric. Across the Utah Territory, women made preparations to produce silk.

The task was not easy. Silkworm eggs had to be imported. Mulberry trees had to be planted. Worms required fresh mulberry leaves throughout the day. This occupied the time of the children, who had to climb the trees and throw down small branches of leaves. A large space had to be prepared to house the worms as they grew. The room could not be too hot or too cold.

In Logan, Priscilla Jacobs threw herself into the work, starting by taking beds out of her new two-room house and moving out to the granary so she could fill her house with worms. She read that Oriental people warmed their eggs before hatching them by wearing them in a sack around their necks. . . . On Sunday she went to worship service with her eggs around her neck. In the middle of the meeting, to her dismay, she felt the worms beginning to hatch. She ran out and hurried home to attend to her wriggling babies.

—from *A History of Cache County*, by E. Ross Peterson

In Box Elder County, Mrs. Olsen carried silk worms in a specially made pouch under her dress to keep them warm so the Relief Society could present a beautiful silk dress, made entirely from home industry, to the noted Susan B. Anthony when she visited Utah.

—from A History of Box Elder County, by Frederick Huchel

Gertrude Judd Cottom of Kane County recalled that her family planted mulberry trees all along east Center Street in front of their Kanab home. In their upstairs room they built shelves that ran from the floor to the ceiling to hold

Cocoons for Cloth

Once the silkworms were mature enough, they climbed up onto sticks and spun cocoons. If left to nature, moths would eventually emerge from the cocoons, breaking the fibers of the cocoon. To prevent silk fibers from breaking, the larva were baked to death inside the cocoon. The cocoons were then set out to dry for two months, after which they would last for years.

Women dropped dried cocoons into hot water and beat them with a stick to loosen the ends of threads. Then a person gathered six silk threads together and used a "reeling" machine to pull them from the cocoon. A good cocoon had threads a thousand feet long. The thread was then woven into silk cloth.

trays filled with silkworms.
... The worms frequently
had to be fed shredded mulberry leaves. While they were
eating they created a constant
buzzing noise.

—from *The History of Kane County*, by Martha Sonntag Bradley

The worms in Washington County were described as "delicate, sensitive little creatures." Lightning and thunder terrified them. During storms they held their heads high and waved their antennae wildly, and afterward many were found dead. An autopsy pronounced them dead of fear.

—from *The History of Washington*County, by Douglas Alder

and Karl Brooks

The silk industry, though fed with thousands of hours of diligence, was not a huge success and was mostly over by the end of the century.



CHAPTER



REVIEW



Memory Master

- 1. Describe the purpose of the Cotton Mission.
- 2. State two facts about one of the new improvements in transportation or communication.
- 3. Evaluate why Colonel Patrick Connor brought soldiers to Utah.
- 4. Who was Reverend Daniel Sylvester Tuttle, and why is he important?
- 5. Summarize the basic issues between American Indians and white settlers.

- 6. Which Indian wars were the longest and most destructive?
- 7. Who is called the "Father of Utah Mining," and why?
- 8. What mineral was first mined at Bingham Canyon?
- 9. What was Utah's first non-Mormon town, and why was it started?
- 10. Explain what happened to Utah's early mining towns.
- 11. How did a cooperative organization help a community?
- 12. How did a cooperative organization hurt businesses in a community?



Activity Down and Back Boys Bring More Immigrants

During the time period of this chapter, a creative method of bringing even more European immigrants to Utah was started. Poor immigrants needed help. It was decided to send supply wagons pulled by ox-teams to the immigrants who had already made it to Nebraska and then bring them to Utah. Teams were expected to return with ten to twenty immigrants per wagon. Other wagons would return with cotton gins, spinning jennies, nail-making machines, cloth, etc. Why would Utahns want these items?

Unmarried men volunteered as teamsters in the hope that they would meet a prospective bride among the incoming immigrants. The men came to be known as the "Down and Back Boys." Down and Back from Salt Lake City, 1861–1868

YEAR	WAGONS	Men	FLOUR (IN POUNDS)	DESTINATION	EUROPEAN IMMIGRANTS BROUGHT TO UTAH
1861	200	260	150,000	Florence, Neb.	2,556
1862	262	293	143,315	Florence, Neb.	3,000
1863	384	488	235,969	Florence, Neb.	3,646
1864	170	277	150,000	Wyoming, Neb.	2,697
1865	None				1,301
1866	397	515	250,000	Wyoming, Neb.	3,335
1867	None				660
1868	543	650	156,000	Benton, Neb.	3,232
TOTAL	1,956	2,483	1,279,284		20,427

Source: Great Basin Kingdom, by Leonard J. Arrington. Immigrants do not include those from other parts of the United States.

- 4. What continent did the immigrants come from?
- 2. How many immigrants were brought to Utah during the years on the chart?
- 3. What major food was taken to the immigrants in Nebraska? Why might that be important?





News of the Nation: Lincoln's Funeral

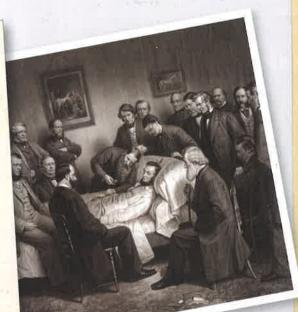
Communication changes transformed how people in the Utah Territory learned of national events. In 1861, the Pony Express delivered the news to the Utah Territory that the Civil War had begun. It took seven days for the news to arrive. When the Civil War ended four years later, people in the Utah Territory got the news almost instantly through telegrams. One such telegram carried the shocking news that President Abraham Lincoln had been killed in Washington, D.C.

One resident of the Utah Territory, Miss Sarah Carmichael, responded to the news by expressing her grief in a poem. Carmichael's poem was published in the Deseret News in 1866. Her words gained national attention when her poem was published in a San Francisco newspaper. After reading the poem, answer the questions below.

President Lincoln's Funeral

By Miss Carmichael

Bands of mourning draped the homestead,
And the sacred house of prayer;
Mourning folds lay black and heavy
On true bosoms everywhere.
Yet there were no tear drops streaming
From the deep and solemn eye
Of the hour that mutely waited
Till the funeral train went by.
Oh! There is a woe that crushes
All expression with its weight!
There is pain that numbs and hushes
Feeling's sense, it is so great.



- 1. What is the poem describing?
- 2. Is the poem a primary source or a secondary source?
- 3. What is the tone of the poem? What words in the poem help you understand the tone?
- **4.** Why do you think the poet, living in the Utah Territory, chose to write a poem about a national tragedy?
- **5.** What ways do people today express their feelings or respond to tragic national or global events?

THE TIME 1870s-1890s

PEOPLE TO KNOW

Alfred Billings **Butch Cassidy Patrick Connor** Ida Cook Mary Elizabeth Cook Mary Jane Dilworth Pardon Dodds **Ulysses Grant** Thomas Corwin Iliff George W. Martin Duncan McMillan Robert G. McNiece John R. Park John Wesley Powell Lawrence Scanlan Joseph F. Smith

WORDS TO UNDERSTAND

abandon cataract cholera junction retire sustain

> California's Governor Stanford takes a mighty swing to drive in the golden spike. He missed the spike, but it was driven in by a railroad worker. The news of the "Wedding of the Rails" at Promontory Summit was sent speeding over telegraph lines across the nation.



John Wesley Powell explores the Green and Colorado Rivers.

1869

1872 Park City's Ontario Mine opens.

1873

1870

Tintic mines open in Eureka.

1871

The Territory

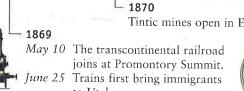
Prospers

joins at Promontory Summit. to Utah.

Bishop Lawrence Scanlan comes to Utah.

1872





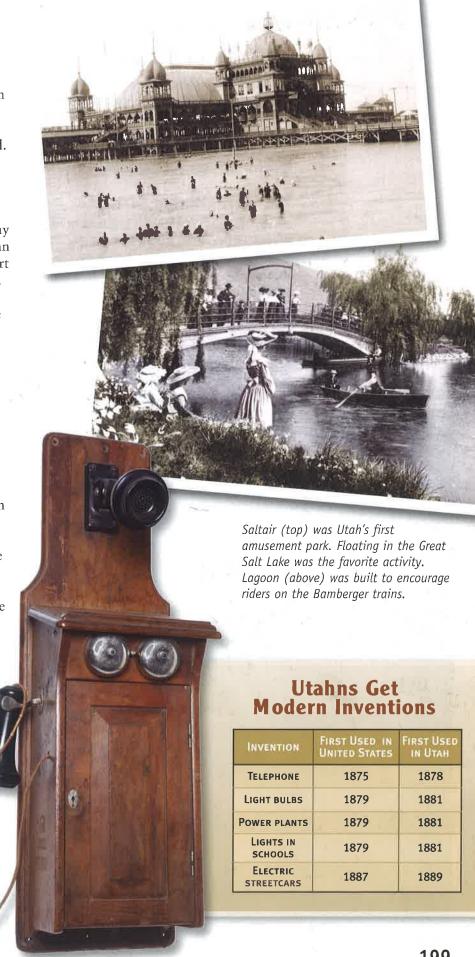
Electric trains also carried passengers to Saltair, a popular amusement park on the shore of the Great Salt Lake. At Saltair, people could ride a giant roller coaster, dance to big bands, float in the salty lake, and then ride the train home in the evening. Saltair was a huge success, where many couples danced the night away and even got engaged to be married.

Lagoon, a new amusement park halfway between Salt Lake City and Ogden, was built in 1896 to encourage passengers to ride the train out of town. Bamberger's Salt Lake and Ogden Railway Company drained a large swamp, made an artificial lake, and created a popular resort for swimming, dancing, and horse racing. At its grand opening Lagoon advertised "Bowling, Elegant Dancing Pavilion, Fine Music, A Shady Bowery, and Good Restaurants." The Bamberger trains provided transportation at a time when few people had cars.

Telephones

Utah's first demonstration of the new invention took place in 1879 between a private home on South Temple Street and Fort Douglas in Salt Lake City. The next year there was limited telephone service in Salt Lake City and Ogden. By 1890 there were over 500 subscribers; by 1900 there were more than 1,200. Businesses and the very wealthy got the first phones. Lines were strung from rooftop to rooftop.

If you wanted to make a long-distance call, you could call between Salt Lake City and Park City. Service between Salt Lake and Ogden followed. By the early 1890s long-distance lines had been strung as far south as Nephi and as far north as Preston, Idaho. A line connected Moab and Monticello in 1906. In Monticello, the only phone in town was in a general store. People came to buy shoes, tools, sugar, and flour. They also came to look at the large black telephone. Most people didn't know anyone else who had a phone, so they didn't make calls. It took another thirty years before nearly all homes and businesses had telephone service.



More Minerals Are Discovered

While some Utahns were actively engaged in farming, ranching, and manufacturing, others were more interested in earning a living by mining. Many of the miners flocked from other places in the country and from foreign lands.

The Tintic Mining District

In 1870 some of Utah's richest gold, silver, copper, lead, and zinc deposits were found in the region around today's Eureka. The first claims produced millions of dollars of ore.

Frisco

West of Milford, the Horn Silver Mine began in 1875 when two prospectors from Nevada accidentally found silver ore near

Utah Mining Towns, 1800s Lead G Gold S Silver Zinc Copper Coal Eureka A

a water hole. They sold the claim to three men for \$25,000. The men sank a shaft 280 feet down and took out 25,000 tons of silver ore at about \$100 a ton. The claim was later sold for \$5 million. The town of Frisco boomed when railroad tracks were laid to the town.

Silver Reef

The rush was on when people heard silver had been found near Leeds in southern Utah. Almost 2,000 miners and their families poured into the camp and quickly threw up tents or small wooden shacks. Later they built better houses. Silver Reef eventually had a main street with a general store, stables, a boardinghouse, a dance hall, and several saloons. A school was built, and the Catholic Church opened a hospital. Mining families bought food from farmers who hauled it in by wagon.

The mines yielded silver valued at over \$10.5 million. When the silver ran out the mines closed, and people moved away. Silver Reef is now a ghost town in the mountains.

Coal Mining Towns

Helper started as a place where extra engines were attached to trains to help them over the mountain. In 1877 Helper became the center of the coal industry. Heavy black coal trains were a familiar sight in canyons around Price. Men eager for work came in droves from Greece, Italy, Yugoslavia, and other countries.

To provide the miners a place to live, mining companies started coal camps of tarpaper shacks and tents. The mining companies also opened company stores where miners had no choice but to buy food at high prices. It wasn't long before miners were deeply in debt to the company.

In the fall of 1877, families settled what would become Huntington, Ferron, Castle Dale, and Orangeville. The men raised cattle and farmed until the Denver and Rio Grande Railroad came through and coal mines opened at Scofield, Castle Gate, and Sunnyside. Farmers even switched to mining, especially during the winter.

Silver Kings and a Queen

Thomas Kearns and David Keith

It was said that when Thomas Kearns first arrived in Park City, the town glowed with the shine of silver. Legend has it that he arrived in town in the late 1880s with only a pack on his back and a dime in his pocket.

Kearns, an Irish Catholic who had worked for over six years in the Ontario Mine, and David Keith, a Presbyterian foreman there, left to work at another mine. They eventually leased the adjoining Mayflower Mine and discovered a rich lode of silver and lead in underground tunnels. The tunnels ran into the Silver King mine. They bought that mine and organized the Silver King Mining Company.

In Salt Lake City, Kearns had a large mansion built for his wife and children. (Today, the mansion is used as our governor's home.) From that home he went to Washington as a U.S. senator. He also bought

The Salt Lake Tribune.

Jesse Knight

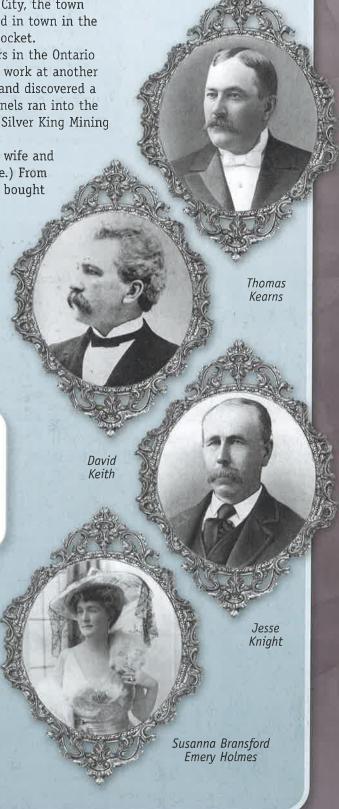
Jesse Knight, a Payson rancher, started prospecting in his spare time. He invited a friend, an expert miner, to examine a potential site and become a business partner, but the miner was not interested in the "old humbug" place. Knight started searching Godiva Mountain and found a rich vein of gold-bearing, silver-lead ore. He called the new mine the Humbug.

One of the best known mine owners was 'Uncle' Jesse Knight, an active Mormon with extensive claims in the Tintic mining district. His company town, Knightsville, was probably the only saloon-free, brothel-free, mining town in the United States. Old-timers said that no man prayed more and met with more success than Knight.

-John S. McCormick, Utah Historian

Susanna Bransford Emery Holmes

A third Park City millionaire was Susanna Bransford Emery Holmes (Delitch Engalitcheff). Her husband, Richard Emery, discovered the Silver King Mine and was a partner with Thomas Kearns. After Emery died, Susanna married Edwin Holmes. The Silver Queen traveled the world and outlasted two more marriages. She entertained lavishly, dressed in the highest fashions, supported music and art, and found other ways to spend her \$100 million fortune.



Indian Farms and Reservations **Washakie Reservation** (SHOSHONE) Indian Reservation Indian Farm Skull Valley Reservation (GOSIUTE) Uintah-Ouray Goshute Reservation Reservation (GOSHUTE) (UTE) Fillmore **Canosh Reservation** (SOUTHERN PAJUTE) Navajo Reservation (NAVAJO) **Shivwits Reservation** (SOUTHERN PAIUTE) St. George

For white settlers, prosperity and growth came at the expense of the American Indians, whose native lands were greatly reduced.

Indian Farms and Reservations

As settlers and miners spread across the Utah territory, thousands of Native People continued to live here. Their story was not always a happy one. They tried to *sustain* themselves and preserve their culture against great odds.

Early on, Utah settlers had attempted to draw Indian people into agricultural settlements where they were provided food, clothing, farming instruction, homes, and jobs. These Indian farms were actually a form of the first Indian reservations.

The Navajo Reservation

In 1884, the Navajo Indian Reservation was created as an addition to the vast Navajo Reservation lands in Arizona and New Mexico. Today, the Navajo Indian Reservation is the largest in the United States. The seat of government is located in Window Rock, Arizona.

Later Reservations

After the 1900s, six other very small reservations were established, beginning with the Shivwits Reservation in 1903. Two Goshute reservations still exist—the Goshute and Skull Valley Reservations.

A small part of the vast Navajo Reservation lies in Utah, where families still raise sheep and create intricate silver and turquoise jewelry and woven rugs.

Buffalo Soldiers

About twenty years after the transcontinental railroad met in Utah, regiments of black soldiers started coming to Fort Douglas. They guarded stage and railroad lines, opened and cleared roads, and helped settle land disputes among settlers and Indians in the territory. One duty was to protect the trains and coaches that carried government money.

Nicknamed "Buffalo Soldiers" because their thick curly hair reminded the Utes of thick buffalo fur, the soldiers were sent to build a military post at Fort Duchesne in eastern Utah. For some reason, the Utes did not like the black soldiers and were afraid of them. A Ute man named Sour protested, "Buffalo soldiers! Buffalo soldiers! . . . Don't let them come! We can't stand it! It's bad, very bad!" Then the old man rubbed his head all over and shouted, "Wooly head! Wooly head! All same as buffalo! What you call him, black white man?"

The black soldiers, like the white soldiers at the fort, filled their off-duty time by boxing, running track events, swimming, fishing, playing cards, and gambling. Baseball was a very important activity. Teams played each other. They also played local Vernal teams. They

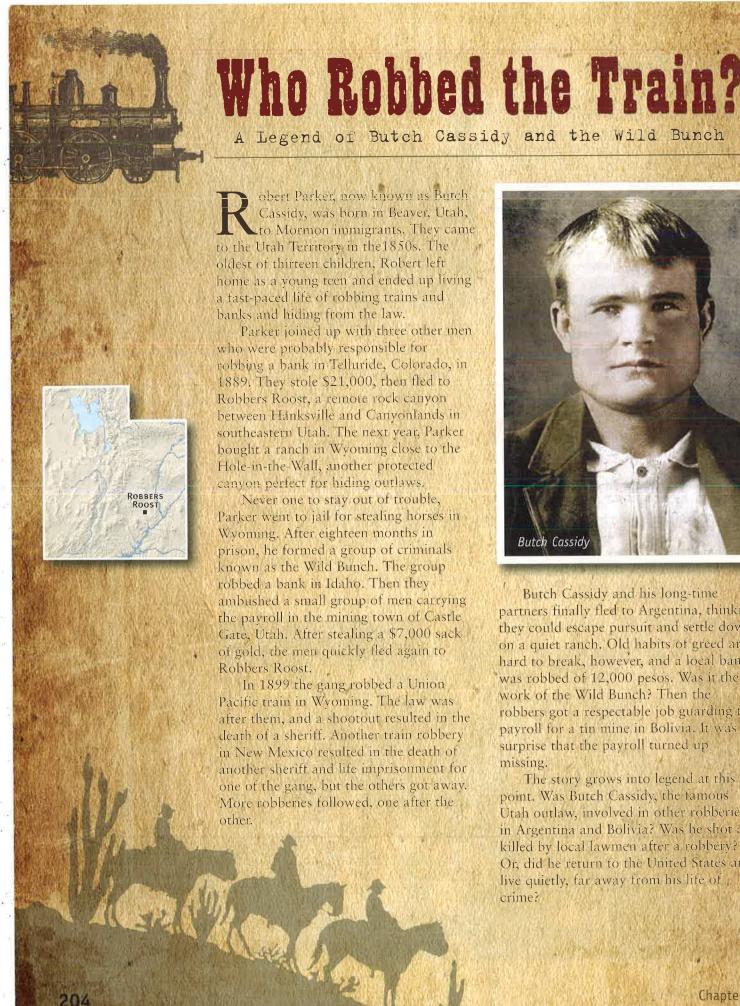


organized a brass band and even gave singing performances to the people in Vernal.

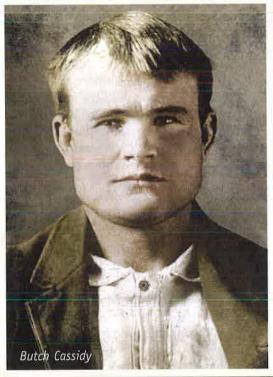
The soldiers didn't always stay at the fort, but went to other towns where they were needed. When it was time for them to leave Price, the people there gave the soldiers a farewell dinner and party. Children sang, "Rally Round the Flag, Boys" and waved. After dinner the soldiers and townspeople played baseball. The next day the troops boarded a train as people wished them well.

Buffalo soldiers of the 25th Infantry came from northern Virginia and southern Louisiana. What interesting details can you notice about their clothing?





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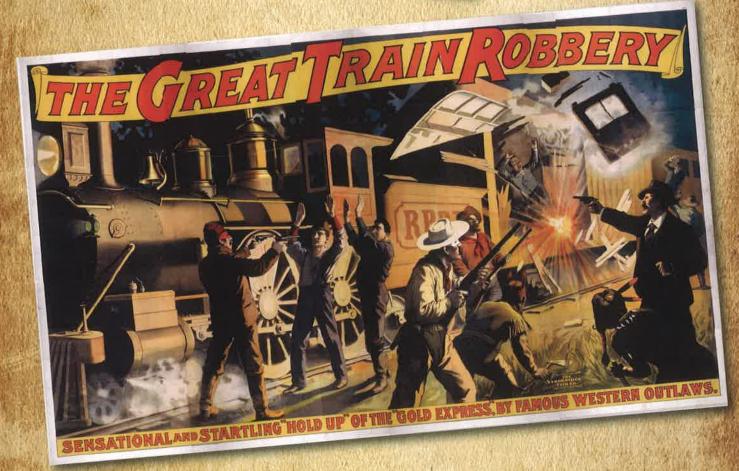
Butch Cassidy and his long-time partners finally fled to Argentina, thinking they could escape pursuit and settle down on a quiet ranch. Old habits of greed are hard to break, however, and a local bank was robbed of 12,000 pesos. Was it the work of the Wild Bunch? Then the robbers got a respectable job guarding the payroll for a tin mine in Bolivia. It was no surprise that the payroll turned up missing.

The story grows into legend at this point. Was Butch Cassidy, the famous Utah outlaw, involved in other robberies in Argentina and Bolivia? Was he shot and killed by local lawmen after a robbery? Or, did he return to the United States and live quietly, far away from his life of crime?



The Hole-in-the-Wall Gang, also called the Wild Bunch, dressed up for a photograph in 1901. Butch Cassidy is on the right.

One of the first movies ever made was based on the exploits of Butch Cassidy and his gang. It did not have sound and was only eleven minutes long, but entertained audiences at music halls across the country. What words are printed on this old poster from 1903?



The Territory Prospers 205

CHAPTER 10 REVIEW



Memory Master

- Most of the workers on the transcontinental railroad were _____ from foreign countries such as _____ and _____.
- 2. The tracks of both railroad companies met at _____ near the Great Salt Lake.
- **3.** Summarize the effect of the railroad in the Utah Territory.
- 4. Summarize how the railroad aided mining.
- 5. Who was John Wesley Powell, and what brave feats did he accomplish in Utah?
- **6.** Summarize some of the contributions of Reverend Lawrence Scanlan.

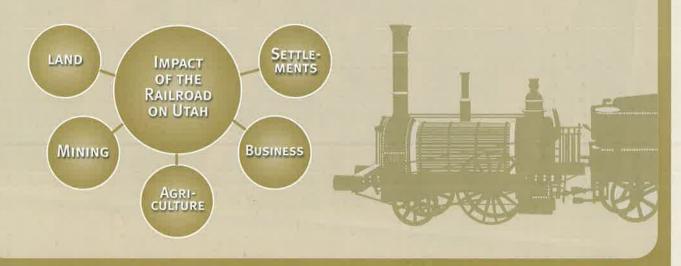
- **7.** Why did the Hole-in-the-Rock group have such a hard time relocating to Bluff?
- 8. Why did the people of Iosepa, a Hawaiian community, have such a hard time adjusting to life in Utah?
- 9. How did electricity change life for Utahns?
- 10. Describe the growth and decline of Silver Reef.
- **11.** Who were the Silver Kings, and why are they called that?
- **12.** What new Indian reservation was created that is now the largest in the United States?
- 13. Who were the Buffalo Soldiers?
- 14. Why is Butch Cassidy famous?



Activity The Railroad's Effect on Land and People

The building of railroads is one key example of how humans interact and change the land. In this chapter, you read about some of the ways railroads changed life in Utah Territory. Using the text in this chapter, complete a web chart to show how railroads changed the land, mining, agriculture, business, and settlements in Utah Territory.

After you have created your web chart, use the information to write a paragraph that tells how the railroad changed the land and the way people lived in the Utah Territory.



Go to the Source

Compare and Contrast Diary Accounts

Read the diary entries of Zemira and Amelia, two teenagers in territorial Utah. Compare their activities and thoughts to those of teens today.

Zemira Terry Draper and his family lived near the Virgin River in southern Utah.

Satur Mar 11 1876
I went after a load of wood

Mon 13
I went to home valley to drive a cow
and to hunt for another cow

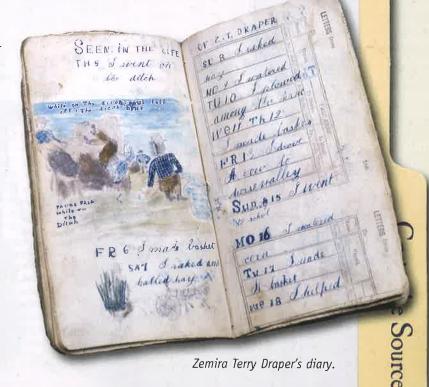
Tues wed 14-15
I went after a load of wood

Tur 16
I started to make a keg

Fri 17
I trimmed some trees

Sat 18
I went on the mount

Sun 19
I went to school & meeting



The diary of **Amelia Cannon** tells us about her school and love of books. She was living in Salt Lake City. Her father, George Q. Cannon, was an important leader in Utah.

September 7, 1886:

There are some girls going to school who think they are too good to speak to anyone except those who wear fine dresses of silk. . . . They will not condescend to notice any that are not of high and wealthy families. Thank goodness, there are not many who crave their company!

October 3, 1886:

School is not a bit nice so far! The studies which H. and I have registered for are, German, Physics, Ancient History and Drawing. . . . Study, study, study all the time! That's what H. and I have! . . . We studied steadily all day yesterday on our Geography and we have to study even on Sundays. . . . Oh dear!

June 28, 1887:

I have a perfect passion for reading storybooks. Not love stories: I hate them, they are always so sicky, but young folk's storys I love tales of girls at boarding schools so well, that I would neglect anything for such stories. Whenever I read an interesting book, I always wish that the story were true and that I would mingle with and become acquainted with the characters of it. . . .

- 1. How are the diaries alike? How are the diaries different?
- **2.** Evaluate the usefulness of the sources. What do these diary entries tell you about Utah society in the 1870s and 1880s? In what ways do these diaries reveal emotion and personal feeling?

THE TIME

1870s-1896

PEOPLE TO KNOW

Martha Hughes Cannon **Grover Cleveland** George Reynolds Eliza R. Snow **Annie Clark Tanner** John Taylor Emmeline B. Wells Heber M. Wells Caleb Walton West Wilford Woodruff Charles Zane

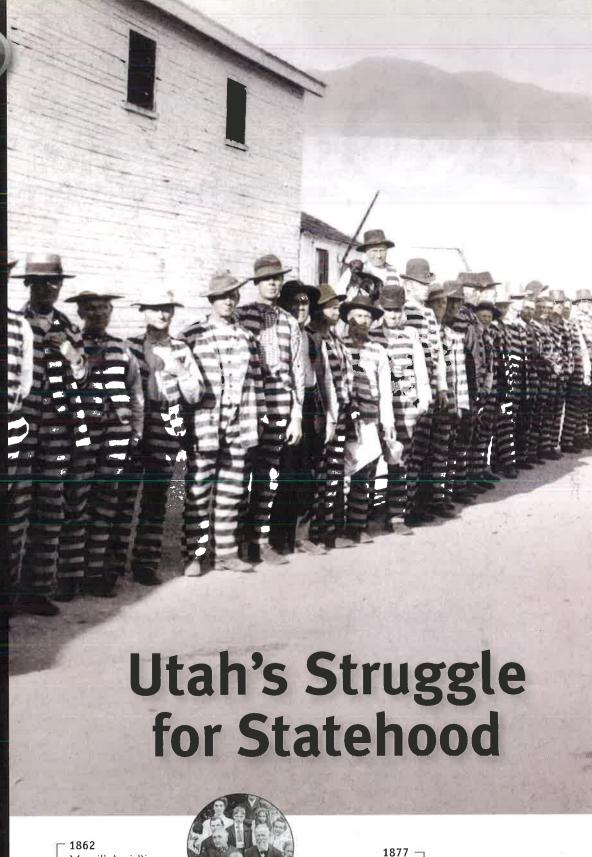
WORDS TO UNDERSTAND

comply confiscate delegate devastate dictate inauguration oppress ratify suffrage verdict

During a time of increased persecution by federal officials, over 1,000 men living in polygamy were arrested and sent to the Utah Territorial Prison, shown

In prison, the men read scriptures, wrote books and journals, and held "school" for other prisoners who could not read. They also played music to pass the time. Do you see any instruments in the hands of prisoners?





Morrill Anti-Bigamy Act is passed.



Brigham Young dies.

1870

1875

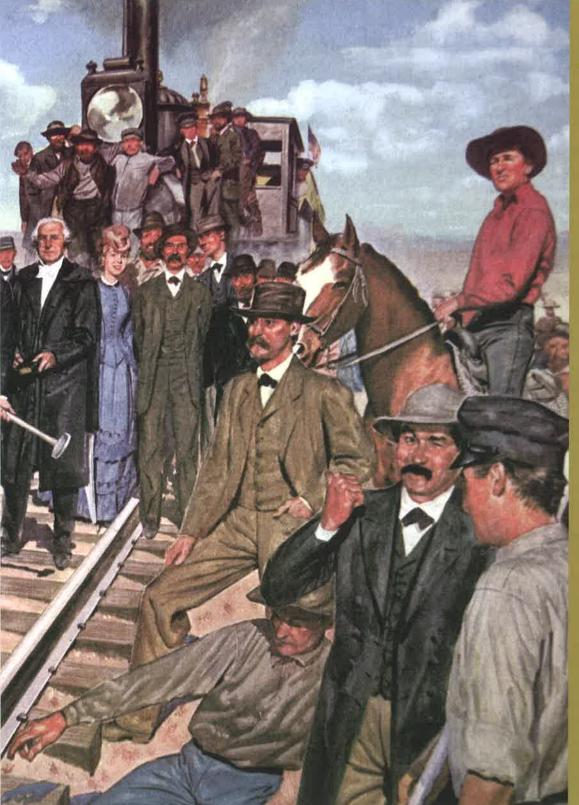
1880



1870 Liberal Party and People's Party are started.

1878

The U.S. Supreme Court rules polygamy is illegal in Reynolds v. the United States.



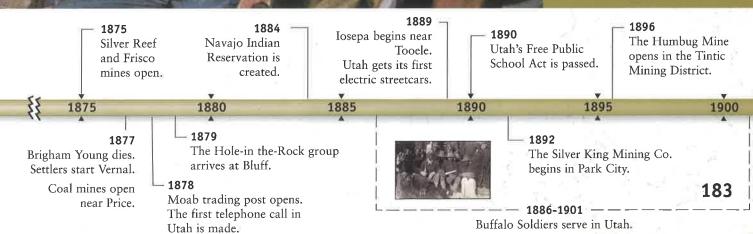
Chapter

SETTING THE STAGE

The new transcontinental railroad changed transportation in dramatic ways. It was the end of isolation for Utahns. Thousands of immigrants started coming by train instead of wagon.

Why did people keep coming to the desert by the mountains? Some came to get land and raise a family. Some came to open businesses of all kinds. Others came to get jobs on the railroad and in the mines. Just as in previous years, people of various religions came to open schools and churches.

Many people stayed in Salt Lake City, but others spread out across the territory. Farming, ranching, and mining were still the main occupations, but people earned money at a wide variety of jobs.



The Railroad Revolutionizes Transportation

Alongside the railroad track, other workers set tall telegraph poles in the ground and strung wire from pole to pole. It was the telegraph that announced the amazing feats of the railroad.

Dynamite blasted rock through mountains as the railroad crept toward Utah. What can you learn about immigrant labor from this picture? s the Civil War ended in the East, the U.S. Congress looked for ways to bring the nation together. One of the ways was to build a railroad that would go all the way across the country. The people of Utah looked forward to the coming of the railroad. Many of them had ridden trains in the East and knew of their speed and convenience. They could see the great advantage in having people travel to and from Utah by train instead of walking across the plains.

The Union Pacific started clearing land and laying tracks west from Omaha, Nebraska. Another railroad company, the Central Pacific, started working eastward from Sacramento, California. It only made sense that the tracks would join in Ogden or in Salt Lake City.

It took an army of workers to lay all those miles of track. Most of the workers were immigrants. The Union Pacific hired thousands of immigrants from Ireland and other countries, and the Central Pacific hired thousands from China.

At first, much of the Union Pacific track was laid on flat prairie land, but the route of the Central Pacific passed through the high Sierra Nevada. The work was hard and dangerous. The hot deserts were a problem, and the cold winters in the mountains were almost unbearable. Many workers died from the cold and from accidents while setting off dynamite to blast through mountains.

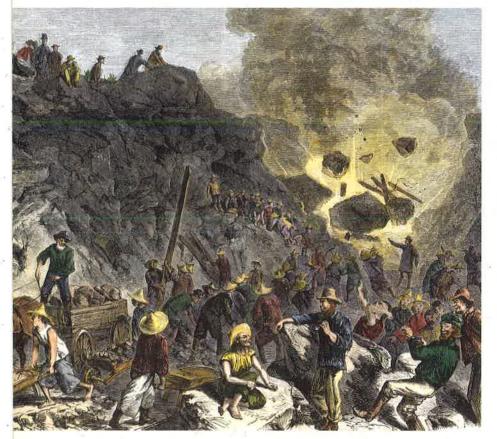
As the Central Pacific raced across the Great Basin of Nevada faster than expected, the Union Pacific approached the Rocky Mountains and sought help from Brigham Young. Young obtained a contract for \$2 million from the Union Pacific to build a roadbed from Echo Canyon through Weber Canyon, with a promise that the tracks would run through the canyon to Ogden and then south to Salt Lake City. The sixty miles in the mountains were some of the roughest of the route, but with plenty of immigrant workers, the road was built. When it reached Ogden, great crowds cheered and bands played. Banners waved the message:

"Hail to the Highway of Nations! Utah Bids You Welcome!"

But, the railroad did not go south to Salt Lake City. Instead, U.S. President Ulysses Grant decided the railroad should follow old trails north of Ogden and the Great Salt Lake, which upset Utahns.

Brigham Young got a contract to help the Central Pacific. Utah men earned money by cutting down trees and selling them to make railroad ties. Utah people sold grain, hay, potatoes, and meat to both railroad companies. They also hired on as laborers.

The race was on to see which railroad could gain the most land. Surveyors from both companies passed each other, as did graders who prepared the roadbed that would be used for the tracks. Finally, the tracks met at the top of Promontory Summit, just north of the Great Salt Lake. Both railroads later went to Ogden.



Tracks Meet at **Promontory Summit**

On a cold and windy May 10th, 1869, a group of dignitaries and workers gathered around a lonely stretch of desert land where tracks from the two railroad lines met. Puffing steam, two shiny, brightly colored railroad engines faced each other on the tracks. About 5,000 people were camped out along the northern shore of the Great Salt Lake, waiting for the historic event.

California's Governor Leland Stanford took a swing with a sledgehammer to drive in the last railroad spike, made of gold. He missed. He swung again and missed again. Another official tried, and he also missed. Finally a railroad worker took over. He had driven many railroad spikes, and he didn't miss. With one swing he drove the golden spike in. The news was sent by telegraph across the nation.

In Utah, there were cheers, bands, and banners. Thousands were there to watch the driving of the spike, and photographers took pictures. Across the nation, others celebrated. A magnetic ball dropped from a pole on the top of the Capitol in Washington, D.C.; in Chicago a seven-mile procession paraded through the streets; in small towns across the nation

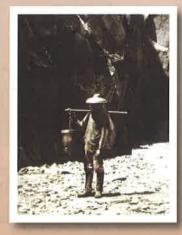
Chinese Workers

Chinese workers came to the United States with plans to earn money and then return home. Most came from South China, where there was little work and no one had enough to eat.

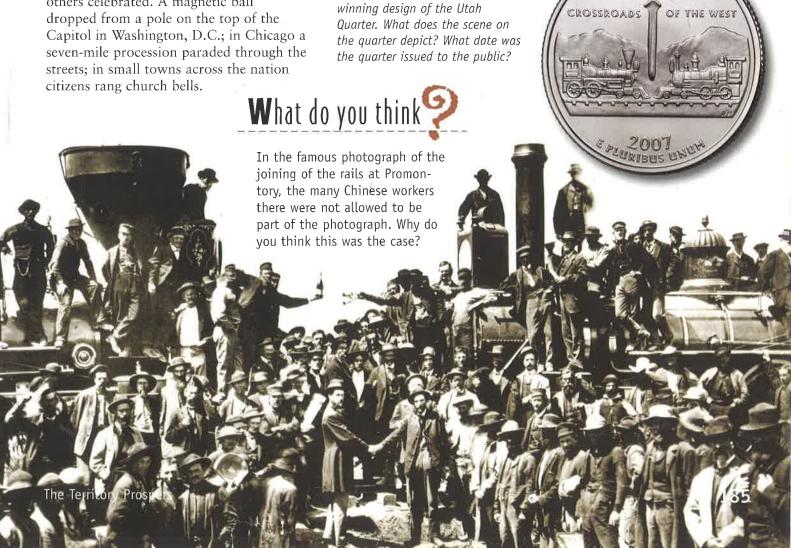
Almost 11,000 Chinese were hired by the Central Pacific Railroad to blast through granite tunnels in the Sierras and lay track. Almost 2,000 Chinese men were killed or critically injured by blasting accidents, avalanches, cholera, or harsh winter storms.

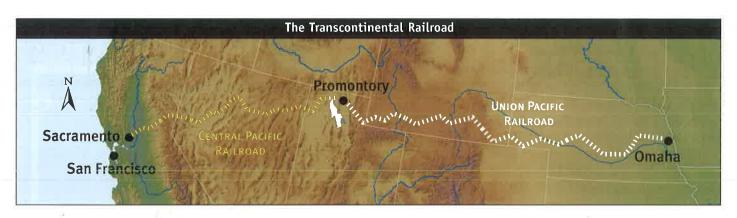
Special Education students at

Syracuse Jr. High helped with the



After the tracks were completed, some Chinese men stayed in Utah to work on the railroad. Others opened laundries and restaurants, and some worked as cooks in mining camps. Chinese immigrants lived in Salt Lake City, Ogden, Park City, Corinne, Mercur, Pleasant Valley, Fort Duchesne, and Silver Reef.





Which railroad started in Sacramento, California, and worked its way east? Which railroad started in Omaha, Nebraska, and laid track going west? Since the companies started at about the same time, why do you think the Central Pacific covered less distance than the Union Pacific? How did the geography of the land influence the building of the railroad?

The Railroad Changes Utah

Trains were very important for moving raw materials from mines to manufacturing centers. At first, heavy ore was dumped into wooden wagons and pulled by horses or oxen. After tracks came to the mines and between towns, it became much easier to ship ore to smelters. Smelters separated minerals from the dirt and rock and melted it into metal bars. The minerals were then shipped to manufacturing places in Utah and other cities. Trains carried large amounts of minerals and manufactured goods to buyers outside of Utah. In July, only a few months after the joining of the rails, the first shipment of ore left Ogden for San Francisco.

Agriculture

New markets for farm produce opened up, and Utah began sending large quantities of wheat and fruits to people in other parts of the country. That December, Utah beef was sent by refrigerator car to San Francisco. In 1870, the first train to go all the way from the Atlantic to the Pacific came through Utah. That December, Utah farmers shipped 60,000 pounds of dried peaches to the East.

Local Businesses

The railroad also put stress on local Utah businesses. Some goods came in by rail much cheaper than they could be made in Utah. As a result, some Utah

manufacturers and cooperatives went out of business. Others adjusted to the new competition. Home manufacturers had a hard time and were forced to improve production.

Settlers and Tourists

Passenger trains also changed daily life in Utah. The first settlers to come by train arrived in June, a month after the event at Promontory. Families could take the train and save almost three months of travel time. Tourists also came on the trains. Some came just to take a look at the Utahns and see what they looked like! Actors and actresses came to appear on stage at the Salt Lake Theater. Even the famous author, Mark Twain, took a long train ride to Utah.

How Long Did it Take?

How many days did it take pioneers to travel across Nebraska to the Salt Lake Valley? What advantages besides speed were there to taking the train instead of covered wagons?

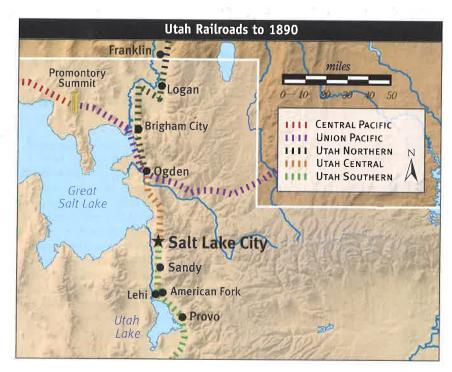
100 days
80 days
90 days
14 days
2 days

Connecting Utah Towns

To bring the benefits of the railroad to Utah towns, the Utah Central Railroad was built from Ogden to Salt Lake City. The connection brought farm produce to markets. It carried mineral ores and manufactured goods. By 1870, two passenger trains ran each day between the two cities.

The Utah Southern Railroad was built from Salt Lake City south to Sandy, Lehi, American Fork, and Provo. Milford and the mines near there were also joined by the railroad to the main lines in Salt Lake City. Branch lines went to nearby communities and mines.

The Utah Northern Railroad ran from Ogden to Mendon, Logan, and into Franklin, Idaho, carrying passengers. Other railroad lines connected mines with smelters and manufacturing centers in other places.



Railroad Towns

Corinne

The train city of Corinne, located near Promontory, was a place where people could run their own businesses and get away from the restrictions of religious leaders. They built a railroad station, hospital, sawmill, blacksmith shop, stores, saloons, and homes. The people of Corinne hoped the new city would be chosen as the *junction* for new north and south railroad tracks, which would bring new business. It was a bitter disappointment when Ogden was later made the junction railroad city.

One bar room and chop house and adjoining, one grocery. One saloon with convenience apartments, . . . one corn depot minus the corn; one lumber yard fenced with sage brush, one new depot without the Telegraph, one blacksmith shop; one tenement of easy Virtue; and one Pin Chong tea dealer.

 Salt Lake Daily Telegraph, describing Corinne, 1869



Ogden

The town of Ogden may have changed the most after the railroad came. The Ogden Union Depot and extensive train yards, covered with many tracks, were built there. Many railroad workers lived near the train yards. Businesses opened to sell food and clothing and other items to railroad workers. Utah's black community had its beginnings in Ogden. Most blacks worked for the railroads when they first came to Utah.

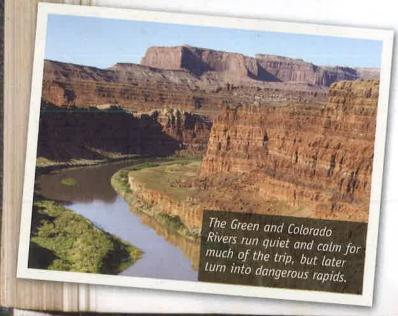
With the growth of the livestock industry, Ogden became a large livestock-shipping center. The smell and sound of hundreds of animals let visitors know they were near the stockyards. Cows were shipped to stockyards in other cities. They eventually became steaks, roasts, and hamburger.

Brave Men in Wooden Boats

The Story of John Wesley Powell, 1869 (From a work by Peter Z. Cohen)

railroad tracks were completed near Promontory, Major John Wesley Powell rode a train westward, bringing four wooden boats across the wide, dry plains at the swift speed of about twenty miles per hour. Nine other men, waiting for him at a bridge in Wyoming, helped lower the boats into the Green River. They would try to ride the river southward into a vast area marked "Unexplored" on all official maps. Powell set out to collect samples of rock, plants, and animals on the journey and make notes of what he saw. On May 29, 1869, the men began their adventure.

On May 30 they bravely followed the river into a tall, red-bottomed canyon they named the Flaming Gorge. Rowing excitedly through foaming "railroad speed" rapids, they got safely past, and through several more canyons as well. But in June a boat got caught in the wrong current. It crashed over a drop and broke against an island, leaving three men clinging to wet stone, glad to be alive. Men in the other boats had witnessed the event and lowered another boat by ropes into the river. The lightest man of the crew, rowing alone, risked his life and reached the three. Safe again, they greeted each other like long-lost brothers. One of their boats and a third of their supplies were gone.





The men traveled on, sometimes climbing canyon walls over 2000 feet tall, to make scientific surveys and collect rock samples. When the water looked too dangerous they built rocky trails above the water and, using all their strength, held onto ropes tied to the boats bucking along in wild water below.

Practically starving, the men hiked off on a wilderness trail to find a Ute Indian village, hoping to find food supplies. They found very little and returned with one less crew member. He said, "Gentlemen, I've been nearly killed too much." Then he left to follow the trail another 250 miles to Salt Lake City and was never heard from again.

The others voted to float onward, carrying just some rotting ends of ham and damp sacks of rice, beans, dried apples, and flour. There was not much time to hunt and fish because they had to keep moving if they were to find their way out before winter. Steering through more rock canyons of many different colors, the men moved on. Because Major Powell wanted measurements and samples of rocks and plants, they struggled to scale the high rock cliffs, sometimes in temperatures of 110°.

The men floated through more rough canyons and more dangerous rapids. They named one quiet river the Dirty Devil because it was so full of mud. Then one evening they paused—gazing ahead, they saw

their river roaring into the hugest, most mysterious canyon ever.

The next day, toughening their courage with jokes, they aimed their boats onward again. Soon the river took charge. A dozen hand signals could not have been enough. Many times, like tiny ants in a churning ditch with walls a mile high, they were swept into stormy *cataracts* that broke their oars and made them cling desperately to the boats that rolled over and cracked, but refused to sink. The last of their scientific equipment was quickly broken.

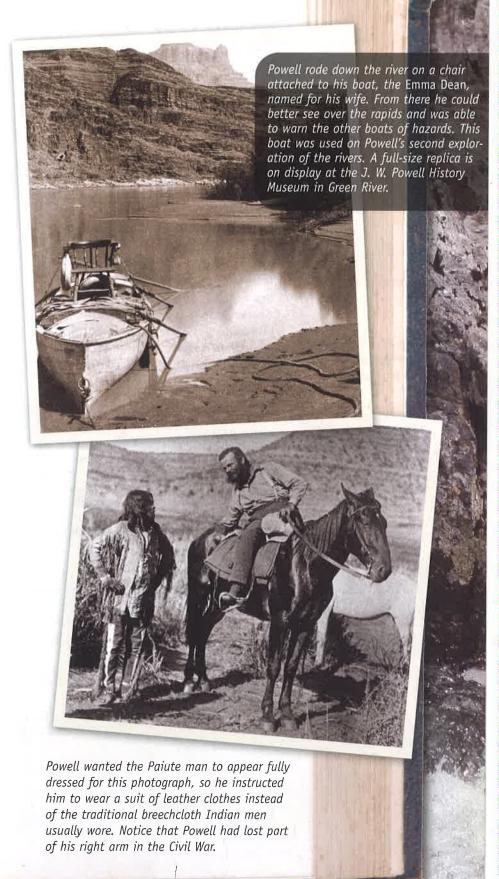
On August 27 the wet, exhausted, and hungry men rowed into a calm pool in a side canyon and watched with horror as the main river loudly plunged down a ferocious S-shaped chute. All night they talked and thought about which risks to take. Should they abandon the trip and climb out of the canyon into the desert wilderness, or continue down the river? Death was likely to be the outcome of either choice.

In the morning Powell and his men abandoned all their hard-won measurements and samples. They shared the last bits of their food. They gave each other brief messages for relatives in case someone survived. Then, with moist eyes, they separated. Three men began to climb the side canyon, hoping to reach shelter and food somewhere on the land above.

Major Powell and the others then dared to wrestle the river through its next drop. First one man traveled the distance safely. Then the others followed, discovering they could go through its growling with little trouble. That very same day they emerged from the Grand Canyon and drifted beneath calm skies to a pioneer settlement. There they ate their fill at the table of strangers, who couldn't believe the men had survived the rapids. Searchers went out for the other three men, but could not find them.

Never one to shy away from danger, the first man to travel all the way down the Green and Colorado Rivers through the Grand Canyon did not stop. Major Powell later led two more expeditions down the rivers. He explored all over the West and then argued for laws to conserve the land and the waters flowing through it.

Today, Utah's beautiful Lake Powell, created by the Glen Canyon Dam on the Colorado River, is named for John Wesley Powell.



Settlements Spread Out

While business and industry were expanding in part of the territory, the eastern side remained as home to the Utes. Then, in the 1870s and 80s, new communities were started for different reasons.

Vernal, 1877

Captain Pardon Dodds was in charge of seeing that the Ute Indian Reservation ran smoothly. Several years after he *retired*, Dodds built the first cabin in Ashley Valley, near today's Vernal. Later, the David Johnston family moved onto "the Bench." They described the land as "a large barren cactus flat with an abundance of desert lizards, scorpions, and snakes." Despite the unappealing description, other settlers followed.



In Vernal, the Atwood family and other cowboys earned a living raising food and cattle.



In 1879 the White River Utes in Colorado came to Ashley Valley to convince the Uintah Utes to join them in killing all the white people in the area. Instead, the Uintah chiefs advised the settlers to build a fort for safety. Settlers took apart their log cabins and used the logs to build the fort. They rebuilt cabins inside the fort and moved inside. The winter was full of fear and extreme cold:

The winter was severe, killing most of the animals. The humans also suffered. Much of their grain had been gathered from the ground, since grasshoppers had knocked it from the plant stocks; it became moldy. Diphtheria took its toll. It was March before they could get out of the valley for supplies.

—Utah History Encyclopedia

Later, the U.S. Postal Department named the town "Vernal," which means "spring" or a "new beginning." The people dug irrigation ditches, raised grain and alfalfa, cattle and sheep.

Moab, 1878

During the 1800s, the land next to what is now Moab served as the Colorado River crossing along the Old Spanish Trail. In 1855 Alfred Billings led missionaries from Salt Lake City to establish a trading post, give aid to the Indians, and grow grain. They hoped to make money by selling supplies to travelers attempting to cross the river. They called the place the Elk Mountain Mission. Later that year Utes attacked, killing three missionaries and wounding Billings. They also burned crops in the field. The rest of the missionaries abandoned the post.

About 1877, two trappers came and claimed the valley. After a while, other settlers arrived and settled the land surrounded by rock cliffs. William Pierce, one of the new settlers, called the town Moab after desert land in the Bible. Some say Moab is a Paiute word meaning "mosquito water."

Hole-in-the-Rock Pioneers Settle Bluff, 1880

After the Black Hawk War was over, settlers were called to settle on the plateaus of southeastern Utah. The San Juan Mission was one of the hardest assignments. A group of Mormons were directed to leave Parowan and Cedar City and settle along the San Juan River on the other side of the territory.

In 1879, a group took wagons over the mountains to Escalante, then attempted to reach the Colorado River over a thousand feet below. To get down the steep gorge, men took six weeks to cut away rock, move boulders, and widen a path through the cliffs. At one point they drilled holes into the side of the cliff and then drove heavy oak stakes into the holes to provide a ledge for the wagons to cross on. This "Hole-in-the-Rock" trek took sheer courage.

At the bottom of the canyon the group ferried across the river and traveled another ten weeks in cold weather. Reaching their destination at last, they built shelters and tried to stay alive at a place they called Bluff. They dug irrigation ditches and tried to tame the river that kept flooding them out, but they were not successful. Many of the settlers gave up and left, but some turned to raising livestock. Fighting for grazing rights against other ranchers and Indians, settlers started Monticello. Blanding was settled later.

Linking the Past to the Present

Today, the last 300 feet of the Holein-the-Rock trail in Glen Canyon is submerged under Lake Powell.





Another town was started south of the Great Salt Lake. Hawaiian converts first came in the 1870s as a result of LDS missionary efforts. Joseph F. Smith, who had walked across the plains with his mother, was only fifteen years old when he left Utah for a church mission to Hawaii. He converted many people there and encouraged them to move to Utah.

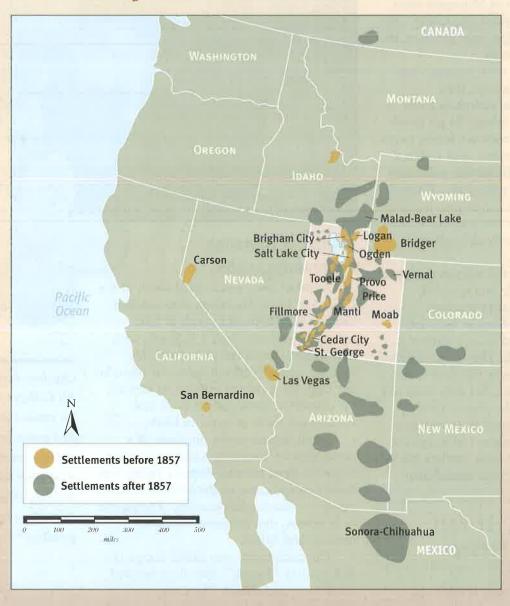
Smith organized the purchase of a ranch west of Tooele as a gathering place. Converts from Hawaii, Samoa, Tahiti, and New Zealand came to the settlement to be closer to church headquarters. The people built homes, dug irrigation ditches, farmed, and fished.

The community was called Iosepa (yo SEE paa) or "Joseph" after their beloved missionary and friend. The town prospered, but the barren desert and Utah culture were very different from the tropical islands the people were used to.

Almost thirty years later, when it was announced that an LDS temple would be built in Hawaii, most of Iosepa's people returned to the island to help build it. Some, however, moved to Salt Lake City and other places, leaving Iosepa a ghost town.

One boy, twelve-year-old Alf Callister, recorded in his journal that when the first group left Iosepa, the women walked away from their homes, tears flowing, crying, "Goodbye Iosepa, goodbye."

Early Mormon Settlements



The map shows a general placement of towns in the Utah Territory as well as in the surrounding regions. Mormons were sent to colonize Arizona, for instance, as well as present-day Idaho, Nevada, New Mexico, and Colorado. There were farming towns, mining towns, and Indian missions. Colonies in Canada and Mexico were places where polygamous families could live without persecution.

Settlements Founded 1870 to Early 1900s

Bear Lake Region Imost in today's Idahol

Georgetown								A 14.14	1870
Randolph		,							1870
Woodruff									1870
Garden City									1877

Sampete and Sevier Valleys

Freedom
Chester
Arrapeen (Mayfield) 1871
Annabella
Vermillion
Hillsdale
Sterling
Hatch
Central
Venice
Prattville
Burrville
Koosharem
Greenwich
Elsinore
Redmond
Aurora

Southern Utak

Orderville	e	C4 (C4 (C4))		1875
------------	---	--------------	--	------

Canyonlands

Canyonlands	
Cannonville	1874
Escalante	1875
Fremont	
Thurber (Bicknell)	1879
Teasdale	
Carcass Creek (Grover)	1880
Pleasant Creek	1881
Caineville	1883
Hanksville	1883
Henrieville	1883
Loa	1885
Lyman	1885
Torrey	1886
Tropic	
Fruita	1892

Uinta Basin

Vernal	1877
Jensen	1877
Mountain Dell	1878
Maeser	1878
Mill District	
Naples	1878
Glines	1880

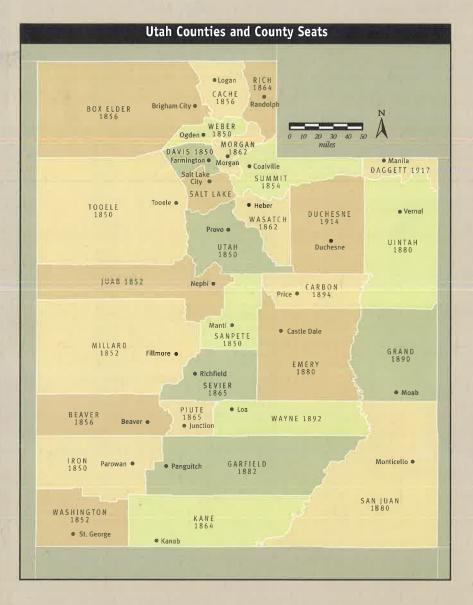
Eastern and Central Utak

Eastern and Central Utah
Castle Valley
Castle Dale
Ferron
Orangeville
Huntington
Price
Wellington 1879
Moab
Green River early 1880s
Helper early 1880s
Colton early 1880s
Soldier Summitearly 1880s
Bluff
Scofield
Clear Creek
Emery
Cleveland
Coal City
Castle Gate
Monticello
Sunnyside
Elmo1902
Blanding 1904
Hiawatha 1909



Activity Counties Reflect Early Settlements

The list below shows when Utah counties were organized, though their boundaries changed over the years.



1850	Salt Lake County
	Weber County
	Davis County
	Utah County
	Tooele County
	Sanpete County
	Iron County
1852	Juab County
	Millard County
	Washington County
1854	Summit County
1856	Beaver County
	Box Elder County
	Cache County
1862	Morgan County
	Wasatch County
1864	Kane County
	Rich County
1865	Piute County
	Sevier County
1880	Emery County
	San Juan County
	Uintah County
1882	Garfield County
1890	Grand County
1892	Wayne County
1894	Carbon County
1914	Duchesne County
1917	Daggett County

- 1. Which counties were organized during the first decade after the pioneers arrived?
- 2. Which counties were organized after Utah became a state in 1896?
- 3. When was your county organized?

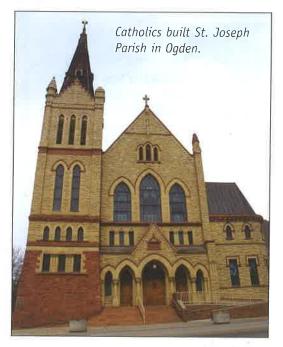
Religious Congregations Prosper

You read in the last chapter how various religions spread throughout the Utah Territory. The trend went on in the 1870s and 80s. Catholics and Protestants built churches, hospitals, and schools under strong leadership.

Presbyterians had been a strong force in Utah for many years. In 1875, Dr. Duncan McMillan, a courageous and spirit-filled man of God, carried his Presbyterian mission to the Utah Territory. He started a church and opened schools in central Utah.

Reverend Dr. Robert G. McNiece came to Salt Lake City in 1877 and stayed for twenty years. The Reverend George W. Martin and his wife led the church in Manti for forty years.

Other Protestant groups came to Utah in the 1870s and 1880s. Baptists did not arrive until the 1880s. In Spanish Fork, the Evangelical Lutheran Church was organized. Thomas Corwin Iliff led the Methodist religion in Utah. He strongly disaproved of polygamy and of Brigham Young's influence over the people. Iliff delivered sermons and published pamphlets that promoted his point of view.





Reverend Lawrence Scanlan

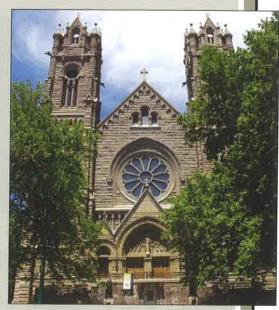
1843-1915

Almost a century after the Spanish Catholic priests, Fathers Dominguez and Escalante, traveled through Utah, Father Scanlan came to stay. In 1873, Father Scanlan, born in Ireland, came from missions in California to minister to about 800 Catholics scattered around the Utah Territory. He was 30 years old at the time.

Father Scanlan traveled on foot and horseback to larger towns and small mining camps, holding mass and attending to the needs of his people. Later, he brought nuns to Utah to help with the work. The Sisters of the Holy Cross helped organize mission schools, hospitals, and churches, including St. Joseph Parish in Ogden and the Holy Cross Hospital in Salt Lake City.

A story of cooperation between religions is told of Father Scanlan using the Mormon St. George Tabernacle for Catholic mass. The Mormon choir there borrowed the music and learned to sing Saint Peter's mass in Latin. Since most of the congregation was Mormon, Father Scanlan explained the meaning of the vestments (clothing) and other symbols used at mass.

A huge achievement was the construction of St. Mary Magdalene's Cathedral (Cathedral of the Madeleine) on the corner of South Temple and B Streets in Salt Lake City. Not too long after this, the beloved Father Scanlan got ill and died peacefully. He is buried beneath the Cathedral of the Madeleine, which he helped to build.



Cathedral of the Madeleine

Territorial Schools

In 1847, the first Utah school opened in an old tent put up in the center of the Old Fort in Salt Lake City. Mary Jane Dilworth was the first teacher. One of the students, Levi Edgar Young, wrote:

In 1890, the state legislature passed the Free Public School Act, which funded free public elementary schools for all children. It did not fund schools for older children, however.

We entered the tent and sat down on logs in a circle. There were nine of us that first day. We learned one of the psalms of the Bible and sang songs. There were slates and pencils and some had paper and pens. . . . often they used charcoal and practiced writing on smooth logs. Sometimes the children brought colored clay and mixing it with water drew pictures of animals and Indians on the smooth logs.

Over the years, schools struggled from lack of financial support and untrained teachers. At first, ward schools were held in LDS church buildings and in homes. Later, separate school buildings were put up. Anyone could open a private school and charge tuition. Families who could afford it hired a teacher to come into their home and teach the children.

Hannah Holbrook taught in a mud and willow wicki-up near the Jordan River. In Millcreek, teachers taught in dugouts. In St. George, Mariette Calkins taught in a wagon box and tent in her back yard. Younger students started at one end of the wagon box and graduated when they progressed beyond the other end. In Ogden, Charilla Abbott collected printed letters from scraps of paper and old books and pasted them on paddles to help children learn to read.

—from Mormon Sisters, Women in Early Utah, edited by Claudia Bushman

Protestant Schools

After a time, dedicated men of several religions opened missionary schools in Utah. The Presbyterians started thirty-six schools for younger children and four academies for older children. Rowland Hall-Saint Mark's, at first a college prep school for girls, opened in Salt Lake City in 1881. Most of the pupils were LDS.

Duncan McMillan went to Mt. Pleasant and organized a school that still exists as Wasatch Academy. He then organized an extensive educational system in the territory. These well-run schools were funded by women's organizations in the East that wanted to provide good public education.



own books, so I gathered rags and cleaned them and sent two sacks of them to the Deseret News Office in Salt Lake City. I received a big geography, big double slate, some readers, and a hymn book.

-Alice Ann Langston

Wasatch Academy, a college prep school started by Presbyterians in Mt. Pleasant, is now the oldest secondary school in Utah.

University of Deseret

A school for higher learning was founded in 1850, but closed after two years for lack of funding. Many years later, in 1867, under the direction of John R. Park, the school reopened. Students studied English, mathematics, business, and natural science. Classes prepared boys and girls for college work, since there were no public high schools at the time. Other classes trained students to be teachers.

Two young women, Mary Elizabeth Cook and her sister, Ida Cook, had graduated from teachertraining schools in the East. They came to Utah and joined the university staff to train teachers.



In 1900, the University of Utah (formerly the University of Deseret) moved from downtown to its present location on the east bench of Salt Lake City.

In the winter of 1892 for about 12 weeks I stole myself away and went to school at Salt Lake City.

I had just turned 15. Not a soul did I know, but learning and an education—how I craved for it.

-Francis Kirkham

Early Utah Academies,	Colleges	, and	A niversities
School	Location	Founded	Who Started It
University of Deseret (University of Utah)	Salt Lake City	1850	Utah government
Timpanogos University, then Brigham Young Academy (Brigham Young University)	Provo	1874	Utah government (later owned and run by the LDS Church)
Salt Lake Collegiate Institute (Westminster College)	Salt Lake City	1875	Presbyterian Church
Agricultural College of Utah (Utah State University)	Logan	1888	Utah government land grant
Dixie Academy (Dixie College)	St. George	1888	LDS Church
Snow Academy (Snow College)	Ephraim	1888	LDS Church
Weber Academy, then Weber State College (Weber State University)	Ogden	1889	LDS Church
Branch Normal School, then College of Southern Utah (Southern Utah University)	Cedar City	1897	Utah government

Study this chart to see when Utah's first colleges and universities were started. Important trade schools were started later.

The Territory Prospers 197

The state of the s

Main Street in Salt Lake City was alive with electric streetcars and overhead lines in 1908. What other forms of transportation do you see in the picture? What were the dress styles at the time?

It's Electric!

While the territory settlements were expanding, amazing discoveries and inventions were made in other parts of the United States. A few years later, these inventions made their way to Utah cities.

Before electricity, it was a dark world once the sun went down. Streets were not safe for walking. One man said, "I started out one evening to see my best girl. It was so dark I fell over fourteen rock piles and seven wire fences."

Most people stayed home at night. At home, gas lights gave off a dim glow, and candles even less. Then, in the big cities, electricity changed all that, at least for special events.

The first public display of electric lights in Utah was in the summer of 1880. The circus came to town. It performed in Salt Lake City and then traveled to Ogden, Brigham City, and Logan before moving on to California. Acrobats and animals performed under electric lights

powered by the circus company's own generator.

In the spring of 1881 Salt Lake City Light, Heat, and Power Company started providing current from generators built along small canyon streams. However, technical knowledge was limited, and service was unreliable and available only part-time. By the early 1890s only Salt Lake, Ogden, Logan, Provo, and Park City had some kind of electric service. Then, as technology improved, electric service improved.

Power for Mines and Factories

Better electrical motors were built, and suddenly there was a huge demand for daytime power. Factories slowly started replacing steam engines. Utah mines were the first industries to convert to electricity.

Electric Streetcars and Trains

Changes in electric transportation

helped everyone get to work and shopping places, especially in the cities. At the end of the 1800s, electric streetcars carried people around town. They picked up electricity by a trolley that rolled against overhead power lines. Streetcar lines were built in Salt Lake City, Provo, Ogden, and Logan.

Chapter 10



Chapter

SETTING THE STAGE

For fifty years after the first pioneer settlement, Utahns built cities and an economy based on the efforts of immigrants. New inventions were exciting and improved life. However, businesses, newspapers, schools, and politics were mostly divided on religious lines. Six applications for statehood were refused by Congress.

Finally, Utah's efforts to stop new plural marriages, promote national political parties, and participate in the national economy brought tremendous changes. A sixth constitution was approved in Washington, D.C.; Utah finally became a state.

— **1882** Edmunds Act is passed.

Edmunds-Tucker Act passes Congress. LDS Church President John Taylor dies in hiding.

1890

1895 Delogates attand I

Delegates attend Utah Constitutional Convention.



1885

1890

The Manifesto ends new plural marriages.

1892

Democrats win first twoparty election in Utah. 1893

The LDS Salt Lake Temple is completed.

1895

A bill to admit Utah into the Union passes Congress.

1896

January 4: Utah becomes the 45th state. *November:* Utahns vote in their first national election.

1900



Seeking Statehood

he people of the Utah Territory asked the U.S. Congress for statehood at six different times: in 1849, 1856, 1862, 1872, 1882, and 1887. Each time Congress refused. Despite setbacks, Utahns did not give up. What would the benefits of statehood include?

- Utah's citizens would no longer be treated as "inferior" citizens of the country.
- The people would be full citizens of the United States of America. They would be able to vote for the president of the country.
- Utah's delegate to the U.S. House of Representatives would vote in Washington for laws for the whole country. (As a territory, the delegate could only share in debates.)
- Just like all the other states, Utah would be entitled to send two senators to the U.S. Senate. This was not possible as a territory.
- Utah would elect judges instead of having them appointed by the federal government.
- Utah leaders would write their own constitution. The constitution could give women the right to vote. The state could later change or amend its constitution.
- Utah would have power over education. (As a territory, this was *dictated* by the federal government.)
- Utah citizens would pay taxes to the national government and receive full government services in return.

Linking the Past to the Present

The United States of America still has territories that are not states. Where are they? Do their people want their territories to become states? Why or why not?

Roadblocks to Statehood

Utah had enough people, experience, and leaders. They were loyal to the United States. But stories coming out of Utah made Congress hesitant. Federal officers, visitors, and residents told people in other places about the "Mormon problem." Much that was said was true, but much was false. These "roadblocks to statehood" had to do with:

- Unity: Conflict centered chiefly around the LDS idea of unity in government and economics and the role religion should play in everyday decisions. Other Utahns stood for individual thought, competition, diversity, and the separation of church and state.
- Politics: For years, the LDS people believed in majority rule, and they were the majority. Then, in 1870, the Liberal Party was started by non-LDS federal officers, railroad workers, miners, ranchers, bankers, and businessmen. In response, the LDS people formed their own People's Party the same month. Neither of these parties, however, were part of the nation's party system.
- Courts: In each county, there was a judge who gave *verdicts* in both civil and criminal cases. However, the Mormons often took their cases before their bishop. Non-Mormons believed they did not get justice in a "Mormon court."
- Economics: LDS leaders wanted to manage the economics of the territory. They started businesses of all types. Brigham Young directed church members to support only businesses run by other Mormons. This, of course, angered other people, who thought they had a right to run businesses and make a profit.
- Education: LDS schools included religious instruction along with other subjects. Protestants set up good schools and invited children of all faiths. Mormons thought schooling was like other services, and should be paid for. Other Utahns wanted free public schools supported by taxes.

- Immigration: From the beginning, the LDS Church sent out missionaries to convert people and encourage them to come to Utah to strengthen the church. Thousands and thousands did. Other Utahns felt so many immigrants were a threat to getting land and good jobs.
- Polygamy: The practice of having more than one wife was just not acceptable to people in the rest of the country. It went against their religion and sense of decency. Mormons, on the other hand, felt that for some it was a religious duty and would strengthen the church and the territory. They felt the U.S. Constitution's Bill of Rights gave them the right to live this part of their religion.

Families in the 1800s tended to be large, with many children and grandchildren. The numbers were even larger for polygamous families, such as the Reynolds family pictured here.

Federal Laws Punish Polygamists and the LDS Church

In Washington, Republican leaders vowed to eliminate the "twins of barbarism—slavery and polygamy" in the territories. To accomplish this, the U.S. Congress passed new laws against polygamy. Here are a few of them:

- The Morrill Anti-Bigamy Act (1862): Stated that no one could be married to more than one person at a time, and that no church in the territories could own more than \$50,000 worth of property. (This bill was not heavily enforced.)
- The Edmunds Act (1882): Stated that polygamy was punishable by five years of imprisonment and a \$500 fine. Polygamists could not hold political office, serve on a jury, or vote in elections.
- The Edmunds-Tucker Act (1887): Took away the vote from all Utah women and all polygamist men. Abolished the local militia and confiscated all the property of the LDS Church.

The Edmunds-Tucker Act was devastating. The LDS Church could not use their own church buildings without paying hundreds of dollars of rent each month. The church's sheep and cattle ranches, coal mines, and many stores, banks, and other businesses were taken by the federal government.



The clinging embrace and tearful kiss of those I so much loved, inspired courage and renewed within me the hope of happier days in another land.

—Benjamin F. Johnson, upon leaving Utah for Mexico in 1882

Living on the Underground

After the Edmunds Act was passed, many men and a few women went to prison for living in polygamy. Many were held in the territorial prison in Sugar House. Others went on the "underground" (in hiding) in the territory and traveled to eastern states, Canada, and Europe. Church leaders also sent some polygamists on foreign missions. Others were called to take their families and begin new colonies in Mexico and Canada.

Polygamy Goes to Court

Members of the LDS Church thought their practice of plural marriage was protected under the Bill of Rights of the U.S. Constitution. They were certain polygamy would hold up in court. Eventually a test case known as *Reynolds v. the United States* reached the U.S. Supreme Court. The court, however, again ruled that while the U.S. Constitution protected a person's religious belief, it did not necessarily protect its practice. The court upheld the laws against polygamy.

In Utah, the initial reaction to the court's decision was disbelief and shock. The federal government sent federal officials into Utah to conduct "cohab hunts." Cohab was the name given to those who cohabitated (lived together) in plural marriages. Informers were paid an average of \$20 for each polygamist arrested. "Hunting cohabs" became a favorite pastime and a source of income.

Not long after we were married the officers got after me and I never was able to stay anywhere more than a few weeks at a time.

- Emma Ashworth





Annie Clark Tanner • 1864-1942

Annie Clark grew up in Farmington. Her father was married to two women who lived in their own homes across the street from each other. One wife had ten children, and the other had eleven. "As a child, I went freely from one home to the other," Annie said. She called her father's other wife "Aunt Mary."

At age fifteen, Annie entered the University of Utah. Then she left home to attend Brigham Young Academy in Provo. Back at home, at age nineteen, she became the second wife of Joseph Tanner, a teacher at the academy. On her wedding day she took a train to meet Mr. and Mrs. Tanner in Salt Lake City for the wedding ceremony. She wrote these words about the trip home to Farmington:

After the ceremony, Mr. Tanner and Aunt Jennie [his first wife] . . . and I took the north-bound train. I got off at Farmington and they went on to Ogden.

Soon Mr. Tanner left for Europe, where he stayed for over three years. Annie lived with her family and taught school, keeping her marriage a secret. When he returned, she used assumed names and lived for short stays with family and friends. Living "on the underground" was often a lonely time. The youngest of Annie's ten children was Oscar Tanner, professor, author, and founder of today's O.C. Tanner jewelry company.

—from A Mormon Mother, An Autobiography by Annie Clark Tanner

Prison

Many men went to prison rather than give up plural marriage and abandon their wives and children. Some men made the best of the dreadful prison situation by bringing musical instruments with them. John Lee Jones wrote:

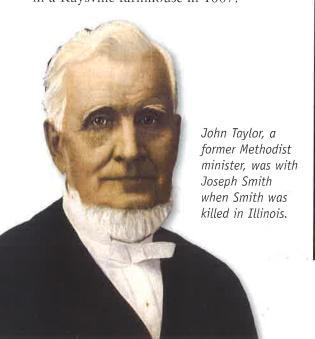
We would gather in the afternoon in nice weather in the prison yard & play marches, polkas and waltzes. Sometimes the Prisoners would form a line & have a grand march . . . thus we made our prison life as happy as possible.

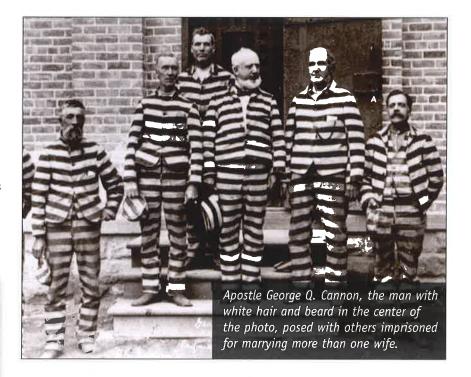
I regret very much that the laws of my country come in conflict with the laws of God, but whenever they do, I shall invariably choose to obey the latter. If I did not so express myself, I should feel unworthy of the cause I represent.

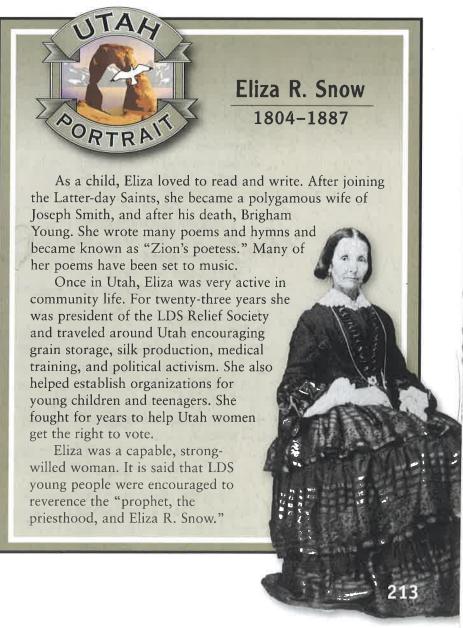
Rudger Clawson, age 27, polygamist

President John Taylor Dies in Hiding

In 1877, Brigham Young died in Salt Lake City. John Taylor became the president of the LDS Church a few years after Young died. Taylor, who had served in the territorial legislature for over twenty years, told LDS men it would be better to go into hiding and live their religious beliefs than go to prison. President Taylor was the father of thirty-five children by seven wives. He died on the underground in a Kaysville farmhouse in 1887.







The People Accept the Manifesto!

THEVOTEUNANIMOUS

President Cannon Gives the Reasons For Its Issuance.

PRESIDENT WOODRUFF SPEAKS.

The Manifesto, officially ending new polygamous marriages, was read to members of The Church of Jesus Christ of Latter-day Saints on the third day of a general conference. The Manifesto was accepted, and Utah's road to statehood moved forward.

the good men who had gone before, The first speaker on Sunday morning was President George Q. Cannon.

We are living in peculiar times. The work of God was being assailed in various directions. However, this was no new thing. It had been the lot of the Saints from the beginning to contend with difficulties and overcome obstacles. They had had to pass through somes which had tested their faith, integrity and fidelity. The esters who had been faithful in preaching the gospei, had not neglected to tell the people whom they baptized the character of the dimculties which they would have to encounter when they espoused the cause of God. They were warned to expect the same fate which at-

how their names would be cast out as evil. Many things in this church had come in con-tact with the traditions and preconceived ideas thet with the traditions and preconceived ideas of nion. There were many things to-day which perhaps conflicted with the previous views of Latter-day Saints. There was scarpely a thinking man or woman in the church of Christ who had not induiged in reflections concorning the ruture of this work, and some of those views had been rudely upset by subsequent events. God was the author of this work, and He would conduct it to suit His purposes and not those of man.

I Let them think of how many doctrines had been faught that were new to the world which Ghu had revealed in our day. How would they

The Manifesto Officially Ends **Polygamy**

Eventually, it became clear the people of The Church of Jesus Christ of Latterday Saints could not live their religion as they wanted to. Church President Wilford Woodruff placed into motion events he hoped would ensure the continued operation of the church. He issued a Manifesto, which began the process of ending new plural marriages in Utah. It was a huge step in helping the Utah Territory achieve statehood.

I publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriages forbidden by the law of the land.

-Wilford Woodruff, 1890

On September 24 1890, Wilford Woodruff . . . in an official declaration declared that he intended to submit to the laws against polygamy. . . . I am sincerely glad of it; for this end I have labored for six years on a rigid enforcement of the law. Here is my reward.

> —Charles Zane, Chief Judge of the Utah Supreme Court, 1890

After the Manifesto, U.S. President Harrison issued a proclamation forgiving past polygamists. Men got back their voting rights.

Political Parties

Elections within Utah became contests between the LDS People's Party and the non-Mormon Liberal Party. At first, the People's Party dominated local elections. But as large numbers of polygamists lost their rights to vote and hold office, and as more and more people moved to Utah, the Liberal Party began winning elections.

Helen Whitney wrote about her aggravation at the outcome of an election in 1890:

February 1890

After retiring last evening-a Liberal gang of scum & boys passed up our street with drums, & all kinds of sounds from cowbells, & other bells, & horns & yells, . . . for disturbing those of the Peoples Party. I slept better than I expected, though the guns were fired frequently & late in the night. Their crow will be short.

-Helen Whitney

What do you think

As you read from her diary, determine which party Helen Whitney wanted to win. What words did she use that showed her strong feelings?

National Parties Help Utah's Bid for Statehood

Finally, in an effort to comply with the national political system, the LDS Church ended the People's Party and encouraged its members to join one of the national parties. Most Mormons wanted to join the Democratic Party because members of the Republican Party had been responsible for trying to end polygamy. Smaller non-Mormon groups joined the Republican Party. However, to bring a balance, some Mormons were called by church leaders to be Republicans until the sides were more even.

Early Political Parties

Territorial Period:

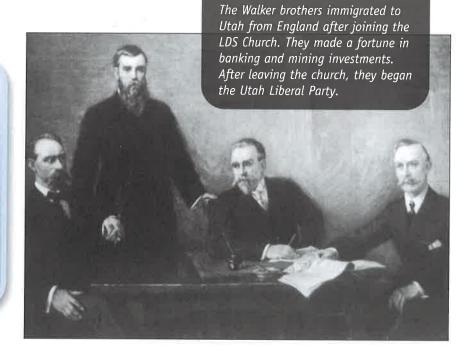
People's Party—mostly Mormons Liberal Party—mostly non-Mormons

Early Statehood Period:

Democratic Party Republican Party

Other National Parties:

Populist Party Socialist Party American Party



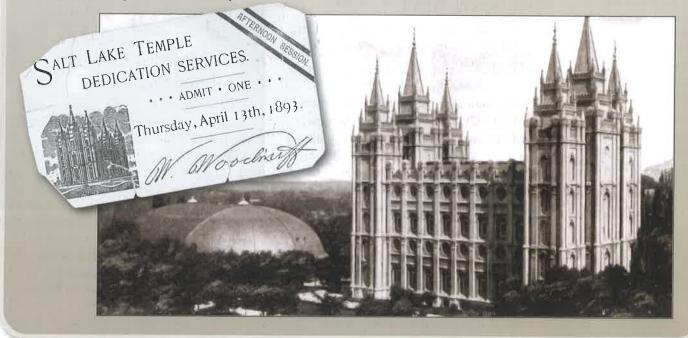
Coming Together

In a gesture of goodwill, LDS Church President Wilford Woodruff invited the most prominent non-Mormons in Utah to tour the newly completed Salt Lake Temple at an open house. After that, only faithful LDS members would be allowed inside the temple.

Chief Justice Charles Zane noted in his diary on April 5, 1893:

I was invited with a number of other non-Mormons to go through the new temple. . . . I think this a wise move on the part of the Mormons. The refusal to allow anyone except members of their church to look through their temples has had a tendency to create prejudice against them.

News reports appeared in papers across the nation, praising the beauty of the new granite building that had taken forty years to build. The newspapers also gave favorable reports about the people living in Salt Lake City.





"Utah became only the second state or territory to give women the right to vote, trailing Wyoming by just two months. But it was first in the nation to provide the chance. In 1870 Seraph Young cast her ballot during municipal elections in Salt Lake City to become the first woman in the U.S. legally to vote."

—David L. Bigler, editor, Forgotten Kingdom: The Mormon Theocracy in the American West, 1847-1896

Women's Suffrage

In the early years of Utah settlement, women could not vote in elections. Then things changed. In the East, people thought that if Utah women could vote they would vote to end plural marriage. The feeling at the time was that Utah's women were being held as prisoners to the men who made the rules.

The men in the territorial legislature wanted to change the national opinion that Utah's women were *oppressed*, so they voted to give the vote to Utah women. At the time, only women in the Territory of Wyoming had won voting rights. No woman in any U.S. state could vote.

Later, the Edmunds-Tucker Act took voting rights away from Utah's women. Regaining the right to vote was an important aim of Utah women, many of whom had been involved in the national suffrage movement for many years.



National women's rights leader Susan B. Anthony (second from left on the bottom row) met with Utah suffrage leaders to celebrate their victory—and right to vote at the constitutional convention.

Emmeline B. Wells • 1828-1921

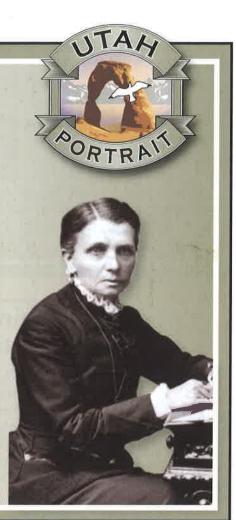
Emmeline Blanche Wells, often called Em, married at age fifteen and gathered with the Mormons in Nauvoo, Illinois. After her first child died and her husband left town for good, she was *devastated*.

Finally accepting her plight, she taught school and wrote poetry. She married Newell K. Whitney. Later, all the Whitneys traveled to Utah. Within a month, Newell died.

Emmeline, age twenty-two, had two little girls and no husband. Although admitting to times of "not feeling well in my mind," she had courage. She wrote a letter to her husband's good friend, the prominent and much older Daniel H. Wells. The letter proposed that he marry and support her, and he accepted. Em became his seventh wife.

To keep up her spirits, Emmeline threw herself into her work as editor of *The Woman's Exponent*, the first women's magazine west of the Mississippi River. For thirty-seven years she pushed for educational, economic, and political opportunities for women. She also represented Utah women in the National Woman's Suffrage Association.

Wells was president of the Relief Society, an LDS organization of women. She was called to head up a project to store grain in case it should be needed in hard times. The project was such a long-term success all over Utah that many years later, Em and her committee were asked by President Woodrow Wilson to provide grain to starving Europeans at the end of World War I. Near the end of his life and hers, she met with the president in Washington.





Activity Analyze Women's Suffrage

During Utah's constitutional convention in 1895, (see next page) careful notes were taken and later published. They show the strong opinions of the delegates. (From Constitutional Report for March 28–30, 1895)

Analyze the ideas.

- **1.** How did Roberts and Whitney differ in their opinion of women in politics?
- 2. What did Roberts mean when he said that married women are not in a position to act independently without dictation?
- 3. What did Whitney mean when he argued women would see that the "base and unclean" in politics would be "burnt and purged away"?

The adoption of woman suffrage is dangerous to the acquiring of statehood.... There are those who will oppose the adoption of the Constitution for fear that old conditions [additional Mormon votes] will be revived.... It is proposed to [give the vote to] women of twenty-one years of age and upwards. I submit that the overwhelming majority of that class of women ... are married women ... not in a position to act independently without dictation [direction from men]...

-B. H. Roberts

I believe that politics can be and will be something more than a filthy pool in which depraved men love to wallow. . . . I do not agree that this would necessarily follow, that she could not engage in politics and still retain those lovable traits which we so much admire. I believe the day will come when through that very refinement, the elevating and ennobling influence which women exert . . . all that is base and unclean in politics . . . 'will be burnt and purged away'



Caleb Walton West • 1844-1909

U.S. President Grover Cleveland chose Caleb Walton West to become Utah's thirteenth (and last) territorial governor. As a Democrat, West tried to help bridge the religious division in the territory. He visited polygamists in jail. He encouraged the establishment of the Salt Lake Chamber of Commerce to serve businesses.

West served two terms as governor. During his last term he worked to bring about statehood.



Writing Utah's Constitution

On a hot July day in faraway Washington, D.C., United States President Grover Cleveland finally authorized Utahns to elect *delegates* to a constitutional convention. Their job was to draft a final constitution for the new state.

There were certain conditions that had to be met. The state had to guarantee religious freedom, to prohibit plural

marriage, and to give up claim to federal and Indian lands within the borders. In return, the federal government granted four sections of land from every township to support public education and gave land to construct public buildings and irrigation works.

In Salt Lake City, the work of writing the constitution went on and on. After a long, bitter debate, the men at the convention once again included female suffrage, which, of course, the women had already enjoyed for a time in earlier years. The document also provided measures about mining, including setting eight hours as a maximum day's work in underground mines, and forbidding women and children from working in the mines.

After sixty days of intense work, the men of the convention held a final reading and signing of the new constitution. John Henry Smith ended the session with the hope that the delegates would "have joy and satisfaction in seeing your children appreciate the blessing that you have sought to bestow upon them."

The election of state officers and *ratification* of the new state constitution was held in November, 1895. Heber M. Wells was elected as the first state governor.

Before Utah could become a state, however, Utah's new constitution had to be approved by Congress and President Cleveland in Washington. That would not happen until the next January, 1896.

An official proclamation by President Grover Cleveland in Washington made Utah a state. The territorial days were over. What can you learn from reading the Proclamation?

> By the Guident of the United States of America. Whereas: The Congress of the Writed States passed an act which was approved on the eighenth day of July, sighteen hundred and multy four, entitled "In het to enable the people of total to form a Constitution and State forement and to be admitted into the Union on an equal footing with the original chales, which act provided for the election of sugates to a Constitestional Convention to meet, at the use of government of the Turitory of Ulah, on the first Monday in March eighten hundred and minety- tide, for the purpose of declaring the adoption of the Constitution of the United Nates by the people of the proposed state and forming a Constitution and thate forement and whereas, deligate were accordingly elected who men organized and declared on Knaif of the people of said proposed thate their adoption of the Constitution of the United States, ail as provided in and whereas, and Convention, as organized, did, unid ach to ordinance inserveable without the concert of the United Orates and the people of said otate, as required

the Cre

The Authors of Utah's Constitution

PARTY	AGE	OCCUPATION	BIRTHPLACE	RELIGION
59 REPUBLICANS 48 DEMOCRATS	24–76	28 FARMERS AND RANCHERS 15 LAWYERS 13 MERCHANTS 8 MINING BUSINESSMEN 6 EDUCATORS 5 CHURCHMEN 4 NEWSPAPERMEN 3 BANKERS 3 BUILDERS	42 OTHER TERRITORIES OR STATES 37 FOREIGN COUNTRIES 28 UTAH TERRITORY	79 MORMONS 2 CATHOLICS 1 EPISCOPAL MINISTER 1 JEW 1 METHODIST OTHERS
		OTHERS, including a photographer, clerk, blacksmith, mason, brewer, druggist	66 All that was needed h	ore in this Touritous of

What do you think?

Do you think all groups of Utah people were fairly represented? Does anything surprise you about the list?

All that was needed here in this Territory of Utah, in order to unify this people, was to bring together its representatives from every section ... that they might look into each other's faces, see each other's motives, ... as members of one common family. I believe that this result has been accomplished by this Convention.

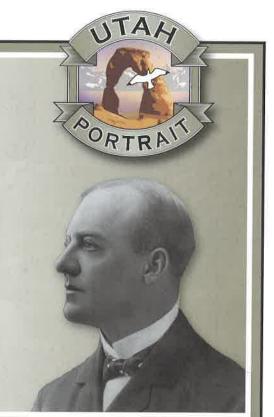
-Charles S. Varian, delegate

Heber M. Wells • 1859-1938

Heber Wells' first wife died eight years after they were married. He married again, and she died within five years. He then married Emily Katz, who became Utah's first lady when Heber Wells was voted in as Utah's first governor. He was only thirty-six years old when he took the oath of office. Wells had been one of the delegates to the constitutional convention.

Wells came from a pioneer family. His father, Daniel H. Wells, had been the commander of the territorial militia when Johnston's army came to Utah.

The new governor, a Republican, loved the arts and had even acted on the stage. He started organizations that evolved into today's Utah Arts Council and Utah State Historical Society. He headed up efforts to pass Utah's first state laws dealing with water rights. Wells was a popular choice; he served two terms.



The Glorious Day of Statehood

By the dawn of the new year in 1896, about a quarter of a million people living in Utah waited for the important announcement from Washington, D.C. On the morning of January 4, residents received word from Washington that the president of the United States, Grover Cleveland, had signed the proclamation declaring Utah the forty-fifth state. Celebrations were held throughout the state in nearly every city, town, and farming community.

Now, therefore, I, GROVER CLEVELAND, President of the United States of America . . . do hereby declare and proclaim that the terms of and conditions prescribed by the Congress of the United States to entitle the State of Utah to admission into the Union have been duly complied with, and that the creation of said State and its admission into the Union on an equal footing with the original States is now accomplished.

--President Grover Cleveland, January 4, 1896

ZCMI, Utah's largest department store, decorated lavishly for statehood day. What can you learn about the time period from studying this photograph?



Superintendent Brown of Western Union rushed from his office with a shotgun and fired shots into the air as a sign that the proclamation had been signed. It was reported that a young boy dove for cover, believing that a robbery was in progress.

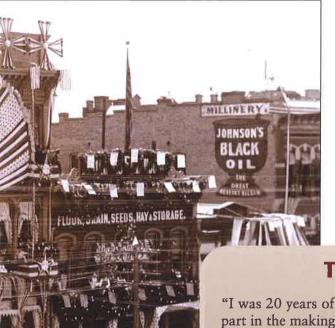
At 8:03 a.m., Mountain Time, the expected message reached Salt Lake City. . . . The news of the admission was welcomed by the firing of cannon and small arms, the shrieking of steam whistles and every other kind of noise which could be produced.

-James E. Talmage, January 4, 1896

Two days after the proclamation, Utah residents rejoiced at the *inauguration* of the first state government officers elected by the people. A battery of the Utah National Guard began the day by marching to Capitol Hill and firing a salute. Following a great procession downtown, the ceremony was held in the Tabernacle (the largest building in the state) amid flags, bunting, and flowers. A large crowd of religious, civic, and federal government leaders, as well as other men, women, and children, filed into the building. The crowd filled every seat and overflowed onto the pathways of Temple Square.

The people were in awe at a huge flag hanging from the ceiling. The 45th star was lit up. So was the word "UTAH" in electric lights around the gleaming organ pipes. It was the first time most people in the building had ever seen electric lights.

"Utah, We Love Thee" had been written for the occasion by Evan Stephens. A chorus of a thousand children, all waving flags, sang "The Star-Spangled Banner." Following the services the Reverend Thomas C. Iliff of the Methodist Church offered the prayer. The band played "Hail Columbia" as the throng of people poured outside into the cold winter's day to continue rejoicing and celebrating.



The Flag with the Forty-Fifth Star

"I was 20 years of age and took a small part in the making of this historic event.... Placing the stars on the blue background was the most tedious work.... It took one week for us, working eight to ten hours a day, to make the flag. When it was finished it took eight strong men to lift it.... We were soon to find out that it was to be placed in the Tabernacle, forming a ceiling.... When the air circulated it caused the flag to ripple across the ceiling. What a beautiful sight! For many years this flag had the distinct honor of being the largest flag ever made."

-Margaret Glade Derrick



CHAPTER 11 REVIEW



Memory Master

- 1. Summarize three advantages of statehood.
- 2. Choose one of the "Roadblocks to Statehood" and state it in your own words.
- **3.** Why was the Edmunds-Tucker Act so devastating to Utah's Mormons?
- **4.** What did it mean to "live on the underground"?
- **5.** In order to become a state, what two national political parties did Utahns join?

- 6. How did Emmeline B. Wells help Utah's women?
- **7.** Utah became the forty-fifth state in (year).
- 8. Who was Heber M. Wells?
- **9.** What contribution did Martha Hughes Cannon achieve for the first time in the United States?



Activity What Can You Learn from a Census Report?

The Constitution of the United States calls for a census, or population count, to be made every ten years. Today, the Census Bureau collects many kinds of information about the population of the United States. Census information includes the number of people who live in a city and state, age, ethnic background, number of children in families, education level, and income.

Study the census table to see what it shows. Like all other tables, graphs, and charts, a census table has a title. Each column is also labeled.

- 1. What is the title of this table?
- 2. What do the second and third columns show?
- 3. How many people lived in Utah in 1850? In 1900?

Population of Utah and the United States, 1850–1900

YEAR	Uтан	UNITED STATES	UTAH % OF U.S.
1850	11,380	23,191,876	.05%
1860	40,373	31,443,321	.13%
1870	86,786	38,558,371	.23%
1880	143,963	50,155,783	.29%
1890	210,779	62,947,714	.33%
1900	276,749	75,994,575	.36%

Interpret the evidence. Historians look at many facts over a period of years. They learn about important changes. Sometimes, however, they need more information to interpret the facts.

- 4. Did Utah's population grow between 1850 and 1900?
- 5. In which decade did it grow the most? In which decade did it grow the least?
- 6. Can you tell by the chart how many people were new immigrants and how many were born here?
- 7. Did Utah's population grow faster or slower than the population of the United States?

Go to he Source

A Shrinking Territory to a State

Utah State in 1896 looked quite different from the original proposed State of Deseret. After studying the boundaries on the map, answer the questions below.



- 1. What current states were once part of the proposed State of Deseret?
- **2.** Which reduction reduced the Utah Territory the most? Which current states did this reduction affect?
- **3.** Find where the proposed State of Deseret reached the Pacific Ocean. What advantage would there have been to have had a seaport?

THE TIME 1900-1939

PEOPLE TO KNOW

Simon Bamberger Henry Blood Juanita Brooks John Browning Mary Chamberlain Marriner Eccles William Haywood Daniel Jackling Clint Larson Helen Papanikolas Posev Albert Potter Alma Richards Franklin Roosevelt Woodrow Wilson

WORDS TO UNDERSTAND

bankrupt compensation controversy depression influenza labor union progressive reclamation regulate smelter strikebreaker unemployment rate watershed

A rooftop view is dominated by the Capitol Building on the foothills of Salt Lake City. Main street runs along the left. How has the city changed since the turn of the twentieth century? Do you recognize any buildings still around today?



Utah Life Reflects the Nation



1900 Scofield Mine Disaster.

Open-pit copper mining begins in Bingham Canyon. IWW is established.

Alma Richards is first Utahn to win an Olympic gold medal.

1905

Uintah Indian

Reservation is

settlement.

opened to white

Natural Bridges is Utah's first national

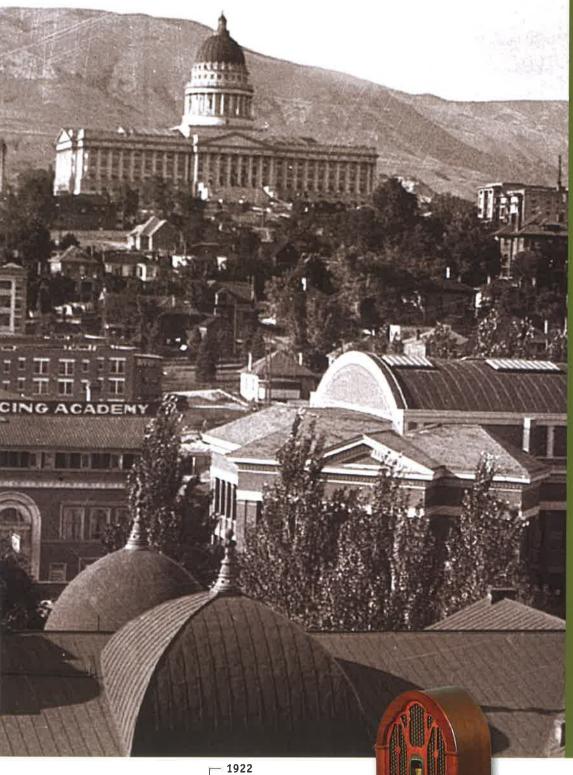


-1914-1918 World War I The U.S. enters the war in 1917.

1908

monument.

1910



Chapter

SETTING THE STAGE

During the first two decades of a new century, Utah's economy rested on two solid pillars-agriculture and mining. Then, following World War I, agriculture and mining limped along while industry, construction, trade, and transportation prospered. Labor unions fought big business, and Progressives fought for a safer, cleaner life in the Beehive State.

After years of prosperity, Utah plunged into the Great Depression. Federal farm programs, the CCC, and the WPA put people back to work and helped Utah's economy.

1918

Zion National Park is Utah's first national park. First radio transmission in Utah is heard.

1923 Posey War

1920

The Nineteenth Amendment

gives the vote to U.S. women.

The Great Depression

begins.

1934 Great drought hits Utah.

1929

Franklin Roosevelt is elected president.

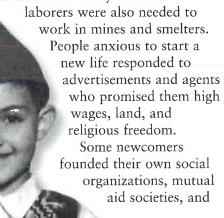
1917

Transcontinental telephone link is completed on the Utah-Nevada border.

Utah Enters a New Century

Ttah's statehood in 1896 and a new century came almost hand in hand. The 1890s and the early 1900s brought more immigrants, mostly from the British Isles and Scandinavian countries. Families also came from other countries. These new immigrants brought their religious beliefs, languages, holiday traditions, and other ways of living.

Immigrants came for many reasons, but above all, they came to find jobs. The railroad needed an army of workers. More



churches to help them cope with the isolation and frustration of being in a new place among strangers. Others joined with church groups already going strong in towns.

Sadly, workers from foreign countries were often paid less than other workers. Many jobs were not open to them at all, especially if they could not speak English. Adults and children were often the victims of ridicule.

Mexican Immigrants

The first group of Hispanic immigrants came from northern New Mexico and southern Colorado at the turn of the century. They settled in San Juan County and worked as sheepherders and ranch hands. Others farmed.

Shortly after 1910 the Mexican Revolution caused thousands of Mexicans to flee to safer places. Lawyers, doctors, engineers, and other educated workers fled Mexico for safety. Poorer people also came. They had lost farms and homes in Mexico. Many single men came to work in Utah mines and were later joined by their families. Soon there were Mexican colonias (communities) in Bingham, Garland, Ogden, and Salt Lake City. Most of the newcomers worked in mines, mills, and on railroads.

Seasonal migrant workers moved from farm to farm, harvesting crops. While the parents and older children worked in the fields, young children played in the shade of an old car or tree. The migrants worked long hours for little pay. At the end of a long day they slept in run-down wooden shacks in poor migrant camps with no running water or indoor plumbing. Life was very hard for the migrant workers.

Greek Immigrants

At first, mostly unmarried men came from Greece to work in mines. They lived in boardinghouses where Greek food was prepared for them. Later, brides were brought for them from the old country, and family life began. The Greeks were proud of their heritage and did all they could to preserve it. The children were

This young Greek boy is

dressed in traditional

homeland. His family

immigrated to Utah to

start a new life. What

challenges might they

have had to overcome?

clothing from his

taught to speak Greek and to read and write it. They celebrated feast days with special food, folk dances, and colorful costumes.

Chinese Immigrants

By the early 1900s, Salt Lake City, Ogden, and Provo all had Chinese laundries and restaurants. Park City and Ogden had Chinatowns, and Salt Lake City had its Plum Alley—all-Chinese neighborhoods. Some of the Chinese had come in earlier years to work on the railroad and stayed. Others worked in mining and set up small businesses.

Japanese Immigrants

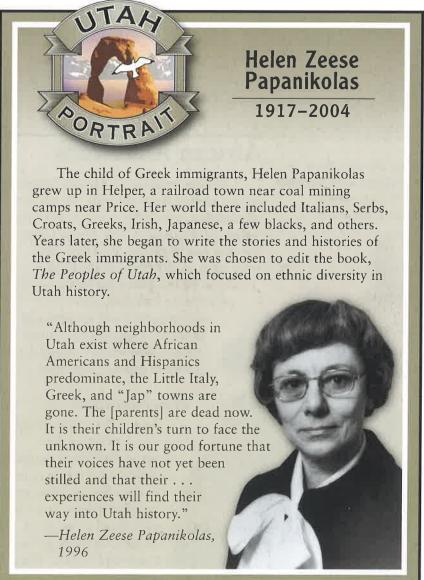
Many Japanese workers were employed by the E.D. Hashimoto Company, a labor agency in Salt Lake City's Japanese Town. Most of the Japanese worked as farm laborers. In 1919 a Japanese school was started. During the twenties there were about 800 Japanese men working at Bingham and 1,000 in the coal mines around Helper and Price.

Other Japanese Americans grew crops and sold them to fruit and vegetable stands, grocery stores, and restaurants. Most of their fruit and vegetable farms were in Box Elder, Davis, Weber, and Salt Lake Counties. The Utah celery and tomato crops and the sugar beet industry became dependent upon Japanese labor. By 1930, Salt Lake City and Ogden were Japanese centers with special stores and Buddhist shrines.

Jewish Immigrants

In 1911 a group of Jews from New York and Philadelphia chose a site near Gunnison for a community. Fifty-two families, under the leadership of Benjamin Brown, started a small community called Clarion. Contributions from Jews all over the nation were gathered to support the people there. Even so, the colony did not succeed, mostly because of poor land and lack of water. Only about twelve families stayed and became successful chicken farmers.





New Communities Are Built on Indian Land

Near the end of the 1800s, U.S. Congress had given in to pressures from whites who wanted to live on Indian reservation lands. Congress passed The Dawes General Allotment Act. Under the act, the head of each Indian family was to receive 160 acres of land, and unmarried people each received a smaller amount of land. Indians were to live on their own pieces of land and farm it or keep small herds of cattle. The lands not given to Indians were to be made available to white settlers.



By this act, the White River and Uintah Utes lost twothirds of their reservation lands. By 1905 white settlers moved onto the land and started building homes and grazing cattle. The communities of Duchesne, Lapoint, Roosevelt, Strawberry, and many others were started. Duchesne County was made up almost entirely of Uintah reservation lands.

Churches like the Calvary
Baptist Church were important
to Utah's early African
American communities.

African Americans

Utah's population of African American settlers started from the time the advance pioneer company arrived in the Salt Lake Valley in 1847 with Green Flake, Oscar Crosby, and Hark Lay. By 1850 there were sixty blacks living in the Utah Territory. By the 1900s the black

community had their own newspapers, social groups, and churches, including the Trinity
African Methodist Episcopal and Calvary Baptist Churches.

Discrimination

During the 1900s, Utah's African Americans, like others in the United States, faced public discrimination. On the job, they were paid less than others. State law prohibited a couple of mixed race from getting a marriage license. Black families could only live in

certain parts of town. They were not admitted into amusement parks such as Lagoon and Saltair. They could not eat in most restaurants or stay in hotels. In movie theaters, they had to sit up in the balconies. Accomplished black performers were hired to sing or play in bands, but others of their race could not buy tickets. They stood outside to hear the music.

To help end discrimination, blacks in Utah established a chapter of the NAACP (National Association for the Advancement of Colored People) in Salt Lake City in 1919. The group worked to pass laws to end discrimination.

Then life got worse. About 1921, the Ku Klux Klan was organized in Utah. The Klan was a group of men who acted as ordinary citizens during the day, but at night they put on long, white robes that covered their faces. During the dark of night, Klansmen burned crosses in the front yards of people they wanted to scare off. The Klan allowed only white Protestants to join their group. They were against Catholics, Jews, African Americans, and all new immigrants of any race or religion.

Sometimes the Klan did more than scare their victims. In 1925 Robert Marshall, a black man, was lynched—hung till dead—from a tree in Price. Although the terrible practice was common in many places of the country, this had not happened in Utah for many years, since 1885 when Sam Harvey was lynched in Salt Lake City. Neither man was given a trial for crimes he was accused of.

What do you think?

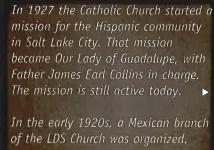
There were laws against marriage between whites and some other races from 1898 to 1963. Do you think government has the right to make laws about who someone marries? Why or why not?

Utah Churches Serve Ethnic Groups

While there was ongoing prejudice in many ways, churches began serving the needs of Utah's ethnic groups. Often the different races met together. Sometimes services were held separately.



▲ The first church for blacks in Utah was the Trinity African Methodist Episcopal Church in Salt Lake City. Then the Calvary Baptist Church helped with everyday life as well as the spiritual needs of blacks. In Ogden, there was the Wall Avenue Baptist Church.





■ The Roman Catholic Cathedral of the Madeleine was dedicated in 1909 in Salt Lake City. Father Lawrence Scanlan was responsible for building the beautiful cathedral.



The Congregation Montefiore Jewish Synagogue served the needs of Salt-Lake City's Jewish community. •



The Japanese Church of Christ was established in Salt Lake City in 1918. The Japanese also started two Buddhist churches.





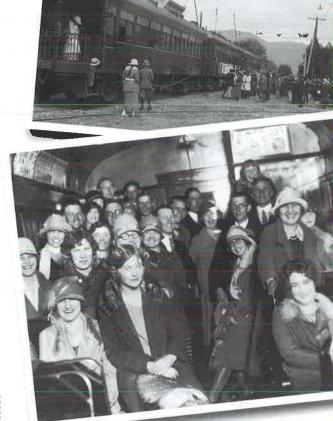
In 1905 a small Greek Orthodox A Church was built in Salt Lake City. The Holy Trinity Greek Orthodox Church was built there in 1915. By 1916 the Assumption was built in Price.



Electric Trains Provide New Transportation

A new century brought faster transportation. More electric streetcar lines and passenger trains made travel easier, at least in the larger towns. By 1909 passenger railroad reached Ogden. A second line ran in the other direction to Provo, and soon it ran all the way to Payson. Twenty-six trains a day made that run. Eventually there was a system of trains from Cache Valley in the north, through towns and cities of the Wasatch Front, and south to Payson. Since few people had cars, the trains were a vital source of transportation.

The electric streetcar system in Salt Lake City reached its peak in 1918 and included a line north to Bountiful, Farmington, and Centerville. Then, in the late 1920s, buses started replacing streetcars, and slowly the lines were abandoned.



Well-dressed riders celebrated the arrival of the electric train in Payson in 1916. (top right)

Students rode the trains from Orem to Salt Lake City to attend ball games or to sit in the less-expensive "peanut gallery" of the Salt Lake Theater. (middle right)

Linking the Past to the Present



In 1999, light rail lines were once again installed in Salt Lake City, then north and south to nearby towns. TRAX carries people to work, to shopping areas, to the University of Utah, and to popular sporting events such as Jazz games. How does a light rail system help the environment and conserve natural resources?

On the Ground and in the Air

By 1900 there may have been only twenty gasoline-powered automobiles in the state. By 1909 there were about 873 cars and trucks. At first there were no paved roads, and the dirt roads were shared with wagons and horses. There were very few gas stations.

When cars broke down, drivers were greeted with the shout, "Get a horse!"



Utahns did not see an airplane flight until 1910, about seven years after the Wright brothers' first flight in North Carolina. During the next several years, large crowds of people were entertained by daring plane exhibitions. "Barn-storming" was a popular word for men who stepped out onto the wings of airplanes and performed stunts. Planes did loops and dives to the applause of people below.

Electricity Makes Life Easier

At about the time Utah became a state in 1896, Utah was just starting to use electricity for streetlights. Then electric lines were brought to mines, city businesses, and then to homes. In 1913 small local electric companies joined to form Utah Power and Light Company, which supplied about 90 percent of all the state's electric power. Electric lines carried electric current to smaller communities. It took a long time for farms in remote areas to get electricity, where families were amazed and grateful.

For years, homeowners paid a fixed amount based on the number of bulbs used in the house. New inventions such as electric washing machines, vacuum cleaners, stoves, and irons made life easier for those who could afford them.

The time was 1929–30, and I was a small boy in Torrey. My brother and I were wide-eyed with wonder. Now we could push a button or pull a chain and, like magic, an electric bulb hanging from the ceiling would light up a room. No more carrying the old smelly coal-oil lamp from room to room with spooky shadows dancing on the walls.

-Clay M. Robinson



What do you think ?

After reading these quotes, why do you think people showed disbelief that some new inventions would ever be worthwhile?

This telephone has too many shortcomings to be seriously considered as a means of communication.

-Western Union memo

Radio has no future.

-Lord Kelvin, British scientist



Daniel C. Jackling

1869-1956

Jackling was one of the founders of the Utah Copper Company, now Utah Copper Division, Kennecott Copper Company. He was the developer of the Bingham open-pit copper mine in the Oquirrh Mountains across the valley from Salt Lake City.

Jackling's childhood was less than perfect. His parents died when he was very young, and he was raised by relatives on Missouri farms. He left farm life to go to college, earned a degree, and taught chemistry and metallurgy at the same college. Hearing of the rich mines of Colorado, he moved there, married, and worked for several years. Then, in 1896, he moved to Mercur, Utah, and became superintendent of the mill there. He eventually went to the other side of the mountain and worked in the Bingham mines.

During World War I, Jackling received the first of many awards for efforts in supplying copper from low-grade ore to the country. A copper statue of Jackling, sculpted by Avard Fairbanks, honors the copper giant and stands in the rotunda of the Utah State Capitol Building. Jackling has been called "brilliant and ingenious" by historians.



Mining Brings Progress and Problems

Producing goods such as tools, shoes, clothes, buggies, streetcars, and about everything people needed became big business in Utah. Shipping by rail was also a very important industry. One of the largest industries during this period, however, was mining. The story of Utah mining is the story of copper, coal, silver, and gold.

Samuel Newhouse and Daniel Jackling and others purchased claims in Bingham Canyon, hoping to extract gold. The mine, however, turned out a low-grade copper ore. Newhouse set up a *smelter* in Murray, where gold, silver, lead, and zinc were also extracted from the ore.

After experimenting with underground mining, Daniel Jackling developed the open-pit mining method for low-grade ore. A smelter was built nearby to remove the minerals from the dirt and rock. Jackling and others designed and built a system of rock-crushing plants, flotation mills to separate the ore from the minerals, and smelters. In later years, huge steam shovels, moving seven tons of earth per scoop, clawed away at the mountain to make a great open pit. Train cars hauled out the heavy ore.

In 1903 the original Utah Copper Company was created to mine and process low-grade copper ore at Bingham Canyon. Experts said the company would never make money because a ton of ore contained only 39 pounds of copper. Today, Kennecott is a leading producer of copper, gold, silver, and molybdenum.



The Utah Labor Movement

As mining increased, miners began to organize to get better wages and safer working conditions. Utah-born William D. Haywood worked with other men to establish the national IWW (Industrial Workers of the World) in 1905. The members of the IWW were often called "Wobblies." The *labor union* fought for workers' rights. Mine owners and corporations, of course, fought against the unions.

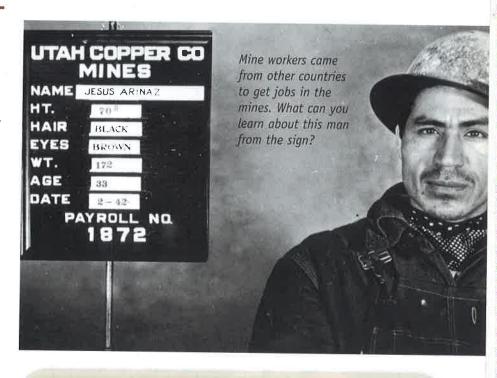
By the fall of 1912, the WFM (Western Federation of Miners) labor union in Bingham Canyon had signed up about half of the 4,800 employees there. Many of the miners were Greeks. The union talked about increasing wages another fifty cents a day above the \$2 or \$3 per day the workers were already being paid.

Strike!

After their pleas failed to produce results, the miners went on strike. They took guns to the side of the mountain and dug trenches overlooking the mine, where they could fire down on guards and any *strikebreakers*. The company had hired Italian, Greek, and Mexican strikebreakers to work in place of the striking miners. Father Lambrides, a Greek Orthodox priest, climbed up to the strikers to convince them to meet with the governor to solve the strike.

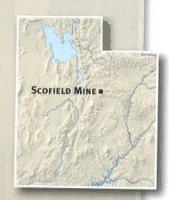
The miners agreed, but their demands were not met. Eventually a Greek miner was shot in the leg, and one of the strikebreakers was killed. The strike finally ended.

Other strikes followed. Coal miners joined the United Mine Workers and went on strike when faced with a 30 percent reduction in wages. Violence followed, and more men were killed.



The Scofield Mine Disaster

Explosion! Utah's worst mine disaster killed 246 people, including 20 boys. Some of the miners were killed inside the mine by an explosion of coal dust. In the next shaft, men heard the explosion and tried to rush out, but instead met deadly carbon monoxide gas. It was a time of great mourning in the mining towns. The mining company paid for a set of new burial clothes, a coffin, and \$500 to each dead miner's family. No miners had life insurance.





IS Eli.L.PRICE GROCER. IL PLICE PRICE. HOUSE For Rent

Regulating the food industry was an important part of the Progressive Era. Look at the meat at this outdoor market. How is meat handled differently today?

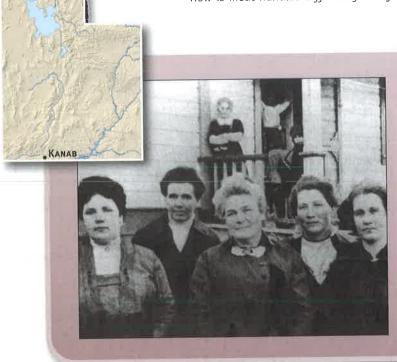
The Progressive Spirit

Throughout the nation, reformers were dedicated to cleaner, safer, more *progressive* living conditions. People wanted the government to get involved in cleaning up the cities, providing sewers and gutters, and paving streets. They wanted *regulation* of companies whose industries were causing heavy air pollution. They also wanted regulation of railroads whose high shipping charges were sapping the profit from business and farming.

Safe food was a real concern. There was no regulation of food sold to the public. Some dairies were preserving their milk with formaldehyde—embalming fluid—to keep it from spoiling.

Progressives also worked for laws that prohibited dangerous employment for women and children. Laws prohibited child labor and set minimum wages for female workers. Workmen's compensation made money available for workers injured on the job.

Progressives were concerned that taxes were paid mostly by those least able to afford them. There were no laws against wealthy companies and individuals bribing congressmen. Educating people with disabilities, especially the deaf and blind, were important goals.



Kanab's Progressive Board

By 1911 a group of citizens in Kanab became outraged with a male-dominated town board that refused to clean up the town. Taking up the cause, a team of women headed by Mary Chamberlain ran for office and won positions on the town board. The women passed ordinances prohibiting drunkenness, sports on Sunday, and the shooting of songbirds within the city limits. They fined owners \$1.50 for each stray cow wandering the streets. The women also worked to get a new dike built to protect the town from floods.

Simon Bamberger • 1846-1927

Simon Bamberger, born in Germany, was Utah's first Democratic governor and the first state governor who was not a Mormon. He was the oldest governor, taking office at age 71. He was only the second Jewish man in the United States to be elected as a state governor. A respected businessman, Bamberger built the Salt Lake and Ogden Railway. He also built the Lagoon amusement park.

Bamberger led important Progressive legislation in Utah, including the prohibition of alcohol and the establishment of the Department of Health. With his approval, the Utah legislature created a Public Utilities Commission (to regulate the electric and gas companies) and passed a Workmen's Compensation Act to help workers who were hurt on the job or who were out of work get money.

Athletes Compete for Medals

Recreational pasttimes grew in popularity during the first part of the new century. Baseball became popular all over the state. People in towns formed teams and played against each other. Football and track also became popular.

Then an exciting even took place in Europe, and Utah athletes joined with other Americans to compete at the 1912 Olympics in Stockholm, Sweden. Far from home, Utah farm boy and BYU student Alma Richards competed in the high jump event and became the first Utahn to receive an Olympic gold medal.

Nothing ever will erase that memory, when King Gustav stepped forward to place the Gold Medal around my neck while the Stars and Stripes rose to the top of the highest flagpole, and the band played the "Star Spangled Banner."

-Alma Richards, olympic gold medal winner



Alma Richards had previously set the record for the high jump in 1915 at 6 feet, 5 inches. Five years later Clint Larson, another BYU athlete, stunned the 20,000 spectators at the Penn-Relays annual track and field meet in Philadelphia. Larson broke the record and became the high jump champion of the world, setting a new record that lasted for seventeen years.



Men dug out a tunnel under the mountains to divert water from the Strawberry River while the dam was being built.

Sefore the Strawberry [Valley Project] was finished, we used to get one crop of alfalfa and that was it.

During a dry year we just burned up.

Albert Swenson,Utah County farmer

Reclamation and National Forests, Parks, and Monuments

Land and water issues were very important during this time of reform. By the turn of the century, farmers in Spanish Fork, Payson, and other places in Utah County were using all of the available water from the natural flow of streams and rivers, but there was not enough. To solve this water shortage problem, men planned a project that would transport water from the Strawberry River across the mountains. The project would require building a dam and diverting water from the river through a mountain tunnel.

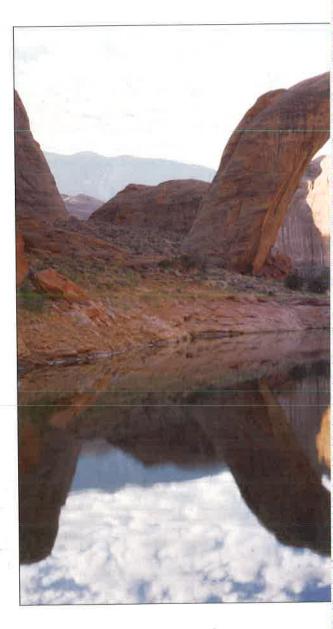
The land needed for the dam and the massive reservoir was part of the Uintah-Ouray Indian Reservation. However, with permission from national *reclamation* acts, the land was used anyway, and work on the dam began. The project began in 1905 but was not completed until 1922. As the first water shot out of a concretelined tunnel over three miles long, residents cheered. Thousands of acres of farmland were irrigated. Other water projects followed.

Wise Use of Forests

Besides building dams, many other changes in the way people used Utah's land took place during this time period.

Albert Potter was an officer of the federal government. His main interest was grazing lands for cattle. Potter took a five-month trip around Utah. His job was to see how the needs of both the people and the land could best be met. On horseback, he visited towns and talked with people. He went into the mountains and observed timber and grazing lands. He noticed how the mines and new electric power plants affected the land.

Potter saw that forests were very important as *watersheds* for city and farm people. His survey resulted in a forest management program. Two national forests had already been set aside as protected public lands, but more were organized.



National Parks and Monuments

One way the government protected natural land was through national parks and monuments. In 1908 Natural Bridges National Monument was the first national monument in Utah. Articles about the site appeared in *National Geographic* magazine, which made people eager to see the natural wonders and Indian ruins there.

Rainbow Bridge National Monument was named in 1910. At their Indian trading post in Monument Valley, a couple heard of a "rainbow-turned-to-stone." They told the news to University of Utah professor Byron Cummings, and that summer he took some students and two Paiute guides, Noscha Begay and his father, to find the natural rock bridge.

Cummings wrote:

We were all overwhelmed at the sight of this mighty towering arch. The wealth of color reflected from the cliffs and the deep shadows of the gorges make you feel you are in some giant paradise of long ago, and that any minute huge forms of man and beast might come stalking out of the shadows and ask why such puny creatures as we disturb their solitude.

Have you hiked in Utah's first national park? Established in 1918, the majestic towering sandstone cliffs and emerald green river valleys of Zion National Park make it a favorite place to visit.



Rainbow Bridge is the world's longest natural bridge.

You can find all of Utah's national and state parks and monuments on a map in Chapter 1 of this book.

Linking the Past to the Present

Today, there is a lot of **controversy** about the use of public lands. Study news sources about grazing lands, cattle and sheep industries, water issues, mining rights, and other matters related to government-owned land. How do you think public lands should be saved or used?



A newspaper can be like a time machine, giving readers a peak into the past. What can you discover about the past from reading the front page of this newspaper?



Utah inventor John Browning from Ogden developed the first automatic machine gun purchased by the United States government. The early models were used during World War I. Browning Arms Company is now in Mountain Green in Weber County. Browning guns are still used in the military and for hunting.

World War I

Utah's attention from local issues was overshadowed by news of a war in Europe that had been going on for several years. Then families learned that German submarines, called U-boats, had fired torpedoes into four unarmed American merchant ships in the Atlantic Ocean. Germany was now clearly seen as an enemy of the United States. U.S. President Wilson addressed Congress and asked for a declaration of war in 1917.

Utah Helps in the War Effort

Utah men joined the nation and volunteered to help fight what came to be called the "Great War." The mines at Utah Copper Company (now Kennecott) produced copper and other minerals used to supply guns and ammunition.

U.S. wheat was needed not only to feed the troops in Europe but also to relieve the famine of the starving people there. By 1918 more than 200,000 bushels of wheat had been stored by Utah women. The federal government requested "all the LDS Relief Society wheat for use in the present war." The wheat was donated and shipped overseas.

Finally, on November 11, 1918, Utah greeted the news of the war's end with great celebration. At 11 o'clock in the morning—the eleventh hour of the eleventh day of the eleventh month—the guns in Europe fell silent. The terrible war ended. Over 10 million people in the world had died.

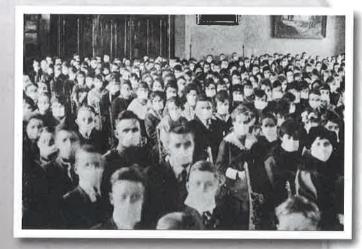
The great World War ends....
The bells ring and every whistle in factory and engine in Provo are turned on full force, the firing of guns and every noise-making appliance was brought into play. I never heard such a noise in all my life.

-Will Jones, November 11, 1918

Outbreak of Influenza

More soldiers in Europe died as a result of the dreaded influenza virus than in battle. Then many soldiers who survived the terrible ordeals of combat in the trenches and the *influenza* epidemic in Europe returned to find the same enemy spreading death at home. There was no medicine to help cure the disease.

In 1918, a Utah state health officer banned all public gatherings, including church services. Schools closed their doors for two to three months. As the numbers of sick people grew, streetcars limited the number of riders, business hours were shortened, and no special sales that would gather crowds were to be held. Funeral services were limited to fifteen minutes. The disease eventually ran its course, and life returned to normal.



To help prevent the spread of Influenza, students at Brigham Young University were required to wear face masks.

The Posey War

While the fighting in Europe was going on, there was a much smaller battle going on at home. Land use was still an important issue between Utah's Indians and ranchers. Cattle companies, settlers, and Navajo herders were competing with the Utes and Paiutes for land. There were small battles in 1915 and 1921, and several Paiutes were killed.

Then friction between the groups reached a new crisis point two years later when sixty-year-old Posey and two Indian boys were accused of robbing a sheep camp, killing a calf, and burning a bridge. The three were arrested, but escaped during their trial in Blanding.

To "end the Indian problem," a sheriff's posse rounded up about forty Indian men, women, and children in the small Indian community of Westwater near Blanding. The Indians were guarded first in the basement of the school. Then they were moved to a small barbed-wire stockade in the center of town. To avoid arrest, other Indians fled towards Navajo Mountain, where they were later found and taken to the stockade back in town.

In the meantime, Posey and others fought back. The Indians killed a horse,

their shots barely missing three passengers in a Model T automobile. The event made it into newspapers all over the country.

Unknown to the settlers, Posey had been wounded in the battle and later died. When a U.S. marshal finally learned of Posey's death, he set the rest of the Indians free and gave them land on Blue Mountain so they would have more hunting grounds. Sadly, however, Indian children were sent away to school at the Ute Mountain Reservation in Colorado. The last Indian battle was a very sad time for Indian families.



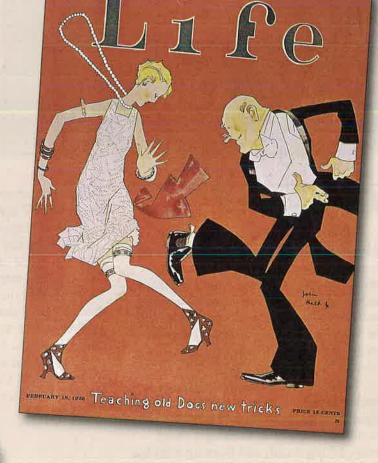
In his later years, Posey typically wore a dark vest with an army belt buckle as a badge. The badge was perhaps seen by him as an emblem of his military leadership. Posey often referred to himself as General Posey.





uring World War I, life was hard on everyone at home and overseas. After the war, daily life got better. There were jobs and money to buy all the new inventions. The 1920s came with high hopes. The twenties are remembered for women's short skirts and short hair, fancy clothes, and a dance called the Charleston. There were dance contests and stories called "soap operas" on the radio and in the newspapers.

In the United States, African Americans developed a new musical form that became popular. Jazz came to Utah in a flurry. Along with the craze for jazz music, local theaters installed sound systems and showed the first "talkie" movies.



What do you think?

How do you think movies might have changed Utahns' perceptions of the nation and world? How do movies and radio impact our society today?

Radio in the Twenties

Utah's first radio station, KZN (now KSL), began when several employees of the *Deseret News* put together a small radio studio on the roof of the newspaper building in Salt Lake City. In the first broadcast, LDS President Heber J. Grant spoke the opening words. Then the mayor of Salt Lake City spoke over the radio:

It is fitting to have this word of greeting come in the springtime, as the beginning of new things. Here in Salt Lake City, we are now enjoying beautiful spring weather. . . . We have passed through a rather severe winter, but . . . we all feel that we have withstood the storm, and now that things are brighter, it is a pleasure to congratulate each other over this wonderful invention. I send . . . greetings to you all, and will now bid you good night.

-Mayor C. Clarence Neslen

The closing remarks reflected inventions of the century:

I have had many unique experiences in my life. I had the privilege of riding the first bicycle that came into Salt Lake City. . . . I talked on the first telephone that came here. . . . I have also had the pleasure of riding in an airplane from Brussels to London, at the rate of 100 miles an hour. . . . And now, we have the opportunity of talking over a wireless telephone and having it broadcast to many stations . . . from 500 to 1,000 miles away. . . . I am grateful indeed that my lot has been cast among a people who look forward to every good thing for the benefit and uplift of mankind.

—George Albert Smith

At first, the station came on the air each night from 8:00 to 8:30. Later, program time went to an hour and a half. Early programs combined live music from the studio orchestra with music played on records.

Over the next twenty years other towns started their own radio stations, including KLO in Ogden, KUEB in Price, KSUB in Cedar City, KVNE in Logan, and KOVO in Provo. Radio grew in popularity, and before long almost every home had one.

An important national event was celebrated in 1920 when the Nineteenth Amendment to the U.S. Constitution gave women the right to vote. Had Utah women voted before this time?



The Great Depression

The 1920s were a time of prosperity and change. Then everything changed quickly when a wave of panic spread over Wall Street—the nation's financial center—in New York City. On October 29, 1929, later called "Black Tuesday," the largest selling day in the history of the New York Stock Exchange began. Since so many people were selling their stock, and few were buying, prices dropped quickly.

Some people lost everything they had overnight. Millionaires went bankrupt. The country was falling into the worst depression in its history. By 1930, the country was in a state of gloom and fear. People lost their jobs, savings, and homes. The Great Depression spread across the United States.

Utah was among the hardest-hit states. Utah had a very high unemployment rate. In Duchesne and Uintah Counties, unemployment was 75 percent. Only a fourth of the people who wanted jobs were working. Three-fourths could not find jobs. All over the state, many people worked only part-time for low pay.

Families suffered. Families without places to live moved in with other families. Fathers and even children as young as thirteen sometimes left home to hunt for work.

Mining and Farming Prices Plunge

Profit from Utah's industries fell sharply. The value of Utah mine products dropped 80 percent. By 1932, farm income plunged from \$69 million to \$30 million. With prices and production so low, the farming community of Smithfield, north of Logan, lived almost completely on welfare payments or charity.

A man in Hooper said he could not afford gas for his old Model T Ford, so he could not take his eggs to market. His chickens had almost no market value. The cows he bought for \$50 would sell for only \$20. It was a great time to buy if you had money, but few people did.

Use it up, wear it out, make it do, or do without.

> —a saying from the Great Depression

No one thinks of those depression days as happy times, but they were not all bad. We all learned things about work and pulling together and making the most of what we had—things that have stood us in good stead these past fifty years.

—Helen E. Bunnell

Groups Work Together to Give Aid

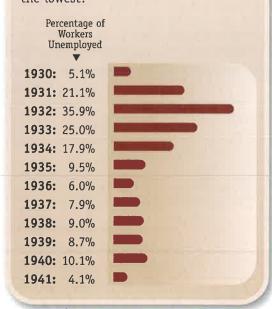
County and city governments opened storehouses stocked with food, clothing, and bedding. Boy Scouts often collected flour, sugar, potatoes, and cereal for the storehouses. Local governments paid men two dollars a day to shovel snow and cut wood.

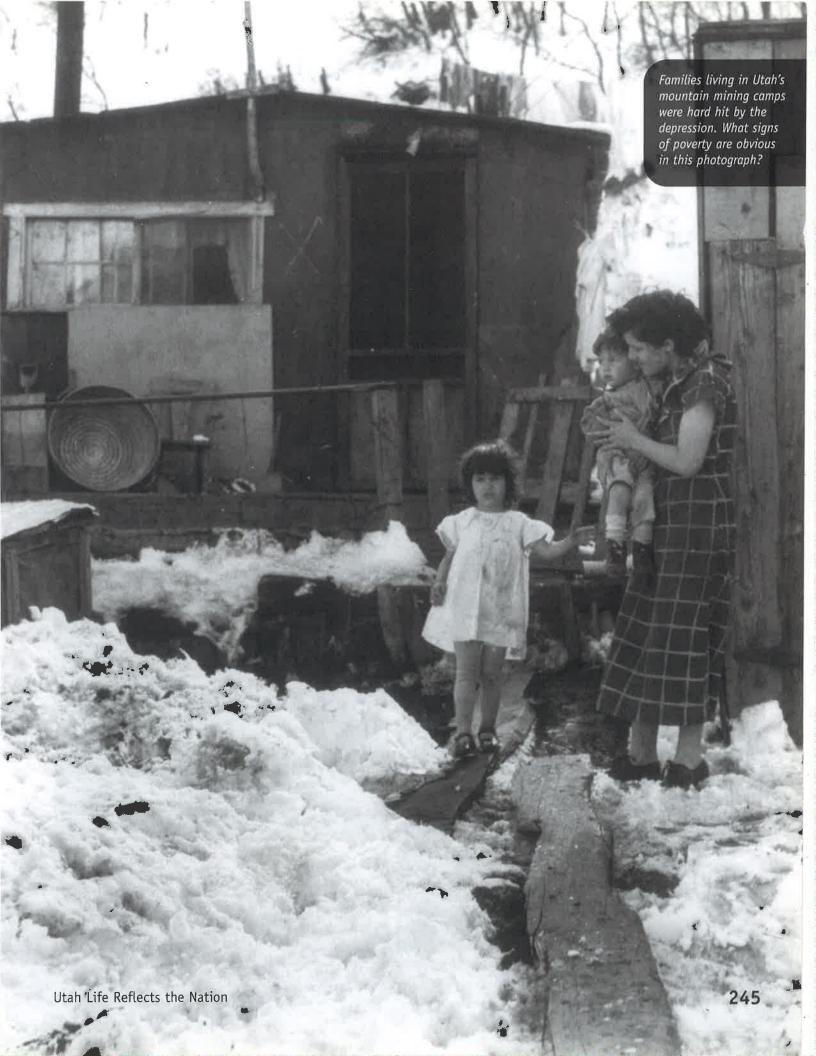
The Red Cross collected and passed out food. Coal companies donated fuel to heat homes. The Catholic Women's League, the Jewish Relief, the LDS Relief Society, and the Protestant Ladies Aid Society helped people help each other.

Despite the best efforts of local governments and relief groups, resources had been strained to the breaking point. The U.S. Congress started providing loans to states, counties, and cities.

Unemployment in Utah, 1930-1941

Thousands of Utahns had no work and no way to earn a living during the Great Depression. According to this graph, in what year was unemployment the highest? What year was it the lowest?







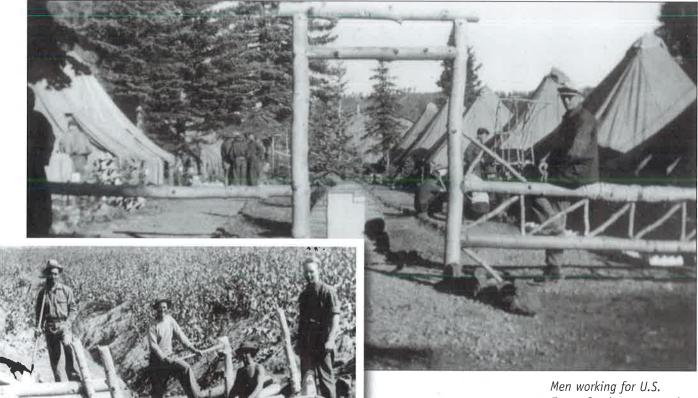
Ogden High School was built by WPA workers in 1937. The classic art-deco marble hallway, library, and auditorium are still used by students. New Deal workers also built high schools in Hurricane, Nephi, Richfield, Cedar City, and Copperton. School gynmasiums were built in Brigham City and Murray.

The New Deal

By 1932, Americans had suffered through three years of depression. Many voted for a new leader. Franklin D. Roosevelt took office and called a special session of Congress. He presented a plan called the New Deal. The president thought the unemployed workers, farmers, and small business owners had been dealt with poorly. He offered them "a new deal" of the cards. The New Deal created many agencies that provided jobs.

The CCC

The Civilian Conservation Corps (CCC) employed young men and sent them to camps away from home. For one dollar a day the boys built roads and trails in the forests. They carried heavy rock to build retaining walls and dug holes to plant trees to stop erosion. They built dams, bridges, and campgrounds in Utah.



CCC workers in Hobble Creek Canyon east of Springville worked to build a log dam for soil conservation.

Men working for U.S. Forest Service conservation projects lived at the Duck Creek Camp in Iron County.

The WPA

The Works Progress Administration (WPA) paid men to build highways, roads, and streets. They built new buildings, including schools. They made parks, athletic fields, and swimming pools. They built sewers and water lines, and improved the Salt Lake Airport runways.

The WPA also set up programs for artists, musicians, and writers. For \$80 a month artists painted murals in the Utah State Capitol dome and murals in other buildings. The Utah Symphony began as a WPA project and gave concerts all over the state. Writers preserved Utah's history by typing copies of pioneer diaries and interviewing older residents.

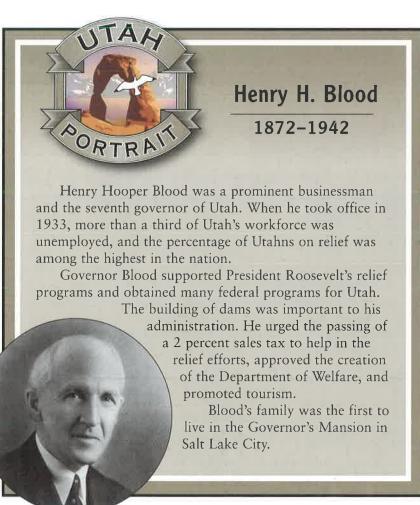
Men from Ferron, Orderville, Mt. Pleasant, and Orangeville worked at a CCC construction site.

Juanita Brooks 1898-1989 Juanita Brooks was a Utah historian, author, and educator. After her husband died, leaving her a widow with a small son, Brooks earned degrees from Brigham Young University in Provo and from Columbia University in New York City. She taught English at Dixie College, but resigned to marry a widower with four sons. While helping raise her own son, four stepsons, and the couple's four more children, Brooks worked on a typewriter at night on her kitchen table. She wrote about the history of southern Utah and about growing up in Nevada. She was very successful in locating pioneer diaries, which she collected for the WPA program and later for



a large library in California.





Help for Farmers

Other New Deal programs helped Utah farmers. The Farm Security Administration (FSA) funded camps for migrant farm laborers and gave long-term loans at low interest rates to small farmers. Farmers and ranchers became more interested in learning the science of agriculture.

A Long Drought

Utah farmers experienced a very hard time when very little rain fell for the fourth year in a row. In 1934 Utah Lake had only one-third its usual amount of water, and Bear Lake was down fourteen feet. Sheep and cattle suffered when grass dried up along with the water holes. Utah's farmers were in desperate need of irrigation water to keep crops alive.

Utah's Governor Blood asked for financial help from the federal government. Utah's administrator of the Federal Emergency Relief Administration (FERA) sent an urgent telegram to the national FERA, asking for help. The request was made to President Roosevelt the very next morning, and within two days the federal government announced a grant of thousands of dollars to help Utah. The funds were used to dig 276 wells, develop 118 springs, line 183 miles of irrigation ditches, and lay 98 miles of pipeline to carry water.

As the drought continued, Governor Blood went to Washington and asked President Roosevelt and the Public Works Administration (PWA) to make the Deer Creek Dam and reservoir in Heber City a top priority. A dam was built, and water from the Provo and other rivers was stored in the new reservoir and used to irrigate farms and provide water for animals.

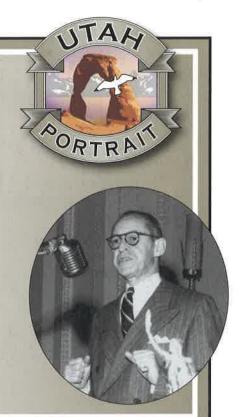
Dams were also built in Sanpete County and at Moon Lake in the Uinta Mountains. Pineview Dam, east of Ogden, was built with money from the federal government, and a water project in Hyrum was approved. Rain finally fell in early November, too late to rescue the summer crops.

Marriner S. Eccles • 1890-1977

During the 1930s, Marriner Eccles directed the Utah Construction Company, one of six companies chosen to construct the huge Hoover Dam in Nevada. During the depression, building the dam provided jobs for thousands of men from many states.

Eccles was also in the banking business and helped the First Security Corporation in Ogden withstand several serious runs on its banks. He told the tellers at a bank to count money very slowly as people lined up to withdraw their funds, giving the illusion that the bank still had plenty of money. He also arranged for federal money to be delivered. Men lugged in large bags of the money through the front door, showing customers the money was not running out. Eccles hoped many customers would feel their money was safe and not want to withdraw all their savings.

When the acts of the banker in Utah were brought to the attention of President Roosevelt, Eccles was called to help create the Federal Deposit Insurance Corporation (FDIC). It would guarantee people would not lose their savings if a bank failed. A year later Eccles headed the Federal Reserve System. The Federal Reserve Building in Washington, D.C., is named for Marriner Eccles.



Ethnic Groups During the Depression

By 1930, more than 4,000 Mexican immigrants were living in Utah. Life was always hard, but as the depression got more serious, they were among the first to lose their jobs and most were sent back to Mexico by the U.S. government. This happened in other places in the United States, not just in Utah.

The following quotes are from *Missing Stories: an Oral History of Ethnic and Minority Groups in Utah*, by Leslie Kelen and Eileen Hallet Stone:

Every once in a while I'll see people going up and down the railroad tracks with sacks, picking up aluminum cans, and it reminds me of [the depression] days and what we kids were doing. I remember a group of us, all about eight or nine years old, started going junking. We'd take our gunny sacks and pick up bottles, scraps of metal, copper wire, aluminum, anything we could see. . . . those were rough times.

—Dan Maldonado

Italian immigrants, like most other people, had trouble getting jobs. But, as this quote shows, often the young people still mixed in sports, just like they had before the depression:

We'd go down to the [local church]. It was the only place that had a gymnasium. The caretaker lived next door, and we'd ask him if we could play ball. He'd say, "Sure, as long as you don't wreck the joint." So, we used to play basketball all the time. Everybody played. Gee, we had blacks, Greeks, Italians, Mormons. We all grew up together. As children it didn't make a difference.

-Eugene Robert Barber

The Depression Ends

The scope of the New Deal was immense. Its programs brought relief to millions. Yet, these programs did not end the Great Depression. It was the country's entry into World War II that provided jobs for both men and women and got the economy going again. You will read about World War II in the next chapter.

CHAPTER 12 REVIEW



Memory Master

- **1.** Describe reasons immigrant groups came to Utah during the early 1900s.
- **2.** Describe some of the changes in transportation during this time.
- 3. Who were the Wobblies?
- 4. Why did workers form labor unions?
- **5.** Explain why progressive reformers were concerned about living conditions.
- **6.** Why were reclamation projects important to Utah's farmers?

- **7.** How did Utahns change the way they used public land during this time?
- 8. Why was land use a major factor of the Posey War?
- **9.** What were the sources of music on Utah's first radio programs?
- **10.** Summarize the ways the Great Depression affected Utah's people.
- **11.** Evaluate the effectiveness of federal programs in helping Utah's farmers during the depression.
- **12.** What world event finally ended the Great Depression?



Activity

From the World to Utah

This chart shows how many people from some foreign countries were living in Utah from 1900 to 1930. Study the chart and answer the questions below.

- **1.** Did the percentage of foreign-born people in Utah increase or decrease from 1900 to 1930?
- **2.** The number of immigrants decreased each year from which countries?
- **3.** In all the years combined, the highest number of immigrants came from which country?



Utah's Foreign-Born Population				
COUNTRY	1900	1910	1920	1930
Canada	1,331	1,694	1,466	1,196
Denmark	9,132	8,300	6,970	4,883
England	18,879	18,082	14,836	10,851
Germany	2,360	2,360	3,963	3,589
Greece	3	4,039	3,029	2,197
Ireland	1,516	1,656	1,207	584
Italy	1,062	3,117	3,225	2,814
Japan	419	2,062	2,359	1,730
Mexico	41	145	1,083	2,386
Netherlands	523	1,392	1,980	2,325
Norway	2,128	2,128	2,310	1,698
Scotland	3,143	2,853	2,310	1,669
Sweden	7,025	7,227	6,073	4,389
Switzerland	1,469	1,691	1,566	1,419
Wales	2,141	1,672	1,304	862
% of Utahns who were foreign-born	19%	18%	13%	9%



Understand the Great Depression Through Popular Music

Both film and radio were fairly new technologies during the difficult years of the Great Depression, yet these industries thrived. Music in movies and on the radio reflected the nation's longing for better times. Popular music was often an escape from the hard realities of life.

Study the lyrics from these depression-era songs, then answer the questions below.

New day's comin',
As sure as you're born!
There's a new day comin',
Start tootin' your horn,
While the cobbler's shoeing,
The baker will bake,
When the brewer's brewin',
We'll all get a break!

Now, a new day's comin',
For Levee and Burke,
New day's comin',
For boss and for clerk,
No more bummin',
We'll all get to work,
There's a new day coming soon!

—From "There's a New Day Comin'," 1932 We're in the money, we're in the money;
We've got a lot of what it takes
to get along!
We're in the money, that sky is sunny,

Old Man Depression you are through, you done us wrong.

We never see a headline about breadlines today. And when we see the landlord we can look that guy right in the eye

We're in the money, come on, my honey, Let's lend it, spend it, send it rolling along!

-From "We're in the Money," 1933

They used to tell me I was building a dream, and so I followed the mob,
When there was earth to plow, or guns to bear,
I was always there right on the job.
They used to tell me I was building a dream, with peace and glory ahead,
Why should I be standing in line, just waiting for bread?

Once I built a railroad, I made it run, made it race against time. Once I built a railroad; now it's done, Brother, can you spare a dime? Once I built a tower, up to the sun, brick, and rivet, and lime; Once I built a tower, now it's done. Brother, can you spare a dime?

-From "Brother Can You Spare a Dime?", 1931

- 1. State the overall message of "There's a New Day Comin" and "We're in the Money."
- 2. Music during the depression era was almost always optimistic. Why do you think this was so?
- 3. How do the lyrics in "Brother Can You Spare a Dime?" reflect the frustrations of out-of-work Americans at the time?
- **4.** What are the lyrics to one of your favorite songs? What does the music you listen to say about how you view the world around you?

THE TIME

1940S-EARLY 2000S

PEOPLE TO KNOW

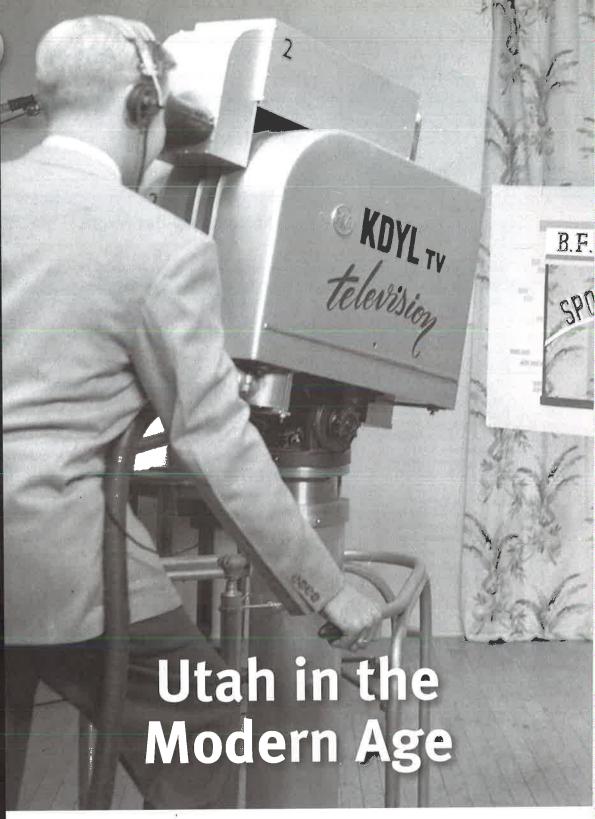
Alan Ashton **Bruce Bastian** David Evans Philo Farnsworth lake Garn Gail Halvorsen **Robert Harris** Adolf Hitler John F. Kennedy Martin Luther King Jr. Benito Mussolini Franklin D. Roosevelt Paul Tibbets Jr. Terry Lee Williams

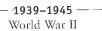
WORDS TO UNDERSTAND

communism dictator inferno intercept naturalize refugee repeal urban

> The introduction of television helped usher in the modern age. KDYL TV (Channel 4) was Utah's first television station. This photograph shows a sports program. Which company sponsored the program?







1942 Topaz opens.

KDYL (now KTVX Channel 4) is Utah's first television station.

1940

1945

1950

1941

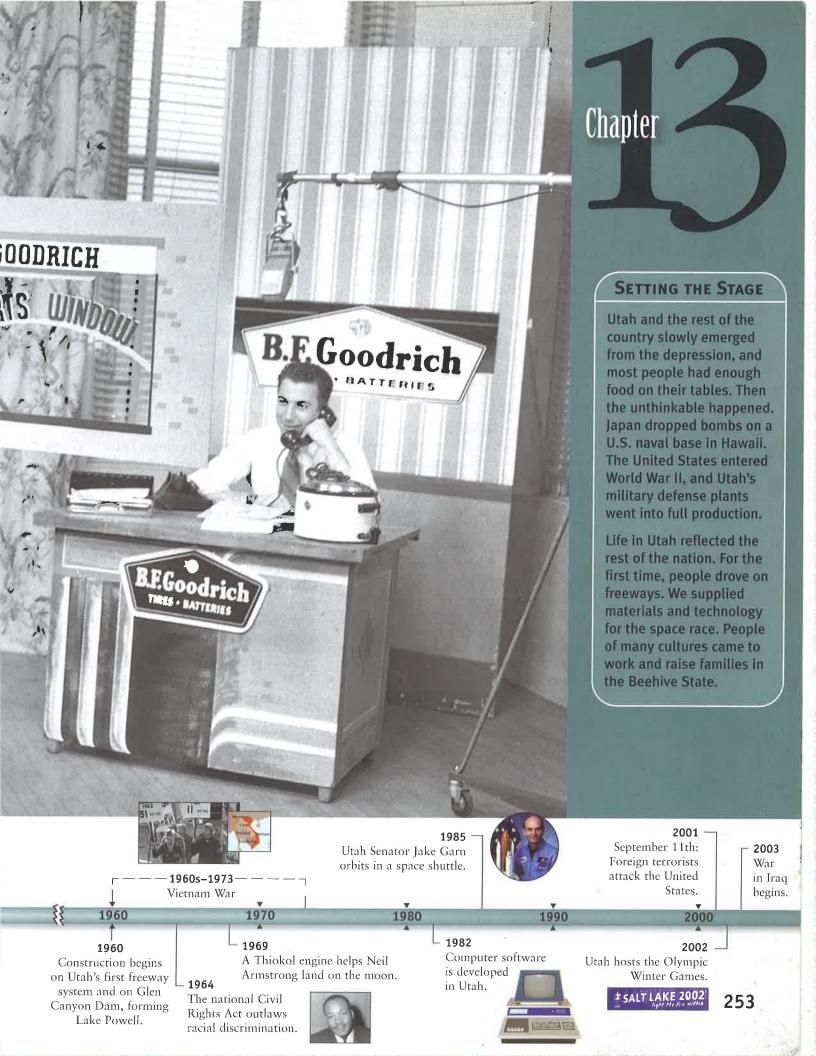
December: Japan

1945

President Roosevelt dies. May 8: Germany surrenders. August 15: Japan surrenders.

1950-1953 Korean War





World War II

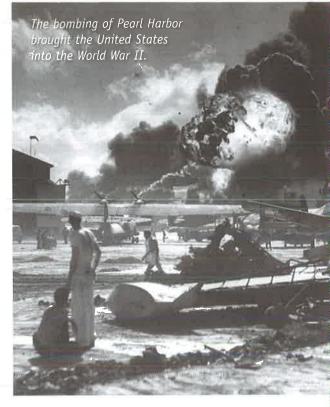
In Europe and Asia, dictators were gaining power. In Germany, Adolf Hitler was building a strong army and starting a campaign of terror against Jews and others. In Italy, Benito Mussolini joined Hitler. In Asia, Japan sought to build an empire by conquering Manchuria and attacking China.

Then German armies invaded Poland. England and France declared war. World War II had begun, but the United States did not enter the fighting. They wanted to leave Europe's problems in Europe. With the Great Depression, Americans had enough to worry about at home. And, they had already been through the horrors of World War I.

Pearl Harbor

When Japan invaded Manchuria, China, and other countries, the United States objected. This caused tension between the two countries.

Despite the uneasy news of war across the oceans, Utah residents greeted December 7, 1941, as a typical peaceful Sunday. Families relaxed over their newspapers, attended church services, or planned their Christmas shopping. By evening, however, everything had changed. The Japanese attacked U.S. warships at Pearl Harbor, Hawaii, and other U.S. Pacific Ocean territories. The surprise of the deadly attacks left Americans shocked and stunned.



The next day, Congress declared that a state of war existed between the United States and Japan. Three days later, Germany and Italy declared war on the United States.

Utah Gets Involved

Utah was involved in all aspects of the war. More than 71,000 Utahns left for service in the armed forces. Utahns also gave support at home. They went about their jobs with a determination to make their work count toward winning the war as quickly as possible.

Every person who grew 3,000 or more chickens could stay at home to produce food. Well, I had 12,000 chickens. I worked very hard, but I didn't mind it because of two reasons, which were the strongest reasons in the world. Hitler was my mortal enemy, and I was blessed that I could stay home and raise enough eggs to take care of the troops.

—Harry Isadore Smith

The USS Utah was the first ship sunk at Pearl Harbor.

66 We were thinking

of Christmas and

peaceful things,

when suddenly war

was in the making. ""

-Maurice Harding

254

hapter 13

For the following reasons, Utah was in an ideal position to help the government during the war:

- Utah was inland, far away from either coast, and was thought to be safer from attack by enemy forces.
- Utah's open spaces, where few people lived, were good for training pilots.
- Utah had a good transportation system in place. There were highways, railroads, and airlines that could move troops and materials to port cities on the west coast.
- Utah's rich natural resources were available to produce things needed in the war. Mines were expanded and new ones were opened. Processing plants were enlarged.
- Utah provided a well-educated labor force. Civilians trained to work for the war effort at home.
- Utah already had defense facilities. These included Fort Douglas in Salt Lake City, Hill Field in Clearfield, and the Ogden Ordinance Depot. The Ogden Arsenal was where bombs, artillery shells, and machine gun belts were made. Hill Field was a huge training base for pilots. Aircraft were repaired, aircraft parts were made, and parachutes were repaired. Pilots were trained in bombing missions.

New Defense Installations Support the War

To better aid the war effort, a new steel plant was built on the shore of Utah Lake near Orem. Geneva Steel Company used iron ore from the mines near Cedar City and other places. Coal for the furnaces was brought from Carbon County. The first steel was sent to shipbuilders to make warships.

Storage and supply depots were built in Salt Lake City, Ogden, Clearfield, and Tooele. Pilot training bases were built in Kearns and other places. A shooting range and a bombing range were built at Wendover Air Force Base. The crew that later dropped the atomic bomb on Hiroshima trained there. Dugway Proving Grounds and the Deseret Chemical Depot near Tooele handled chemical warfare materials.

Before the United States entered the war, Utah had been mostly a mining, agriculture, and businesses state. In the 1940s, the government became Utah's largest employer. By 1942, a year after the United States entered the war, Utah reached full employment for the first time in the twentieth century.

Machine guns developed in Utah by John Browning were used extensively in the war. One man wrote: "The decision of British officers to mount ten caliber .303 Brownings on their Hurricane Fighters [airplanes] brought about the turning point of the war."

Navajo Code Talkers

When the war began, many Navajos from Utah and Arizona volunteered for service. Some joined the Marine Corps. The marines soon discovered the advantages of the Navajo language. It was not like any other language, so it made a perfect secret code.

A group of Navajos volunteered to become code talkers. After careful training, they were sent to the Pacific, where each man was assigned to a separate unit. They used portable telephones and two-way radios. One Navajo soldier would send a message to a second Navajo. He would then translate the message back into English. The code talkers gave the names of birds, fish, and other animals to military terms. Then they used the animal names to report air strikes.

The Navajo code talkers left the Japanese baffled. The enemy intercepted many radio messages, but they never realized the code was a real language. More than 350 Navajos worked as code talkers in the Pacific and in Italy.



Life in Topaz

fter the attack on Pearl Harbor, there was great discrimination against Japanese Americans, even if they had been born and lived all of their lives in the United States and were U.S. citizens. There was a feeling that they might be more loyal to Japan than to America, or that they might contact relatives in Japan and serve as spies.

The U.S. government gave an order to move all the Japanese who lived along the west coast to special new camps in other places. The people had to leave their jobs and homes, sell their belongings, and move quickly. A racetrack in California was used as a temporary camp. Until the government decided what to do with them, the people had to sweep out stalls where horses had been kept and use the stalls for apartments.

A relocation camp near Delta, Utah, was quickly built as one of the places to house the Japanese. It was an interesting situation, because the Japanese already living in Utah were not forced to live at the camp. Before the long wooden barracks were even completed and covered with tarpaper, the Japanese families were brought to the Topaz Relocation Center on trains. What a depressing sight greeted them when the long ride

Topaz was a mile-square city of row after row of barracks out on the barren desert. A tall barbed wire fence surrounded the prison town. Each barrack was divided into small rooms. During the winters the barracks were heated with coal stoves, but the thin walls didn't keep the heat in except during the scorching summers. There was very little furniture—mainly army cots provided by the government. Each block had a mess hall where the group ate.

The adults were paid wages to work at different jobs around the camp. People could also get passes to work outside the camp in farming projects and at other jobs in Delta.

People who had relatives or friends outside the camp who

would provide jobs were allowed to leave. Many left to work in the mines, smelters, farms, and other businesses in and out of Utah.

The following quotes are taken from a book titled *Beyond Words*. The quotes give an idea of what life in Topaz was like.

It was so hot and crowded that we all went outside to sleep. We'd talk all night long—about girls, sports, boys, the army. So for us kids, just get up, eat, and play, that's all. Every now then have a dance party. So it wasn't that bad for us.

—Jack Matsuoka

We were suddenly uprooted—lost everything. There we were in an unfinished camp, with snow and cold. The people helped sheetrock the walls for warmth and built the barbed wire fence to fence themselves in. We had to sing "God Bless America" many times.

-Mine Okubo

I kept busy with young adults who wanted to learn fashion designing and art. We didn't have any materials. We tried to get in touch with friends in Los Angeles to send us whatever objects they could get their hands on. Slowly we were able to get a few pieces of paper, a few pens, drawing ink, and a little coloring material.

-Lawrence Sasano

The Japanese love clubs. We were clubbed to death in all the camps—sewing clubs and poetry clubs and this and that. Right away, we put together a writers' club, artists' club, and even an exercise club. I could get up in the morning and hear them exercising. We decided we might have dancing—got all the musicians who could play jazz records. So we did have a lot of dances.

—Lili Sasaki



you entered the dusty streets of Topaz?

Women organized sewing and other clubs to socialize and be productive.

Barracks were made of wood frames covered on the outside with tarpaper and on the inside with sheetrock. There was no insulation from heat or cold.

The U.S. Congress, responding to efforts by Mike Mosaoke of Utah, began a process of payment to the Japanese Americans who had been taken to the camps. Forty years later, more money was approved, and an official apology was presented by Congress.

Sports and games were a favorite activity at the two elementary schools and one junior/senior high school in the camp.

The people landscaped and gardened outside the barracks when they could get plants.

Death of the President and End of the War

In April 1945, the nation was stunned to learn that President Roosevelt had died. Businesses closed. Theaters emptied. Traffic slowed to a halt. For three days and nights radio stations aired only news broadcasts and religious music.

Less than a month later, Germany surrendered, ending the war in Europe. The war in the Pacific, however, was still raging. Leaders in the United States had to make a terrible decision. Should they invade Japan, which might cost a million American casualties and even more deaths to the Japanese? Or, should they use a new weapon—the atomic bomb? It was decided to drop the world's first atomic bomb on Hiroshima, Japan.

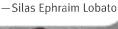


In her book, The History of US, Joy Hakim wrote:

The size and fury of the explosion are greater than anything ever before created by humans. The pilot can see the *inferno* from 250 miles away. Buildings are instantly smashed by a ferocious wind and consumed by fire. Dust makes the city as dark as midnight. The wind tosses people about and thermal rays burn their bodies. An enormous mushroom cloud rises into the sky. It is a time of horror to end a war of horror.

Several days later another bomb was dropped on Japan. In Utah and around the world, people mourned the horrendous human cost of dropping the bomb, but were relieved the war was over.

Colonel Paul Tibbets Jr. named his plane the Enola Gay, after his mother. A bomb 28 inches in diameter and 10 feet long had been loaded on the plane. Tibbets was part of an Air Force bombina team trained at a Utah airfield near Wendover. The pilots had volunteered for a special mission, but they didn't know until later they would be dropping the deadly bomb that ended the war.



6 I was home on leave

when the war ended, you

see, and all of a sudden

the whole country was

on a great high. The day

Japan surrendered, it

was broadcast on all the

radios, in all the media.

And you wouldn't believe

the reaction! It was just

one big celebration that lasted for days. People

were out in the streets

... grabbing hands and

just snake-dancing all over... 🐐 🕞



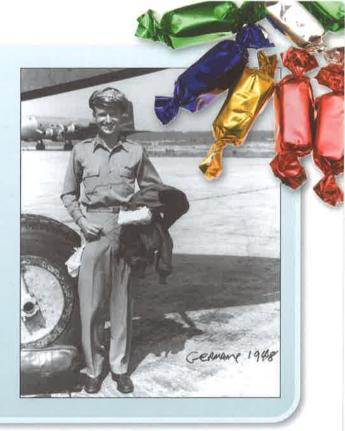
The Berlin Candy Bomber

Gail S. Halvorsen from Tremonton was stationed in West Berlin after the war ended. Roads, rail lines, and canals had been blockaded by the Russians, closing the city off from supplies and food. The Berlin Airlift, operated by British and American soldiers, dropped food, clothing, and coal on the city twenty-four hours a day for over a year.

One day Halvorsen met thirty children at a fence by the airstrip. He wanted to give them something, but he had only two sticks of gum. He knew he would have to come back the next day in his plane to drop candy for all the children.

By the end of the mission Halvorsen had dropped more than 250,000 parachutes of treats, including candy. Much of it was provided by Americans back home. They tied the candy into handkerchief parachutes and sent them overseas.

Halvorsen was known in Germany as "Uncle Wiggly Wings" because he always wiggled the airplane wings to alert children that he was about to drop his load of candy.



The Cold War Boosts Utah's Defense Industry

Soon after the war, England's Winston Churchill warned the world that an "Iron Curtain" had fallen over central Europe. The Soviet Union began conquering border countries in Eastern Europe. The Soviets wanted to expand *communism*. A "Cold War" cast its shadow across the world.

In Utah, as elsewhere, fear of an atomic bomb attack by the Russians caused some families to convert their basements into bomb shelters and to store a supply of food, water, and medical supplies.

Because the federal government wanted to keep America's defense strong in case of war, it continued to spend millions of dollars at Hill Air Force Base and other Utah supply depots.

Hill Air Force Base in Clearfield was like a busy city, employing thousands to keep the U.S. military defense strong in case of war with the Soviet Union.





Activity Oral History

Oral histories are a way to keep history alive. An oral history of someone who lived during a time of war gives a human voice to the event. When studying oral histories, remember that a person's memories are not the whole story. Remember that a person's memory of events often changes over time and may contain some inaccuracies.

Preparing for an Oral History Interview

With the help of your family or friends, choose a person who was a child or an adult during World War II or any other war. Ask this person if you can interview him or her about life during the war. If you carefully plan an oral history interview, you will learn more than you could imagine. Follow these steps:

- Research your project to learn about the events you might cover in the interview.
- Develop a questionnaire with an outline of topics.
- Choose an elderly person to interview and make an appointment.
- · Conduct the interview.
- Prepare a report highlighting what you learned.
 Use direct quotes in your report.



Benny Lee interviewed George Anderson to learn more about Anderson's experiences in World War II.

his story comes from oral interviews with George Anderson of Elsinore, Utah. George was a senior, sitting in the auditorium at South Sevier High School, when he heard the announcement that the United States had entered World War II. The next year, George was drafted into the army. Young men could accept the draft and wages of \$50 a month, or go to prison. George signed up and was shipped to the Philippines.

One hot night, Japanese soldiers attacked. Anderson, lying in a foxhole on a hill, turned his head to the side and saw large pieces of shrapnel knocking limbs to the ground. It was a frightening experience.

That morning, as he walked down off the hill for breakfast, George walked past the holes of other soldiers in the company. To George's horror, he passed holes that had taken a direct hit, and there laid the remains of several Americans.

"As I recall, there were about twenty-one of us from Utah who went over on the ship together. I was the only one that didn't get killed, wounded, or have malaria," Anderson said.



George Anderson left his family farm when he was drafted into the U.S. Army in 1944.



The Television Revolution

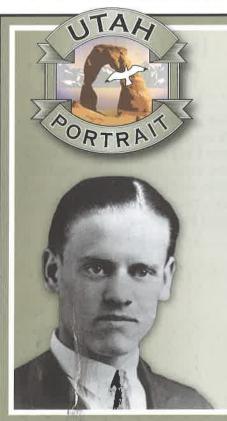
The television revolution spread rapidly after the end of World War II. Although experimentation with television broadcasting had begun in the late 1920s, it was not widely available to the public until much later. The first television programming in Utah began when KTVX (Channel 4) went on the air, KSL-TV (Channel 5) and KUTV (Channel 2) followed later. All television pictures at that time were black and white. Another twenty years passed before color television sets were in most homes.

Families gathered in the evenings to watch *The Lone Ranger* and *Ozzie and Harriet*. Years later, *The Ed Sullivan Show* discovered new performers, including Elvis Presley and the Beatles.

Every day we would look at the television schedule and then wait for a program to come on. . . . When it was over we'd turn the set off because there weren't any other programs on for hours.

- Sharon Ann Davis





Philo Farnsworth • 1906-1971

A statue of Philo Farnsworth is one of Utah's two statues in the U.S. Capitol Building in Washington, D.C. Who was this man often described as a "young genius"?

Philo Farnsworth was born near Beaver, Utah. His family moved to an Idaho ranch when he was twelve. Later, Phil, as he was called, rode a horse to high school four miles away. By the time he was fifteen years old he had developed a theory for the electronic transmission of pictures. The same year he was admitted to Brigham Young University in Provo, where he stayed for two years, studying chemistry and physics.

At age twenty-one Farnsworth married, moved to San Francisco, and set up a laboratory in an empty loft. Working with a partner, he produced the first all-electronic television image. Other people had also been working on the new invention. After a long legal battle with RCA over patent rights, Farnsworth won.

Farnsworth's son later wrote what his father said about television programming: "There's nothing on it worthwhile, and we're not going to watch it in this household."

Farnsworth's wife wrote that he changed his mind years later when they watched Neil Armstrong land on the moon. He turned to her and said, "Pem, this has made it all worthwhile."



A U.S. soldier walks a dirt street in Korea. What kinds of government rule North Korea and South Korea today?

After World War II uranium was in demand for nuclear weapons, including atomic bombs. Unfortunately, radiation is harmful to living things, including people. Many uranium miners later died from lung cancer.

War in Korea

In 1950, only five years after the end of World War II, the United States was at war again, this time in Korea. About 7,500 Utahns joined thousands of other Americans in Korea, trying to keep the communists from taking over the country. When the war was over, 436 Utahns had died.

To help support the Korean War, Utah's defense industry produced missiles and other war equipment, repaired airplanes, and trained for combat. After the war, Thiokol, a company that made missiles, radar systems, and systems and parts for spacecraft, built a huge research center near Brigham City. Thiokol engineers developed the "propulsion system" (a strong force that shot the missiles into the air) for the new Minuteman missiles. Hercules was a new Utah company that helped produce the missiles. The Minuteman missiles could be launched on the ground and targeted at a city hundreds of miles away.

Workers at Sperry Rand, also newly located in Utah, produced missiles, radar systems, and other anti-aircraft weapons. Utah's highly educated population and wide-open testing spaces near railroad shipping lines were big advantages to defense companies.

Moab's Uranium Boom

During the Korean War, the country needed a mineral called uranium to help make atomic energy. Prospectors using a machine called a Geiger counter explored the plateaus of southern Utah for uranium. The Geiger counter beeped when it came in contact with radioactive uranium in rock. Pratt Seegmiller found uranium near the small town of Marysvale. Several years later a poor geologist, Charlie Steen, discovered a rich deposit of uranium near Moab.

Moab became a boomtown as prospectors, miners, and business people moved into the little town surrounded by high red-rock cliffs. Mining companies brought in hundreds of trailers for the workers to live in. Businesses expanded and new ones moved into town to serve the needs of the miners.

Moab grew steadily for twenty years, until uranium was no longer needed in large quantities. The red-rock town by the river switched gradually from a mining town to a tourist town.

Linking the Past to the Present

When you drive into Moab today, you will see Charlie Steen's home high on the red rock cliff. You will also see many hotels, bicycle shops, and river rafting outfits. Moab has become a tourist town for adventure-minded people from all over the world.

Urban Growth and a New Freeway System

Following World War II, more and more people moved to Utah's cities. Around the cities, farmers sold land that was soon covered with new homes. *Urban* growth meant a higher demand on public services such as water, sewer, schools, and roads.

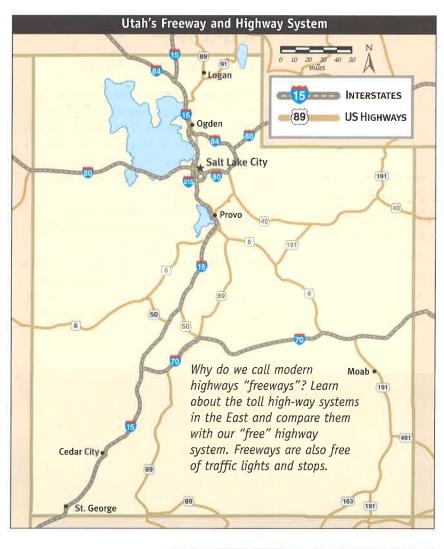
A major development in transportation began when the country's interstate freeway system began in the 1960s. The federal government agreed to pay about 95 percent of the cost, and the Utah State Road Commission announced plans for the "thru-highway" that would be a major north-south highway.

I remember when my parents and my six sisters and I traveled in our old brown car to visit my grandmother. I always fought for a window because cars didn't have air conditioning then. Before the freeway was built, we drove from Midvale along State Street, stopping at every corner traffic light, until we reached the Avenues of Salt Lake City. The trip of about fourteen miles took almost an hour.

-Susan Allen Myers

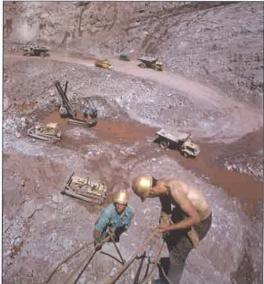
Linking the Past to the Present

What are the transportation problems where you live? What is being done to solve them? Do you agree with what is being done or not being done?



Construction of an interstate highway system linked Utah to surrounding states with a faster way to travel.

Suburbs—smaller communities on the outskirts of larger cities—spread out along the Wasatch Front.
Builders put up subdivisions of almost-identical houses to save building costs and time. ▼



Vietnam— The Longest War

Vietnam is a hot, humid country in Asia. Native animals include elephants, monkeys, and snakes. The people, mostly rice farmers, live in houses made of reeds that serve very well in keeping out the rain. The Vietnamese place great value on honor and families.

In the 1960s, a civil war began between North and South Vietnam. The North was getting weapons from communist China and the Soviets. Over a period of many years, the United States sent money, weapons, soldiers, pilots, and bombs to help South Vietnam. Over the length of the war, about 28,000 Utahns went to Vietnam.



▲ These students at the University of Utah protested the Vietnam War with demonstrations and marches. What do the signs say that support their case against the war?

Two-to-three million

Vietnamese died in

the war. More than

58,000 Americans

also died, including

338 from Utah.

These students at Brigham Young University signed petitions supporting U.S. policy to send soldiers to Vietnam. ▶





Many Utahns supported American foreign policy in Vietnam in order to stop the spread of communism. Others, however, were against our involvement in a war that was so far away and was so costly in money and human life. In 1969, more than 4,000 people marched in downtown Salt Lake City to protest the war.

Vietnam became the first televised war. Reporters and television cameras in Vietnam recorded many events as they happened and sent the film to news programs all over the world. Finally, a peace agreement was signed and U.S. soldiers came home. North Vietnamese troops, however, continued to fight and took over South Vietnam.

Another Wave of Migration

The conclusion of the Vietnam War brought thousands of refugees to the United States from Laos, Cambodia, and Vietnam.

Liem Quang Le is one example. He had served in the Army of the Republic of Vietnam. Le immigrated to the United States and found employment at Geneva Steel near Orem and Provo. Another refugee family was Le and Hong Nguyen, who brought their children to Utah after escaping the horrors of war in their homeland. At first, the family lived with a family in Orem. Their three children went to school, learned English, and became part of Utah society.

The Civil Rights Movement

The 1960s were a time of tremendous changes for the country and the state. In Washington, a new young president, John F. Kennedy, spoke about a "New Frontier" for the country.

The 1960s were also a time of great social unrest. The Civil Rights Movement was a time when ethnic groups, especially African Americans, worked to get equal rights with white Americans. The movement gained momentum across the country. Some aspects of life were better in Utah than in other states, however. There were no segregated schools in Utah. Children of all races went to school together.

Civil Rights in Utah

Even Utah, however, had a past of racial discrimination. Blacks had been restricted from most hotels and restaurants and from swimming pools, bowling alleys, and skating rinks. Lagoon, an amusement park in Farmington, was off-limits to blacks until the mid-1950s. Singers Marian Anderson, Nat King Cole, Ella Fitzgerald, and Harry Belafonte had a hard time finding a hotel they could sleep in, or a restaurant where they could eat, even though their performances at the Salt Lake Tabernacle, Lagoon, and other places were sold out.

Utah had passed anti-discrimination laws at about the same time as other western states. Late in the 1940s, blacks won the right to enter most entertainment places, and Utah cities dropped laws that segregated swimming pools.

In 1956 Utah *repealed* the restriction that kept Native Americans from voting in elections. Discrimination continued, however. It was almost impossible for people of color to buy or rent a home in many neighborhoods.

It took many years for Americans to start thinking differently about how people were being treated. The U.S. Congress finally passed the Civil Rights Act of 1964 that outlawed discrimination based on race. The Utah legislature also passed laws against discrimination.

I started seeing the ways of the world; ... how a state law allowed an establishment to refuse you service. I resented it when they told me to go upstairs in a theater. I resented walking into a cafe and being told, "We don't serve colored here." And I resented the way salesmen in the stores would take your money with a smile on their faces, but wouldn't let you try on clothes before buying them.

—Albert Fritz, president of the Salt Lake branch of the NAACP to the Oral History
Institute in Salt Lake City
about growing up in Utah:
"During the summertime,
we would all picnic up in
the canyon. Sometimes we
would have friends sleep
over at our house, or we
would go to theirs. It
didn't matter if you were
black or white. We all got
along."

Lucille Bankhead talked

What do you think?

How has our state made progress in accepting people of many races and religions?

In 1976, Reverend Robert Harris, from Ogden, became the first African American elected to the Utah State Legislature.



The Lagoon amusement park swimming pool in 1937 was whites only. In the 1950s, Lagoon became one of the first resorts in the state to welcome African Americans. In 1975, the Utah NAACP recognized Lagoon's management for "integrating the Lagoon resort prior to the passage of the Civil Rights Law, without fear of financial reprisal."

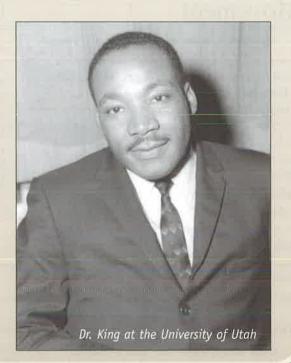
Dr. Martin Luther King Visits Utah

The Reverend Martin Luther King Jr. was from Atlanta, Georgia. His mission was to bring about change in the way white Americans treated black Americans. He traveled the country, giving speeches that encouraged peaceful protests such as marches and sit-ins.

Dr. King gave a talk at the University of Utah and then held a question-and-answer period. Albert Fritz remembers saying to him, "Dr. King, we're trying to get public accommodation [housing] laws passed here, but we're not making much progress."

Dr. King answered, "Just keep trying. It will come." Then, in April of 1968, King was murdered in Memphis, Tennessee. Utahns mourned the loss.

In 1980, Terry Lee Williams, Utah's first African American state senator, introduced a law that called for a special day to recognize the efforts of King. Now Utah joins other states in remembering Martin Luther King Jr. on the third Monday in January. The holiday is called Human Rights Day.





Activity Problem Solving Methods

The Vietnam War and the Civil Rights Movement are two examples of a time in our history when there were conflicts and change. Whenever two or more people get together, there is potential for conflict. Conflict happens because everyone is different and everyone sees things from a different point of view. Conflict is not the problem. But how we handle the conflict, may become a problem. The information to the right describes five problem solving methods. These are ways people can deal with conflict in positive ways. Choose a conflict in your life and write how you could resolve the conflict using one of the problem solving methods.

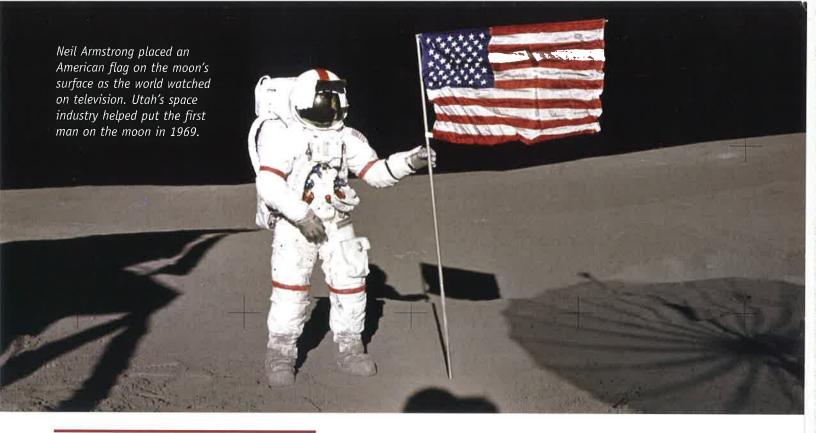
compromise: To give up some of what you want in order to reach an agreement.

majority vote: Where the party or idea that gets more than half the votes wins.

mediation: Where a third party helps conflicting parties to resolve problems.

arbitration: Where conflicting parties agree to let a third party hear both sides of a dispute and decide a solution.

win-win: Where both sides try to come to an agreement that benefits both sides. This is the best possible way to resolve a conflict.



Utah Technology Puts a Man on the Moon

During the Cold War, after the Soviets launched the first satellite into orbit, the United States jumped into the "space race." Utah's Thiokol, Sperry Rand, and Hercules companies built newer and better rocket boosters and propulsion systems.

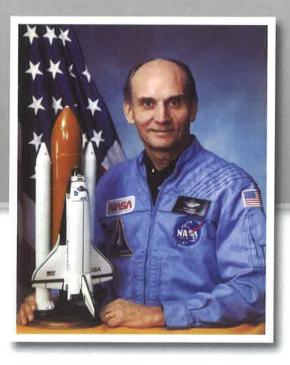
President Kennedy said the United States would be the first to put a man on the moon. The race went on. The first U.S. manned flights in the early 1960s used Utah technology. When astronaut Alan Shepard returned from his first flight, the fiery re-entry into the atmosphere was slowed down to a safe speed by three rockets produced in Utah.

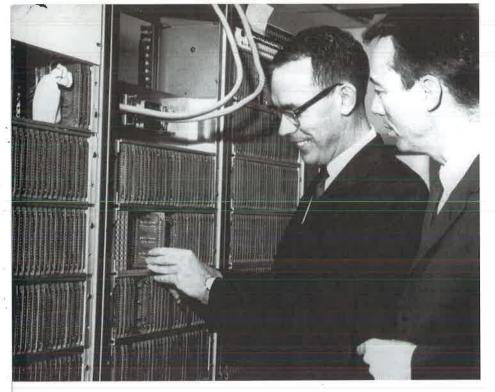
Then, in the 1980s, the first space shuttles were sent into space launched on the side of a powerful rocket. With astronauts on board, the shuttles returned to earth under their own power. They landed on runways like airplanes do.

Finally, the world watched their television sets as three Americans landed softly on the moon with the aid of a Thiokol engine. Neil Armstrong took the first step on the moon's desolate landscape.

A Senator in Space

The first U.S. government leader to travel in space was Utah's own Senator Jake Garn. During a seven-day flight on the space shuttle *Discovery*, the senator performed various medical tests. The flight landed at Cape Canaveral, Florida, after orbiting the earth 109 times.





Ivan Sutherland (left) and David Evans show their first product, the "LDS 1," which was a line drawing system. An employee recalled, "We all gathered around as they loaded it into the back of a manager's Datsun truck. A few guys rode in the back to hold it steady." What does this quote tell you about the size of early computers?



The Age of Computers

Computers affect people's lives in many ways. The first computers were used to keep track of information. Computers could keep track of employees in a large company or how many sales a salesperson made. The computers could do math and bookkeeping more accurately and much faster than the fastest accountants.

Schools started using computers to keep track of how much money a school spent on books, sports programs, and teacher salaries. They also started to keep track of class schedules and student grades.

Utahns Develop Computer Software

No invention and technology influenced businesses more than the use of computers and computer software, much of which came right from Utah. David Evans and others pioneered the computer department at the University of Utah. Evans later left the university and started his own computer company called Evans and Sutherland. This company developed many programs, including a simulation program that helped train pilots.

Alan Ashton, a computer student at the University of Utah, was hired by Brigham Young University to head up its computer department. Ashton moved to Provo and worked with graduate student Bruce Bastian to develop WordPerfect, a word processing program for PCs. At a time when Apple computers were very popular, PC software developed in Orem became important around the world.

The PC Revolution

The first computers were so large they filled an entire room. They were also so expensive only large businesses could afford them. As technology improved and computers got smaller, they also became less expensive. Gradually almost all businesses used computers.

During the 1980s, a personal computer (PC) revolution occurred. People started buying them for their homes. They invited neighbors over to see the amazing work their computer could do. In the 1990s, most schools started offering computer classes.

Novell developed a new idea—a server. A server is a large computer that keeps many files or programs, and people at smaller computer stations can all use the programs at the same time.

The Internet

In the late 1980s news and information became more available with an Internet system. Modems gave world information to computer users at home, school, and work. Suddenly, a person sitting in a home or office could send an email message to another country and another person could get it within minutes. In an amazing way, the Internet changed the way Utahns got information and communicated with the world.

Before computers, all business letters and school papers were hand-written or typed on typewriters. If you wanted to move a paragraph, you had to type the whole page over.

Timeline of Technology

A t the beginning of the twentieth century, electricity, telephones, and automobiles changed daily life for Utahns and many people in the world. At the beginning of the twenty-first century, inventions and technologies are still changing how we communicate, work, get information, and are entertained by music, movies, and more.

Look at this timeline of a few of the communication technologies created in recent years. How many do you use?

Bloopers from the Past

It is often hard to imagine how new technology will eventually be common tools in our lives, as these old quotes show:

- "I think there is a world market for maybe five computers."
- -Thomas Watson, IBM chairman
- "64oK ought to be enough memory for anybody."
 - -Bill Gates, Microsoft chairman



1972

- The HP-35, a scientific hand-held calculator is introduced. It sells for \$395.
- The compact disc (CD) is introduced.



1973

 Barcodes are invented. They are used to help identify products.

1976

 The Apple I computer is introduced. It sells for \$666.66 and comes with 4 KB of RAM.



• An electronic mail system is developed.

1981

• The IBM Personal Computer is introduced. It costs \$2,880 and comes with 64 KB of RAM.

1984

- Apple Computer, Inc. unveils its Macintosh personal computer.
- Motorola introduces a brick-sized cell phone. It sells for \$4,000.



1986

• Laser printers start to replace dot matrix printers.

Sony introduces the first digital camera.
 Images are stored on 2-inch floppy disks.

1991

- The Internet is made available for commercial use.
- Portable Global Positioning Systems (GPS) become available.

1993

- Intel introduces the Pentium chip.
- HTML is introduced as the code for web design.

1997

- The first weblogs, or "blogs" appear on the Internet.
- The first digital video discs (DVDs) hit the market.

1998

- · Apple unveils the iMac computer.
- Google launches an innovative search engine.

200

- Instant messaging grows in popularity.
- Apple introduces the iPod.

2003

MySpace, a social networking website, is started.

²⁰⁰Olympic Fever

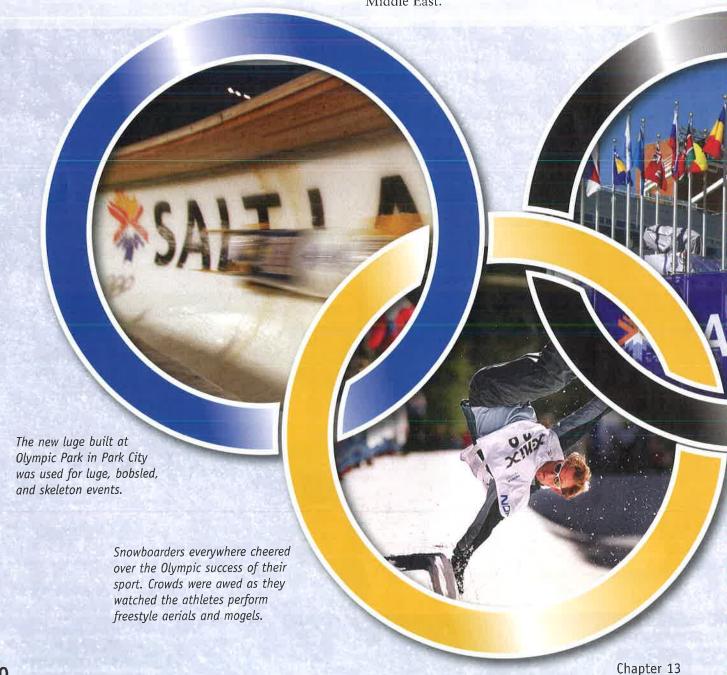
The world watched 2,500 athletes from around the world compete in the XIX Olympic Winter Games held February 2002 in Utah. Venues were held in and around Salt Lake City, Park City, Ogden, and Provo, where athletes competed for medals and brought honor to their countries. A great attraction at the games was the emergence of "extreme" sports, such as snowboarding, moguls, and aerials. The women's bobsled event had its debut at the 2002 Games.

Never before had the state put on such a show. Attendance by President George W. Bush marked the first time an American president opened the games in the United States. Hundreds of school children participated in the opening and closing ceremonies and entertainment events.

The games were the first Winter Games since the terrorist attacks of September 11, 2001 in New York City and Washington, D.C. When he spoke during the opening ceremonies, Dr. Jacques Rogge, International Olympic Committee president, told the athletes of the United States:

Your nation is overcoming a horrific tragedy, a tragedy that has affected the whole world. We stand united with you in the promotion of our common ideals and hope for world peace.

Sadly, the War in Iraq soon followed the Olympics. Utah soldiers left to fight in the Middle East.





Immigration in a Changing Utah Society

Throughout this book you have read about immigration in Utah. You read about groups of American Indians who moved from place to place. Then group after group of Mormons immigrated from states in the East and from foreign countries. Then came U.S. soldiers, followed by merchants and miners. People of many religions came to the Utah Territory. All the people brought their own customs of speech, dress, food, music, celebration, and worship.

Jobs on the transcontinental railroad brought immigrants from Ireland and China. More miners came from Ireland, England, Italy, Greece, and other countries. The Japanese came to find work, and many stayed and started celery and strawberry farms. Mexicans also came looking for work. Some were sheepherders in Monticello. Others came later to work in mines and on farms. Jewish families became prominent in business and mining. Blacks came for work and more opportunity.

During and after each world war, more immigrants came to work in our defense industries. During the Vietnam era, immigrants came from Asia. Like other states in the country, Utah became home to people of many races and cultures.

Come to Utah

All around our state, immigrants are still moving in. Some come alone. Some come as families. Reasons people come to Utah include:

- To join family members here.
- To find work or better-paying jobs.
- To get away from war.
- To get an education not available in their homelands.

Refugees

Large groups of people are moving to Utah to escape war, starvation, and death. An estimated 40,000 refugees are doing their best to adapt to a new culture here. The refugees are men, women, and children who have been forced from their homes because of their political beliefs, religion, or race in a country at war. They all come to Utah with the approval of the U.S. government.



Activity Use an Immigration Chart

Immigration continues. Every year, people leave their home country, family, and friends and move to Utah. Study this chart and find the countries on a map. These figures are for just one year. The next year might be very different.

- 1. By far, the greatest number of people came from what country? Why do you think this is so? Compare the economic conditions in there to that of Utah.
- 2. What country was second in the number of immigrants? Talk with your class about world events that might have influenced the decision of some people to leave their homelands in 2005.
- 3. Locate all the countries on a map or globe to get an idea of how far the people came to get to Utah.
- 4. Choose one of the countries and research the customs there. How different are they from customs in Utah?

Immigration Countries of Origin, 2005

During 2005, people moved to Utah legally from these countries and many others.

Source: U.S. Department of Homeland Security, Immigration Statistics

Country	# OF PERSONS
Afghanistan	90
Argentina	91
Bosnia	279
Brazil	184
Canada	170
China	217
Colombia	106
El Salvador	120
Guatemala	124
Iran	135
Korea	84
Mexico	922
Peru	168
Philippines	128
Sudan	123
United Kingdom	123
Venezuela	80
Vietnam	127



Miro Marinovich, from Bosnia, came with one small bag. After frustrating years of adapting to local customs, Marinovich became the director of the International Rescue Committee (IRC). He worked to help other refugees build a new life.

Kamila Yaqoobi, a sixteen-year-old girl, could not attend school and had little to eat in her native Pakistan. There she collected and sold rags to earn a little money after fleeing from the Taliban. In Utah, she had to learn how to use public transportation and file for food assistance.

More and more refugees are Africans who have lived for years in refugee camps. Joseph Pako, from Sudan, worked at Deseret Industries and attended Horizonte Instruction and Training Center to learn English and job skills in the medical field. Martin Buba, from Sudan, considers his new home a gift. Eight years ago he lived among starvation and violence. Now he has graduated from the University of Utah and has a good job.

Refugees say Utah is safer than where they used to live, but it is still frightening to be in a place so different from their homeland.

Adapting to a New Life

What issues do immigrants face in adapting to life in Utah? People are often uneasy about what to expect. Besides overcoming the language barrier, they must learn about American money, how to shop for food, get a job, and find affordable housing.

"Fitting in" can be difficult. Immigrants often face prejudice and are not judged or accepted on their own merits. Instead, they are thought of as just part of a group.

In many cases, children find it much easier to adapt to their new country than their parents do. Children go to school, which makes it easier to make friends and learn English. Maryamo Aweyso writes an essay about her trials and struggles during her time living in a refugee camp in Kenya. During a tutoring session in October, 2007, volunteer Veronique Moses gives encouragement.

When my children come home from school, upset with the discrimination and taunting that still occurs, I teach them how to 'reject rejection' and embrace the future. If you can learn to reject rejection by knowing that you are a good person, that you come from a strong cultural background, and that you have a lot to contribute, you will succeed with whatever you attempt to do.

—Dahlia Cordova



At the Hare Krishna Temple in Spanish Fork, Hindus from various countries were joined by BYU students as they tossed small bags of colorful chalk at each other.

The throwing of the colors "is to signify that people are the same," said a native of India. "No one is bigger or smaller. We are all children of God." Thousands celebrated the Festival of Colors, one of the most important Hindu holidays of the year, to rejoice in the coming of spring and the victory of good over evil.

Preserving Cultural Identity

Pretend your family has just moved from a foreign country. You want to adapt to life in Utah, but you are proud of your own language, customs, and holiday traditions. How can you keep your culture strong? What contributions can you make to your new home state?

Besides family gatherings where traditions are kept alive, many immigrants organize or join existing church groups, social groups, and schools. They get together with others and share common interests, food, and music. They help and support each other in finding places to live and work.

One way to preserve culture is to participate in festivals. Utah has many ethnic festivals where the community can watch dancers perform in native costumes. Visitors can listen to music, eat ethnic food, and enjoy crafts and artwork.

Here are a few of the state's largest ethnic festivals. Is there a festival near you? Take a camera and enjoy yourself.

ETHNIC FESTIVALS TODAY

The Living Traditions Festival in Salt Lake City highlights folk and ethnic arts.

The Asian Festival of Salt Lake City brings people together for celebrating culture.

The Payson Scottish Festival has exciting games, athletic competition, music, and food.

The Utah Pipe Band leads the Saint Patrick's Day Parade down the streets of Salt Lake City.

The Greek Festival in Salt Lake City is held every year after Labor Day. The festival is famous for food, folk dancing, and music.

Swiss Days in Midway is held every Labor Day weekend. Families crowd the craft booths, enjoy music, and eat from many different booths.

The Jewish Art and Food Festival has performing artists, a book fair, and traditional foods in the capital city.

The Festival of Colors and India Fest are celebrated annually at the Hare Krishna temple in Spanish Fork.

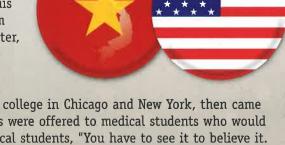
Contributions of an Immigrant Doctor

Dr. An Dinh calls himself "an old-fashioned country doctor" who works in Stansbury Park near Tooele. His interest in medicine comes from his wish to give back to the country that offered his family refuge when he was a small child escaping from Vietnam with his family. His father strapped An to his chest and his sister, Ai, on his back to escape before Saigon fell.

An Dinh, who has no memory of Vietnam, says he is "very Americanized." He said, "My parents expected me to do well in

school and taught me I could realize my goals." Dinh attended college in Chicago and New York, then came to Utah, where he served as chief resident. Financial incentives were offered to medical students who would work at small communities that needed doctors. He tells medical students, "You have to see it to believe it. Every student who comes out here thinks it's a great place."

Dinh works educating other doctors. He speaks to high school students, encouraging them to go into medicine. He believes education is another way he can give back to the people of his adopted country.



Utah's Hispanic Culture

Today, Utah's largest immigrant group is Hispanic. Men, women, and children from many countries in Central and South America are moving to Utah.

We come to Utah to improve our economic situation, to flee political pressures, to look for better education, for adventure, for health reasons, to join a spouse, or to unite with family or friends who came before us. But, life is very different here. At home we found time to prepare and eat four or five small meals a day and take a siesta at noon or 5 p.m. Here in Utah, it seems there is never time to do anything!

—Sonia Alacon Parker, native of Ecuador, editor of *America Unida*

When I was younger, it was annoying when people would just assume I was Mexican. I am from Venezuela. I have a lot of Mexican friends, so I just let it go. My wife is from Guatemala. Our neighbors are from Puerto Rico. On the census, we are all Hispanic.

—Efrain Olivares

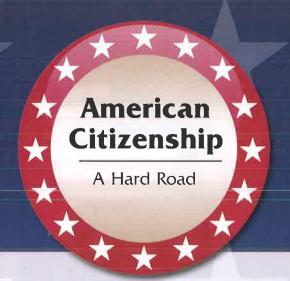
I was born in Chile. Later my family moved to Spain. Then we immigrated to the United States. I first lived in Texas for four months. . . . When I first came



to Utah I felt very much at home. I loved the mountains and the scenery because they reminded me of Chile. . . . I enjoyed the high standard of living in Utah. I have planted roots in Utah just like my parents planted roots in Chile—next to the mountains.

-Arturo Soza

Jessica Garcia, Miss Latina Utah, 2004, rehearses with the Utah Hispanic Dance Alliance for the Latin-American Dance Spectacular held in Midvale.



Naturalization is the act of obtaining U.S. citizenship. The process can be long and frustrating. A person must:

- Be at least eighteen years old and of good moral character.
- Have been a lawful resident of the United States for at least five years (if married to a U.S. citizen, the time is three years).
- Read, write, and speak English.
- Show knowledge of U.S. history and government.
- Have an attachment to the principles of the U.S. Constitution
- Have a favorable disposition toward the United States.
- Pass an interview and a test.

Read the story below of one woman's journey to become a citizen.

t age twenty, Claudia Barillas courageously left her family behind in sunny Guatemala and boarded a plane for the United States of America. Why did she leave caring parents and a good job to venture alone into the unknown? "Most people come to the United States to earn money," she said. "If they don't get a job and send money home, others will be hungry."

But Claudia's story was different. She had a strong desire to learn English and "do more with her life." When her whole family accompanied her in a borrowed white van to see her off at the airport, they were crying. "I couldn't look back," she said, "or I would lose the courage to leave."

Once in California, Claudia was devastated to learn that because it was February, it was too late to enroll in school. To return home would mean defeat, so she made a goal of learning twenty-five English words a day by watching cartoons. In the meantime, her travel visa was running out.

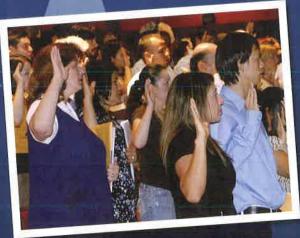
Life made a positive turn when Claudia searched for a Spanish-speaking branch of The Church of Jesus Christ of Latterday Saints, where she made friends and later served a church mission to Texas. By the end of the mission, she spoke fluent English. She later married Tom, an American who also speaks Spanish.

When asked about the hardest part of adapting to life in a new country, Claudia admits to crying over the frustration of not understanding the language. American customs and everyday technology also frustrated her. She had never used a can opener, operated a washing machine, or worn a seat belt. She often felt overwhelmed with loneliness. Like other immigrants, her life in America was not always what she had anticipated.

"Prejudice is manifest in subtle ways. At the cosmetic counter at a store, a security person made me open my purse to prove I hadn't stolen anything. People think if you are Hispanic, you are more likely to steal. Now that I am an American citizen, I am not so afraid anymore."

Separation from family back home will always be painful. "I can't call my mother to see what she is fixing for dinner, or how her day is going. I really miss my father, brother, and sister. When my grandparents die, I won't be able to attend their funerals. I will always miss home."

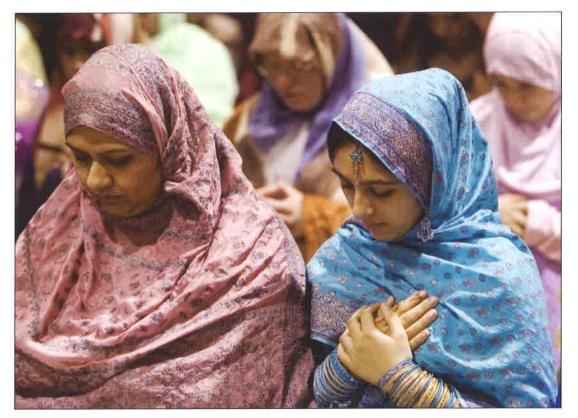
However, Claudia appreciates life in Utah. "My four children give me four special reasons to be grateful. I always wanted to dance, and now my daughter takes dance lessons. The kids play in clean public parks and attend good public schools. And America is so quiet! The roofs aren't made of corrugated metal, and barking dogs and neighbors don't make noise all night. I am very happy to be here now. I do love this country."



On July 18, 2007, Claudia Valletta took an oath to become a citizen of the United States of America.

The Valletta family stands proudly on the day of Claudia's naturalization. Top row, Claudia and Tom (holding Ethan). Bottom row, left to right: Maria, Tommy, and Rebecca.





Ramadan, a month of fasting observed by Muslims, ends with a three-day holiday called Eid (EE d). Eid is celebrated by feasting, wearing new clothes, and sharing money with the poor. Shazia Faiz, left, and her daughter, Naba Faiz, now living in Sandy, prayed with about 10,000 other Utah Muslims at the Eid ul-Fitr service in 2007.

Room to Worship

Just like in the rest of the country, people of many religions live in the state's communities. Exact statistics showing membership are not available and are constantly changing, but the following religions are established in Utah. They are listed in approximate order of largest to smallest in official membership.

- The Church of Jesus Christ of Latter-day Saints (LDS or Mormon)
- Roman Catholic
- Episcopalian
- Baptist
- Evangelical
- Presbyterian
- Lutheran
- Methodist
- Jehovah's Witness
- Pentecostal
- · Assembly of God
- · Church of God
- Seventh-day Adventist
- United Church of Christ
- Judaism
- Buddhism
- Islam

An Interfaith Roundtable

Before the 2002 Olympic Winter Games began, the Olympic Organizing Committee formed an Interfaith Roundtable. One of the goals was to fulfill the Olympic charter, which states that the organizing committee "shall provide religious services for athletes."

Representatives from over twenty-two religious groups began the process of creating better interfaith workings than many had seen in the Salt Lake area. Out of this work came a desire to continue the dialogue, friendships, and increased understanding that were originally part of the Olympics. Today, the group actively:

- Facilitates respect, understanding, and appreciation by exploring ways to address issues of religiously motivated hate and conflict in our community.
- Maintains an interfaith website with a directory of service.
- Increases understanding by sponsoring religious forums and a speakers bureau.

What do you think?

How can people of different races and religions get to know and appreciate each other? How do Utah's religious and ethnic groups adapt and interact?

CHAPTER 13 REVIEW



Memory Master

- 1. How were Utahns involved in World War II?
- 2. Describe some forms of discrimination during World War II.
- 3. How did the Navajo Code talkers help the United States win the war?
- 4. In what ways did Utah's defense industry help the United States during the wars of the twentieth century?
- **5.** What did Philo Farnsworth contribute to the world of communication?

- **6.** Compare the way ethnic groups and whites were treated before and after the Civil Rights Law of 1964 was passed.
- **7.** How did some Utahns contribute to development of computers and computer programs?



8. Describe three examples of how ethnic groups preserve their cultural identity.



Activity

Share the Immigrant Experience

Utah is a state of immigrants. All of us either came from another place or had ancestors who did.

- **1.** Discuss with your class what you can do to make immigrants feel welcome.
- 2. Discuss the contributions immigrants can make, or have already made, to your community.
- 3. If you are a new immigrant, discuss with your class the problems you have had or are still having adapting to Utah society.
- 4. Talk to a person who has immigrated in the last five years and ask him or her about the experience of adapting to a new culture in a new place.





The Census: It Counts!

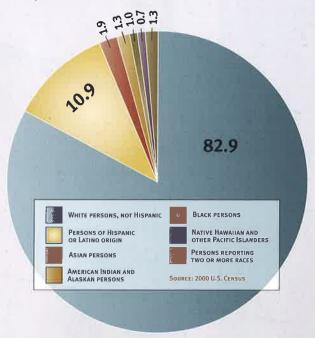
Every ten years, the government takes a census. It is a way of seeing who lives in our country and our state. The adults in each house or apartment must fill out a special form. Census forms ask people what race they are and how many males, females, adults, and children live in a household. There are also questions about income, jobs, etc.

Study this pie chart to see what the census says about the many races of Utah's people for the year 2000. Then answer the questions:

- **1.** Where did your ancestors come from?
- 2. What racial category would they (and you) belong to?
- 3. If your ancestors lived here before Europeans came, what group would you belong to?
- **4.** If you or your ancestors were native to China, Japan, or Vietnam, what group would you probably belong to?
- **5.** If people were native to Mexico or other countries in Central or South America, what group would they probably belong to?

Utah's Ranking at the Top of the 50 States

AVERAGE HOUSEHOLD SIZE (HIGHEST)	1st
BIRTH RATE (HIGHEST)	2ND
PERCENT OF POPULATION UNDER AGE 5	1st
AVERAGE LIFE EXPECTANCY	4тн
PUPIL TO TEACHER RATIO (HIGHEST)	1st
PERCENT OF POPULATION OVER AGE 25 WITH HIGH SCHOOL DIPLOMA	4тн
PERSONS COMPLETING 4 OR MORE YEARS OF COLLEGE AS PERCENT OF POPULATION	5тн
HIGHER EDUCATION ENROLLMENT AS PERCENT OF POPULATION	6тн
Adult Literacy	1st



To learn more about our population, go to this Website: www.census.gov, find the box on the right side of the screen that says "State and County Quick Facts," and insert "Utah."

Discuss Utah's ranking with your class. Why do you think Utah placed the way it did? What contributes to our high household size, high birthrate, life expectancy, and high education rates?

THE TIME

THE 21ST CENTURY

WORDS TO UNDERSTAND

administrator
aerospace
cash crop
commercial
commodity
consumption
economics
employee
entrepreneur
export
hybrid
philanthropic
processed food

Marie and George Cavanaugh started Mrs. Cavanaugh's in 1964. "We start with premiumgrade chocolate, pure dairy cream, butter, and sugar to make the best chocolates in the world," said Mrs. Cavanaugh. Today, their main chocolate factory is in North Salt Lake. They have stores in Ogden, Layton, Bountiful, Salt Lake City, West Valley City, and Orem.

These workers are preparing pretzels to be coated in white chocolate.





Chapter

SETTING THE STAGE

In the early years of the twenty-first century, communities are still growing. More children are born in the state with the highest birth rate of the nation. Business is booming, which means there are jobs for about everyone.

People of many cultures continue to come to the Beehive State for jobs, education, and freedom from war and poverty in their homelands. Locals and tourists appreciate our beautiful mountains, valleys, and national parks. Our hard-working, friendly people enjoy a good life living at the crossroads of the West.

Working Around the State

How do jobs and workers contribute to Utah's economy?

Amilia LeMmon, a student at South Sevier High School, earns money by serving food at Bullie's fastfood restaurant in Monroe. Prom north to south and east to west, in small towns and larger cities, Utahns are working. Teenage workers may have part-time jobs in the summer. College students juggle work for pay with the hard job of getting an education. Adults work in many kinds of jobs that require different levels of education and skill.

People work to earn money to take care of themselves and their families. They work to feel satisfied when they complete a job and do it well. They work to contribute to their community and enrich their own lives. Utah workers are competent. This means they have suitable skills, knowledge, and education. They produce computer software, design web pages, edit books, manage businesses, and produce high-tech parts for space shuttles and space stations. Government workers run offices, train as military pilots, and teach students in public schools and universities. Social workers aid those in need. Tourists appreciate the clean rooms and food served in Utah hotels and restaurants.

Many workers deal with money! They are accountants. They are bankers. They are mortgage brokers and clerks in stores.

Outside of town, people plow, plant, and harvest grain and onions, pick fruit, and raise cattle and sheep. What would your life be like without the minerals produced by workers in Utah? They help produce copper, coal, electricity, and natural gas. The list goes on and on. What kind of work will you do in the future?

What Is Economics?

Economics is the production, distribution, and **consumption** of goods and services of a region. In other words, it is how producing, selling, and buying affects everyone.

Economics affects all of us. In a strong economy, people have jobs, earn money, save for the future, and can buy the things they need. In a poor economy, many people are out of work or earn such low wages they cannot afford the basic products and services that make life enjoyable.



Utah's Economic Industries

What are the major industries of the state? What kinds of jobs are performed in each industry? Here are some of the largest industries.

Government Services

Did you know the government is actually one of Utah's largest industries? Our federal, state, county, and city governments hire thousands of workers. The State of Utah, the Internal Revenue Service, Hill Air Force Base, and other defense bases are among our largest employers. All public school teachers, principals, and other school workers are employed by the local government.

Employment for the State of Utah includes *administrators* and administrative assistants, information technicians, and clerical help. There are also government jobs in the fields of health, social services, transportation, engineering, and finance. Government *employees* work in building maintenance, road building and repair, and in forestry and environment.

The Mining Industry

Minerals mined in Utah include copper, gold, silver, uranium, iron, lead, zinc, molybdenum, phosphate, salt, potash, beryllium, and gilsonite. Fossil fuels include coal, petroleum, and natural gas. Getting petroleum from the ground is a major industry in eastern Utah. The oil is piped to refineries near Salt Lake City.

Coal mining is big business in central Utah. Much of the coal is burned to power generators that produce electricity. Kennecott Utah Copper near Bingham and West Valley City operates the largest openpit copper mine in the world. Other mining operations take place around the state.

Besides supplying important minerals, mining operations pay high wages to Utah workers.

Hill Air Force Base

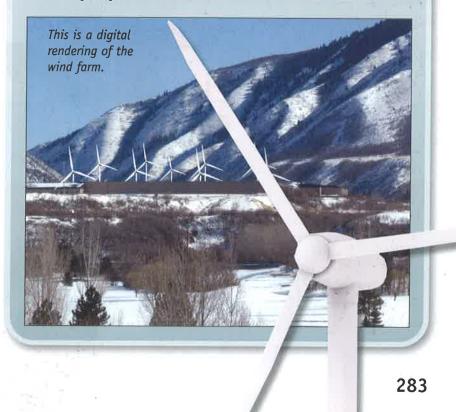
Hill Air Force Base in Clearfield is one of Utah's largest government employers. The base manufactures, repairs, or stores such military items as gas masks, ammunition, medical supplies, artillery, trucks, and many other defense items. At certain times of the day nearby residents can hear the deafening roar of bomber jets as they zoom across the sky on training missions. They say they are listening to "the sound of freedom."



Electricity from Moving Air?

Producing electricity is another Utah industry. Electricity is produced by water rushing through generators inside huge dams. Burning coal also powers generators in power plants. Can wind also power generators and produce electricity?

Utah's first *commercial* wind farm opened in 2008 at the mouth of windy Spanish Fork Canyon. The wind turns the long arms of the windmills to power generators that produce electricity. Power lines carry the electricity to a Rocky Mountain Power substation in Mapleton. The wind farm could produce electricity to power 5,000 homes while the wind blows.



The red rock scenery of Lake Powell attracts tourists and locals. Utah is the perfect place for recreation at our unique lakes, mountains, and national parks. Cross-country skiing and other winter sports are a popular pastime in Utah's northern mountains. Hikers enjoy scenic Bryce Canyon in the spring. Utah's unique national parks bring visitors from many states and countries.

The Tourism and Recreation Industries

Skis, snowboards, lift tickets, and ski clothes cost money. Tickets to see the Utah Jazz play basketball and the Salt Lake Stingers play baseball cost money. Tickets to watch college sports teams are not free, either. However, Utah has an abundance of recreational activities that don't cost a dime. You can play baseball or basketball, ride a bike, roller blade, skateboard, and hike for free. All over Utah, families are enjoying the great outdoors.

When visiting Utah's world-famous national parks, you will often see hundreds of tourists from Japan, China, Germany, France, and other countries step out of tour buses. Visitors come from all over the world to hike in our canyons, boat on Lake Powell, and ride the rapids on the Green and Colorado Rivers. Moab attracts mountain bikers, boaters, and jeep riders. St. George hosts people who come to escape the winter cold. Other people love the cold and come to ski and snowboard of our thirteen mountain resorts.

Our cities host conventions that bring business people and tourists. Every year religious activities bring thousands of visitors to Temple Square in Salt Lake City. The Utah Shakespearean Festival in Cedar City and the Sundance Film Festival in Park City bring thousands of visitors year after year.

How do tourism and recreation help Utah's economy? How much money do locals and visitors spend on food, hotels, gas, entertainment, and tickets to events? In 2006, the amount was about \$5.87 billion. Travelers paid taxes of about \$467 million. This money went to our local and state governments to provide services for the people of Utah.

How many jobs does tourism provide? In 2006, more than 125,800 jobs were related to tourists. Where did the visitors come from? About 83 percent came from western states. Many traveled from other states. About 3.6 percent came from foreign countries.

The High-Tech Industry

You read in Chapter 13 that Utahns were some of the first to develop computer software and programming. Today, Utah is still a leader in information technology. The fastest growth is in computer design and related services, Internet services, and engineering services.

Tech companies, particularly in the services sectors, are increasingly finding Utah an attractive place to locate. The Beehive State offers educated workers, low corporate tax rates, and an affordable cost of living. Attracting this industry to Utah benefits the entire state economy.

—AeA report entitled "Trade in the Cyberstates 2007: A State-by-State Overview of High-Tech International Trade."

Utah ranks second in the nation for percentage of households with computers.

—Utah Facts, 2006



iPods and Business Opportunities

Utah didn't invent the Apple iPod, but Utah companies are designing and producing some fun, useful accessories.

ShieldZone Corporation in Salt Lake City provides more than 800 designs of protectors based around the clear InvisibleSHIELD concept for electronic devices.

In Park City, SkullCandy, Inc. produces a backpack wired with an amplifier that lets you listen to your iPod music while skiing, snowboarding, or hiking. The system comes with a built-in system so you can answer cell phone calls just by touching a button on the shoulder strap. Need a drink of water? The backpack has a built-in water pouch with a tube that delivers water right to your mouth.



In Draper, Handstands makes armbands that allow people to take their iPods or MP3 players with them when they're on the move. An iSticky Pad keeps the iPods from slipping around on a car dashboard.

Customers design their own iPod cases at ifrogz, a Logan-based company. Through their Website, customers choose cases from many designs. The cases were high on the gift lists of "Tech-lovin' Teens" during the holiday season.

-from Utah Business Magazine, June 15, 2007



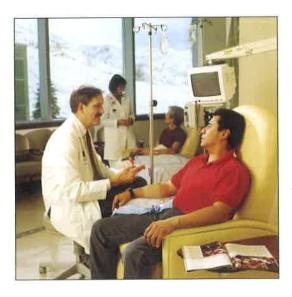
The world-famous Huntsman Cancer Institute on the foothills of Salt Lake City provides quality education, treatment, and research.

The Medical Industry

Today, the University of Utah Health Science Center on the foothills of Salt Lake City is nationally known for its patient care, teaching facilities, and research. The center includes the University Hospital, the School of Medicine, and the School of Nursing. The center is widely recognized for the Intermountain Burn Care Center, Newborn Intensive Care Unit, Human Genetics Center, Institute for Biomedical Engineering, and the John Moran Eye Center.

Next to the University of Utah is the world-famous Huntsman Cancer Institute, started by the Jon M. Huntsman family. The goal of the center is to "understand cancer from its beginnings, to use that knowledge in the creation and improvement of cancer treatments, to relieve the suffering of cancer patients, and to provide education about cancer risk, prevention, and care."

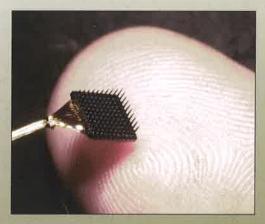
At the Primary Children's Medical Center, children are treated for complex illness and injury. The hospital staff also does research and training for childhood problems. No child is turned away for lack of ability to pay.



A Bio Arm

How would your life change if you lost an arm? How would you get dressed, use a keyboard, play sports or the piano? Bioengineers at the University of Utah and Ripple LLC are working to change all that. Greg Clark heads a team working on ideas for a new artificial arm that could help thousands of soldiers who were wounded in battle regain natural movement and feeling.

Clark's team is working with a device invented more than ten years ago by Professor Richard Normann. The tiny device will be implanted into the remainder of the amputated arm and attached to one of its nerves. It will also be connected to a computer worn on the person's belt that will "translate" the signals so an artificial arm can respond with natural movement. The device can also stimulate the nerve with small electrical pulses in order to provide the user with a sense of touch and body movement.



The device, shown here against a human fingertip, is only 400 micometers in length.

The Space Industry

What is more high-tech than zooming out into the vast depths of space? In Utah, space is big business. In Chapter 13 you read about our state's contribution to the first man walking on the moon and other space programs. Today, Utah companies still contribute to the national space program. Much of the *aerospace* manufacturing in Utah is still provided by ATK Thiokol near Brigham City. Highly educated people work at the plants, which are major contractors for the space shuttle.

In the early summer of 2007, the company's reusable solid rocket motors performed flawlessly, providing more than six million pounds of thrust as NASA's Space Shuttle *Atlantis* launched into orbit to begin an eleven-day mission to the International Space Station.

Our mission is to ensure that our customers accomplish their mission—whether it's a military operation, a satellite launch, or technological breakthrough.

-- ATK, Thiokol

The space shuttle Atlantis benefited from rocket technology developed in Utah.



Out on the Farm

In earlier times, most of the people worked most of the day just to produce food. Today, food is just as important as it always was. Today's farming, however, has changed. High-tech equipment, insecticides, *hybrid* seed, fertilizers, and improved farming methods make it possible for fewer workers to produce food for many more people. There are fewer farm jobs in our state than other kinds of jobs, but it takes a lot of workers to produce, process, package, ship, and sell vegetables, fruit, grains, meat, milk, and other products.

Cash Crops are grown or raised to be sold for cash instead of being raised for a family to eat. These cash crops are shipped to markets or processing plants to be turned into the processed foods you buy at a store. Peaches, pears, apples, cherries, tomatoes, and beans are canned or frozen and then shipped to stores. Onions are shipped fresh or dried. Winter wheat and other grain is ground into flour and then made into bread, cakes, cookies, cereal, and tortillas. Utah's delicious sweet corn is sold and eaten fresh.

In central Utah, turkeys are raised for profit. Turkey waste is combined with other organic matter and sold to fertilize plants.



A large part of the crops grown in Utah, however, are used directly by livestock as feed. Hay, silage corn, and feed grains are eaten by cattle, dairy cows, and hogs all year long.

Cattle and dairy cows are Utah's largest animal industry, but turkey farms in central Utah are thriving. Utah farmers also raise and sell hogs and sheep. Even fish, especially trout, are harvested and sold.

TOP 5 AGRICULTURE PRODUCTS (PERCENT OF TOTAL AGRICULTURAL SALES)

1. CATTLE AND CALVES	35.9 %
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2. DAIRY	PRODUCTS	 18.4 %

Note: These figures vary from the list of agricultural exports on the next page because much of our agricultural products are sold and used right in Utah and other states instead of being exported to other countries.

TOP 5 COUNTIES IN AGRICULTURAL SALES (IN ORDER OF INCOME RECEIVED)

1. BEAVER	COUNTY	\$161	300	000
T. DEWALK	COUNTI	 2101		.000

2. UTAH COUNTY \$117,000,000

3. Box Elder County ... \$113,000,000

4. MILLARD COUNTY \$113,000,000

5. CACHE COUNTY \$96,600,000

Source: United States Dept. of Agriculture, Economic Research, updated 2007

Floriculture

One booming part of agriculture you might not think of is "floriculture." Raising flowers and shrubs for sale is big business. The value exceeds Utah's fruit and vegetable sales. Utah families like beautiful trees, shrubs, and flowers and are willing to pay a lot to have the nicest yard on the block.

Global Trade Interdependence

We need their products. They need ours. Everyone wins. In 2006 Utah's *exports* totaled \$6.8 billion to 181 foreign destinations. The countries we shipped the most to were:

- United Kingdom (UK)
- Canada
- Western Europe—Switzerland, Germany
- East Asia—China, Japan
- Middle East—United Arab Emirates (U.A.E.)
- Mexico
- Israel, Chile, Thailand, Russia, New Zealand, Korea, and many others

—Source: Economic Report to the Governor, February, 2007

The same year, the goods we exported, in order of value (not quantity) were:

- gold
- fiber optic and medical instruments
- computers, electronics
- non-gold minerals
- motor vehicle and aircraft parts and engines
- chemical, petroleum, and coal products
- skin care products and food supplements
- food and food products

If we look further into the last category, "food and food products," we see that Utah farmers and ranchers exported the following, in addition to what they sold within the state:

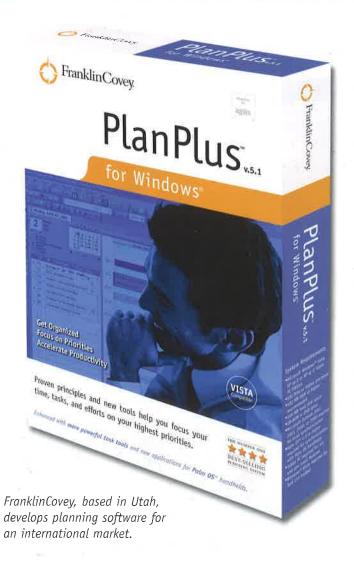
TOP 5 AGRICULTURE EXPORTS (IN ORDER OF INCOME RECEIVED) 1. WHEAT AND PRODUCTS \$ 71,300,000 2. HIDES AND SKINS....... \$ 60,900,000 3. LIVE ANIMALS AND MEAT ... \$ 24,400,000 4. DAIRY PRODUCTS \$ 16,300,000 5. FEEDS AND FODDERS \$ 14,000,000 Source: Utah International Trade & Diplomacy, 2006

A commodity is any unprocessed product that is sold, such as grain, fruit, vegetables, meat, lumber, or metals. What commodities do Utah and your community buy and sell?

Foreign exports are not the whole picture of what our workers produce. Many commodities are sold and used right here in Utah and other states.

All that Glitters

The experienced workers at Kennecott Utah Copper mine gold along with copper and other minerals. But the state actually exports more gold than it mines. How does this happen? Nevada sends gold ore to Utah to be refined into purer gold bullion. Much of the gold is shipped within the United States, but it is also shipped to Canada, the United Kingdom, Switzerland, the United Arab Emirates (UAE), and Japan.



The Arts &

Entertainment Industry

Theater, film, dance, music, and the visual arts provide jobs and volunteer opportunities, and enrich the lives of Utahns. Can you imagine life without the arts?

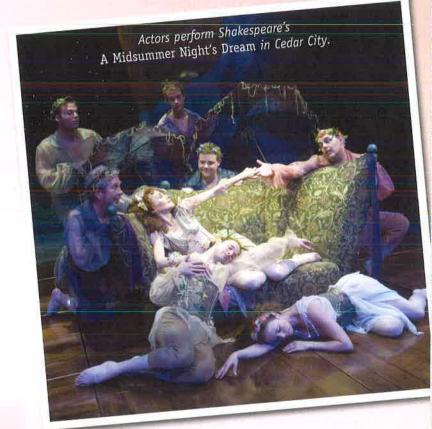
Visual Arts

In our capital city you can visit the Utah Museum of Fine Arts, the LDS Museum of Church History and Art, and many art galleries where painters and sculptors sell their work. You can see examples of American Indian arts and crafts at the Chase Home in the middle of Liberty Park. In Utah County you can view traveling exhibits at the Springville Art Museum and the BYU Museum of Art. In Park City, the Kimball Art Center and many galleries along Main Street display and sell art. Each August, the Park City Art Festival showcases art and crafts in booths set up in the streets. What art galleries and museums are near your community?



The Rio Gallery in Salt Lake City





Music, Dance, and Theater

Music is in the air as a result of the Utah Symphony, the Mormon Tabernacle Choir, the Orchestra at Temple Square, and the Cathedral of the Madeleine's year-round concert series. Theater and dance delight audiences at performances of the Utah Opera Company, Ballet West, Pioneer Memorial Theatre in Salt Lake City, and at the Ellen Eccles Theatre in Logan, the Tuacahn Amphitheater and Center for the Arts near St. George, and the Utah Shakespearean Festival in Cedar City.

Most communities in the state have live theater performances, both indoors and outdoors, where talented performers exhibit their skills. The Hale Center Theaters in Salt Lake and Provo are good examples of highquality local performances.

Film and Television

Utah's mountains, towns, and red rock scenery have been the backdrop for a multi-million dollar film industry. Major movies filmed partly in Utah include: Stagecoach (1939), How the West Was Won (1962), 2001: A Space Odyssey (1968), Butch Cassidy and the Sundance Kid (1969), Footloose (1984), Forrest Gump (1994), Dumb and Dumber (1994), Independence Day (1996), Wild Wild West (1999), Legally Blonde 2: Red, White, and Blond (2003), and Pirates of the Caribbean: At World's End (2007). Television produced in Utah includes Touched by an Angel, Everwood, the High School Musical television movies, and parts of many series.



The Sundance Film Festival, begun by Robert Redford, was named for his role in the movie Butch Cassidy and the Sundance Kid, partly filmed in Utah.



Sundance ski resort, nestled in the beautiful canyons of Mount Timpanogos, has become a retreat for independent filmmakers. These people make films on their own, not for Hollywood companies. The Sundance Institute began in 1981 as a place for writers, directors, and composers to learn from each other. Each winter, the public views the films at a film festival in Park City.



Scenes from Pirates of the Caribbean: At World's End were filmed on the salt flats west of Salt Lake City.





Bring Your Business to Utah

Utah thrives on business. We need the services businesses provide and the goods they make. We also need jobs. Our government leaders make policies to entice businesses from other states to locate in Utah. The government also helps new small busi-nesses get started and grow.

What can you learn from the following list? If you were a business owner looking for a place for your business, would you come to Utah?

- 1. Growing, Healthy Workforce. Because of our high birth rate, the numbers are growing at twice the national average. Utah is also ranked high in the overall health of its people.
- 2. Education Oriented. Utah is producing more graduates than ever before from its twelve universities and colleges, including three major research universities. The state leads the nation for investment in research and higher education.
- 3. Tech Savvy. Technology companies thrive here. Utah is also known as one of the nation's most "wired" states. That means most families have a computer at home and are connected to the Internet.
- **4. Affordable.** Thanks to lower land and building lease rates, along with corporate tax incentives, the cost of doing business is lower here than other technology hot spots.
- 5. Livable Environment. Utah has a solid transportation system, high-quality medical care, and safe communities. Stunning natural beauty and the best recreation in the world make the state a fantastic place to live and work.

What do you think

Do you think Utah is a great place to live? Do you think it is a good place to do business? Why or why not?

A Healthy Economy

An article in the *Deseret Morning News*, 11 January, 2006, stated:

The state's economy is "rockin' and rollin'".... Utah saw job growth across the 11 employment sectors measured by the state. Of special interest is the higher rate of growth in higher-paying sectors—construction, professional and business services, natural resources, and health care—compared to slower growth in industries with lower-paying jobs, such as retail and hospitality [tourism].

Different occupations are divided into categories called job "sectors." On this chart, see the job sectors and the number of people employed with full-time jobs in each sector. (Jobs in agriculture are not included on the chart. Neither are part-time jobs.)

Number of Full-Time Jobs in Major Economic Sectors

IN MAJOR ECONOMIC SECTORS
Trade, Transportation, Utilities
GOVERNMENT216, 936
Professional and Business Services199,315
Education and Health Services
FINANCIAL ACTIVITY143,752
LEISURE AND HOSPITALITY125,644
Manufacturing
Construction
OTHER SERVICES
Information
NATURAL RESOURCES AND MINING 31,459
TOTAL 1 482 410 IORS

Source: 2005 Baseline Projections, Governor's Office of Planning and Budget.

Note: numbers may differ from other tables due to different data sources. The projections were released January, 2005

utah Employers Who Hire the Most Full-time Employees

NAME	KIND OF BUSINESS	RANGE
STATE OF UTAH	STATE GOVERNMENT	20,000+
SELECT HEALTH CARE (IHC)	HOSPITALS AND CLINICS	20,000+
Univ. of Utah and Hospital	HIGHER EDUCATION, RESEARCH	15,000-20,000
Brigham Young Univ.	HIGHER EDUCATION, RESEARCH	15,000-20,000
HILL AIR FORCE BASE	MILITARY INSTALLATION	10,000-15,000
WAL-MART STORES	RETAIL STORES	10,000-15,000
GRANITE SCHOOL DISTRICT	Public Education	7,000–10,000
Convergys	TELEMARKETING	7,000-10,000
JORDAN SCHOOL DISTRICT	PUBLIC EDUCATION	7,000-10,000
DAVIS SCHOOL DISTRICT	PUBLIC EDUCATION	7,000–10,000
AUTOLIV NORTH AMERICA	MANUFACTURE AUTO AIR BAGS, ETC.	5,000-7,000
KROGER GROUP COOPERATIVE	SMITH'S FOOD & DRUG STORES	5,000-7,000
SALT LAKE COUNTY	LOCAL GOVERNMENT	5,000-7,000
UTAH STATE UNIVERSITY	HIGHER EDUCATION, RESEARCH	5,000-7,000
ALPINE SCHOOL DISTRICT	PUBLIC EDUCATION	5,000-7,000
INTERNAL REVENUE SERVICE	FEDERAL GOVERNMENT	5,000-7,000
U.S. Postal Service	MAIL DISTRIBUTION	5,000-7,000
Novus (Discover Card)	CONSUMER CREDIT/LOANS	5,000-7,000
ALBERTSONS	GROCERY STORES	4,000-5,000
ATK AEROSPACE CO.	AEROSPACE EQUIPMENT MFG.	4,000-5,000
DELTA AIRLINES	AIR TRANSPORTATION	4,000-5,000
ELECTRO TECH CORP	ELECTRIC WIRING, FIBER OPTICS	4,000-5,000
ARMY NATIONAL GUARD HEADQUARTERS	DEFENSE	4,000-5,000
LDS CHURCH	RELIGIOUS HEADQUARTERS (DOES NOT INCLUDE UNPAID LOCAL LEADERS)	4,000-5,000
SALT LAKE CITY SCHOOL DISTRICT	Public Education	3,000-4,000
ZIONS FIRST NATIONAL BANK	Banking	3,000-4,000
WEBER COUNTY SCHOOL DISTRICT	PUBLIC EDUCATION	3,000-4,000
ICON HEALTH AND FITNESS	EXERCISE EQUIPMENT MFG.	3,000-4,000
SOS TEMPORARY SERVICES	TEMPORARY JOB PLACEMENT	3,000-4,000
Wells Fargo Bank	BANKING	3,000-4,000
SALT LAKE CITY CORP.	LOCAL GOVERNMENT	3,000-4,000
UNITED PARCEL SERVICE (UPS)	MAIL SERVICE	3,000-4,000
NEBO SCHOOL DISTRICT	Public education	3,000–4,000
WEBER STATE UNIVERSITY	HIGHER EDUCATION	2,000-3,000
TELEPERFORMANCE USA	TELEMARKETING	2,000–3,000
UTAH VALLEY STATE COLLEGE	HIGHER EDUCATION	2,000-3,000
SALT LAKE COMMUNITY COLLEGE	HIGHER EDUCATION	2,000-3,000
QWEST CORPORATION	TELEPHONE SERVICES/COMM.	2,000-3,000
PROVO CITY SCHOOL DISTRICT	Public education	2,000-3,000
WASHINGTON SCHOOL DISTRICT	Public Education	2,000-3,000
Номе Дерот	BUILDING SUPPLY STORE	2,000-3,000
MACEY'S INC.	GROCERY STORES	2,000-3,000
J.C. PENNEY COMPANY	DEPARTMENT STORES	2,000-3,000
SKYWEST AIRLINES	AIR TRANSPORTATION	2,000-3,000
ROCKY MOUNTAIN POWER	ELECTRIC POWER DISTRIBUTION	2,000-3,000
SINCLAIR OIL	MINING, REFINING, DISTRIBUTING OIL AND GAS	2,000-3,000

Here are some of the largest companies in Utah, based on the number of people they hire. Which sectors from the previous chart are these businesses a part of?



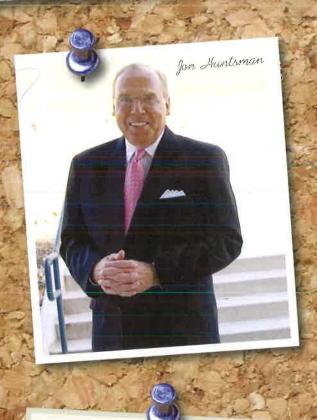
Utah Entrepreneurs

What is an *entrepreneur?* It is a person who is willing to take the risk to start and run a business. Most entrepreneurs start family businesses, then hire employees as the company grows. Here are some of Utah's modern entrepreneurs. There are many more not included here.

Jon M. Huntsman

Jon Huntsman, father of Governor Jon Huntsman, started his business career when he produced plastic egg cartons in southern California. Later he bought chemical plants in France, Australia, England, and the United States. Headquarters for the Huntsman Chemical Corporation are in Salt Lake City. The company donates millions of dollars each year for the "Relief of Human Suffering" all over the world. The money goes to homeless shelters, soup kitchens, hospitals, and disaster victims.

The Huntsman Cancer Institute, a modern research and treatment facility, is named for Jon Huntsman. The Huntsman family also started the Huntsman World Senior Games, where athletes age fifty and older from twenty countries compete for medals in St. George.



Ellis R. Ivory

In 1983 Ellis Ivory established Ivory Homes. Ivory Homes has built more houses than any other company in Utah. A few years ago, Ivory Homes started building entire upscale neighborhoods that feature walking trails and parks. Like other successful companies, Ivory Homes donates money to relief organizations like the Utah Food Bank. Ivory Homes also provided labor, materials, and money to build the Surgical Sort Center, where donated medical supplies are sorted for use in humanitarian projects around the world.



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James Lee Sorenson

In 2007, Jim Sorenson was named the CEO of the year. (A CEO is a chief executive officer of a company.) As a child, Sorenson started working at his father's clothing factory. He cleaned scraps off the floor.

Sorenson went on to start many businesses in different fields and is still involved in those businesses. At Utah State University, Sorenson and his team developed videophones for the deaf. Now Sorenson Communications provides the phones to the deaf at no cost.

Then Sorenson Media developed video compression technology used on hundreds of millions of PCs. Today, the technology is used by Disney and Paramount film studios. It also makes viewing video on the Internet possible and is the backbone of the technology behind YouTube and Quicktime.

Sorenson Medical developed a way to deliver medications to patients through a small, portable pump. DataChem, another company, helps clients promote human health and preserve the environment.

Sorenson Associates launched The Pointe, a Draper business park, in 2006. Then Sorenson Real Estate developed Rosecrest, a planned community in Herriman, Riverton, and Bluffdale that will be the largest home development in the state.

Business isn't the only thing on Sorenson's mind. He puts a lot of thought and money into philanthropic projects. One of his projects loans money to people in poverty-stricken countries who want to start a small business (such as buying a cow to sell its milk or buying a sewing machine to make clothes to sell).



nes Lee Sorenson

Years ago, immigrant Ed Gossner from Switzerland started raising dairy cows in Cache Valley. The place reminded him of his beautiful homeland. Gossner and his family started producing milk and cheese at Gossner Foods Inc.

Back in 1984, Ed's daughter, Dolores Wheeler, started running the family business. Today, Wheeler is president and CEO of the nation's largest maker of Swiss cheese. The cheese is sold to many places in the world.



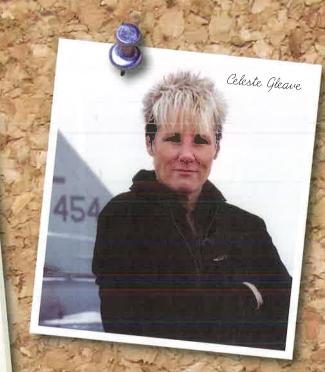
Celeste Gleave

Celeste Gleave started an unusual business in her bedroom after an accident left her without a job. She began selling chemicals to melt snow and ice and got the business of the U.S. military. They use her product to keep airport runways and jets ice-free.

Then Gleave started a construction business called FYVE STAR in Layton. She was selected as the Business Professional for the Spirit of American Woman award in 2005. She also has served as the associate director of the Utah Supplier Development Council for the past six years.

Council for the past six years.

"I have always felt Utah is a fabulous place to own a business," said Gleave.

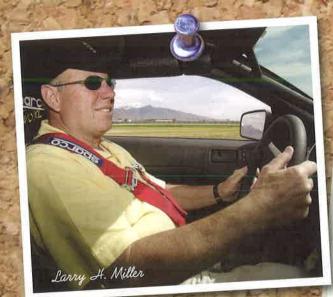


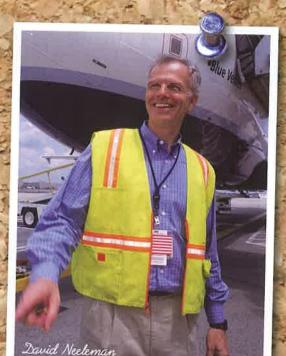
Larry H. Miller

Larry Miller graduated from West High School in Salt Lake City. He worked in construction and at an auto parts store. Since Miller started his auto sales business in Murray over twenty years ago, his business has grown to As a young man Att.

As a young man, Miller kept the crowds cheering as he pitched for softball teams in Salt Lake City and in Denver. He now owns the Salt Lake Bees professional team, the Salt Lake Gold Eagles ice hockey Solutions Arena where they play, and KJAZZ radio The Miller 6.

The Miller family loves the movies and owns the Larry H. Miller Megaplex Theater Complex and Jordon Commons in Sandy. Crowds flock to Tooele to watch high-speed auto races at the Miller Motorsports Park. The Millers are also involved in many educational and philanthropic works. They donate a lot of money to good causes.





David Neeleman

JetBlue founder David G. Neeleman was asked what one thing might save the rest of American business. His reply? "Furry slippers. Our people love their jobs because they're in furry slippers, working from home."

Many of those workers are in Utah. Years ago, immigrant Neeleman and his family came to Utah from Brazil. A graduate of Brighton High School and the University of Utah, he and June Morris started Morris Air. The company was acquired by Southwest Airlines in 1993. Neeleman then became CEO of Open Skies, a touch-screen airline check-in company.

Neeleman's big success is JetBlue Airways. With headquarters in New York and Cottonwood Heights, Utah, JetBlue advertises lower fares, movies, and 36 channels of TV at every seat.



In 1977, Scott Watterson and Gary Stevenson, students at Utah State University, founded a kitchenware import company to finance their college educations. Then the company began manufacturing mini trampolines, a popular exercise fad at the time.

Years later, the company became ICON Health & Fitness, Inc. It acquired the NordicTrack and other well-known brands of health equipment. Today, with about 4,000 employees working at eleven locations around the globe, the company is one of the largest manufacturers of fitness equipment in the world. In 2005, ICON produced nearly 4 million treadmills, incline trainers, elliptical machines, stationary bikes, home gyms, and other fitness accessories.

Yngrid and Rosbitt Gonzalez

It was a perfect fit of talents. Yngrid had a background in community design, and Rosbitt had experience in industrial design. When the couple first immigrated from Venezuela, they worked for other companies and saved money to start their own business—American Granite Kitchens. Today, their company crafts countertops from high-quality granite, marble, and other stone. Employees of the Gonzalez family share the vision of making customers happy by offering quality work at fair prices.

CHAPTER 14 REVIEW



Memory Master

- **1.** Summarize the importance of a strong state economy.
- 2. List at least five main Utah industries (categories).
- 3. How is Utah involved in high-tech industries?
- 4. What are Utah's main agricultural products?
- 5. Explain the importance of Utah's minerals.
- 6. What is meant by "trade interdependence"?

- **7.** Describe two opportunities related to the arts and entertainment industry in Utah.
- **8.** Describe why businesses from other states are locating in Utah.
- 9. According to the chart on page 293 which four Utah businesses or organizations hire the most workers?
- **10.** Compare the definitions of an entrepreneur and an employee.



Activity

Research Your Local Economy

What businesses are important to your community? What do they produce and sell? What products do they buy? What materials or products do they export or import? What jobs do they create for the local community?

As part of a team, use the yellow pages of a telephone directory to identify local businesses. Visit one of the companies and see how much you can learn. Ask if you can take photos for your report.

Then, as a class project, diagram your local economy on a large chart. Is it based mainly on mining, farming, manufacturing, or high-tech industries? Or is it based mainly on service industries such as tourism, transportation, finance, or real estate?

With your class, discuss how government institutions and natural resources affect your local economy.



Activity

Labor Unions and Utah Workers

Utah is a right-to-work state. This means no person seeking or holding a job in the state may be forced to join or pay dues to a labor union. Because of this, union membership in the state is lower than in many states. For example, only 6.2 percent of Utah manufacturing employees are members of a labor union, compared to a national average of about 13.2 percent.

Why do you think more Utah workers don't join unions? What could be the advantages and disadvantages to workers? Take a side, do some research, and present your case to your class.



This article discusses ways Utah's economic picture is measured. One is **job growth**. The other is the **unemployment rate**. After reading the article, answer the questions below.

Utah Job Market Keeps Humming

By Lesley Mitchell The Salt Lake Tribune May 15, 2007

Need a job? Utah is creating them at a faster pace than any other state.

Utah's job growth was 4.5 percent for the year that ended in April, the Utah Department of Workforce Services reported Tuesday. Job growth nationally averaged 1.4 percent last month.

"It's really surprising that Utah's job growth keeps flying along at such a high rate," said Mark Knold, chief economist for the Utah Department of Workforce Services. "You know it's eventually going to back off, but there's no real sign of that yet."

The high level of job creation is creating headaches for many employers, some of which are struggling to

recruit and retain all the workers they need. For workers, however, the tight labor market means higher wages and more job security. . . .

In all, about 54,000 jobs have been created in the Utah economy in the past year, raising total wage and salary employment in Utah to 1.25 million. That's an average of 4,500 new jobs in the state per month.

All that job growth pushed down the unemployment rate to 2.5 percent in April, significantly lower than the U.S. unemployment rate of 4.5 percent. Many workers are being recruited in other states who have a much higher unemployment rate.

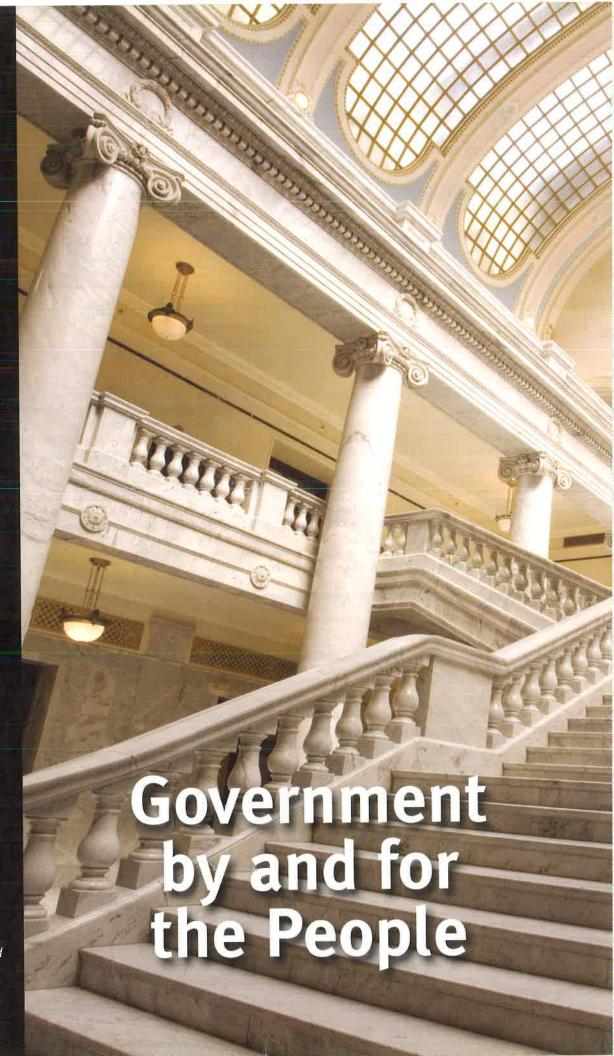
- **1.** According to the article, what was Utah's job growth percent and unemployment rate in 2007?
- 2. What was the unemployment rate in the United States? How did it compare to the unemployment rate in Utah?
- **3.** If you wanted to find the current job growth and unemployment rate, what source mentioned in this article could you contact for updated information?
- 4. What does the article say is one result of a high level of job creation?

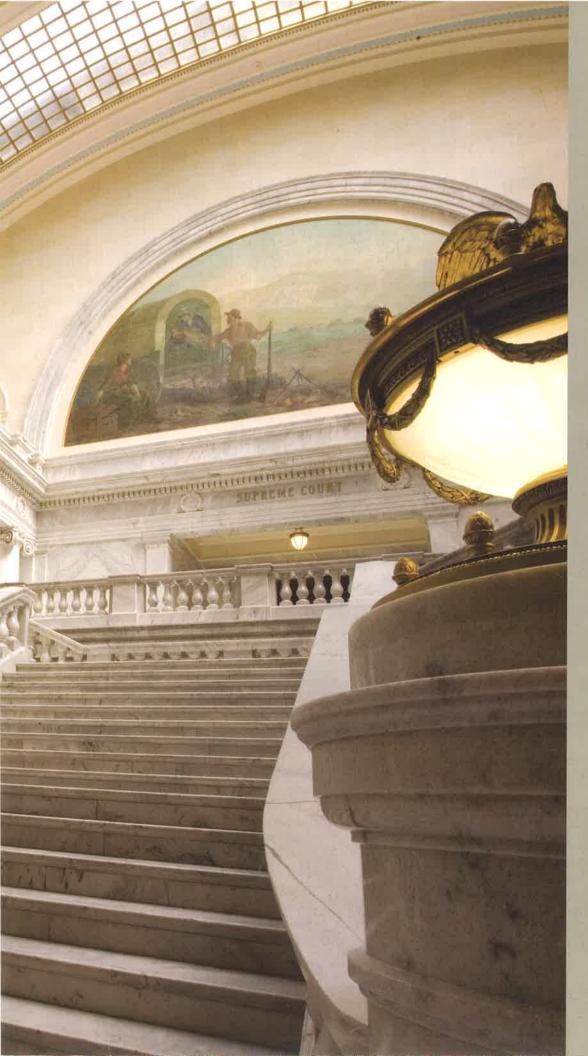
WORDS TO UNDERSTAND

amendment
bill
defendant
democratic
establish
jury
legislature
ordinance
preamble
ratify
republic
representative
sovereignty
treason

The Utah State Capitol has served as the seat of all three branches of government and many state agencies. The Capitol was designed by Utah architect Richard K.A. Kletting in 1912 and completed in 1916. The plans incorporated modern inventions such as elevators and electric lighting.

In 2004, extensive renovation was an engineering marvel. Millions of pounds of concrete were carefully shifted to devices called base isolators designed to protect the building from earthquakes. New and old artwork and furnishings make the interior a place to absorb the culture and history of the Beehive State.



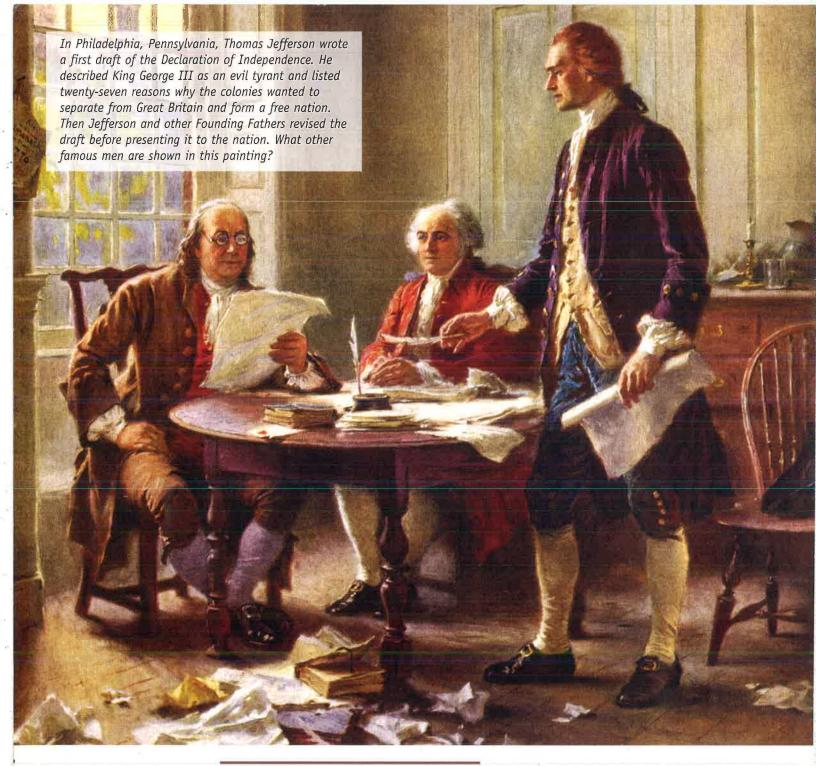


Chapter 5

SETTING THE STAGE

What do you know about government? Do you find politics interesting? How do you feel about obeying laws? What government services are important to you?

You live under the strong framework of the United States Constitution and laws made by Congress in Washington, D.C. Do you know that you also live under the framework of the **Utah State Constitution and** laws made by the legislature in Salt Lake City? If you live on an Indian reservation, you live under laws made by your tribal council. No matter where you live in Utah, you have rights and responsibilities. Government-it affects you more than you may think!



An Act of Courage

Back in 1776, the year Fathers
Dominguez and Escalante were
exploring Utah and other parts of
the West, a group of earnest colonial
leaders were meeting in faraway
Philadelphia, Pennsylvania. Thomas
Jefferson wrote the Declaration of
Independence, and the others made some
revisions and then approved it. The men

wanted a country where they could elect representatives to make their laws. At the time, the American colonies had no say in British rule. They had to do as they were told.

Signing the Declaration of Independence was an act of courage—it meant treason against Great Britain. The American Revolution had begun. George Washington led the Americans in a long war against British rule.

A New Government

After the Revolutionary War, the new United States of America struggled under a weak national government that gave most of the power to state governments. There was no national money system, so each state printed its own money. The national government had no power to collect taxes, so it had no money to pay the soldiers who had fought in the war. There was no money to run the government or power to enforce laws. Something had to be done.

Finally, in 1787, fifty-five men, now called the Founding Fathers, met in Philadelphia once again to write a new, stronger Constitution. More than half of the men were lawyers. The rest were doctors, merchants, bankers, or farmers. Most of them already had experience in government.

With great reluctance, George Washington left his wife, Martha, and their plantation at Mount Vernon, Virginia, and rode a horse to attend the meetings. To his surprise, he arrived in Philadelphia to find cannons booming and bells ringing in his honor. The revered war general stayed at the home of eighty-one-year-old Benjamin Franklin.

During the first meetings, the delegates elected George Washington as president of the convention. At the time, he didn't know he would also be elected as the first president of the United States.

James Madison, a thirty-seven-yearold man from Virginia, arrived like most of the delegates dressed in knee-length pants, white stockings, and buckled shoes. He wore a long, bright blue coat. His hair was powdered white and tied in the back. He came to be known as the Father of the Constitution because he had studied ancient governments of the world and designed most of the plan for the new government.

The men agreed that our country needed a strong central government with power to tax, raise an army, and regulate commerce. No one, however, wanted a king-like government with unlimited power.

After much debate and compromise, the men designed a *republic* in which the citizens rule themselves through elected leaders from each state. Powers were divided between the national and the state governments

The U.S. Constitution includes a **Preamble** that reads:

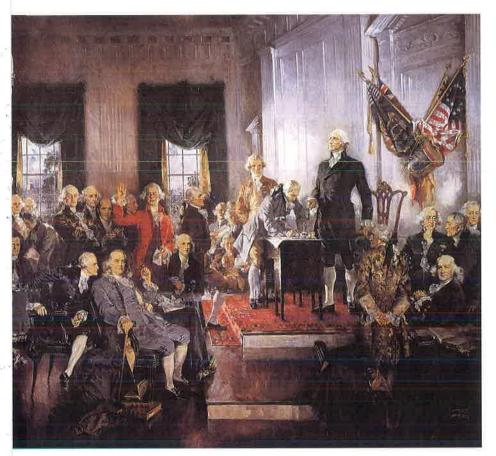
e, the people of the United States, in order to form a more perfect Union, establish justice, insure domestic tranquility, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America.

George Washington earned the praise:
"First in war, first in peace, and first in the hearts of his countrymen."

Then articles outline how our national government should be run. They separate the national government's power into three branches:

- Executive (the president and many agencies)
- Legislative (Congress)
- Judicial (federal courts)

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After seventeen weeks of debate and compromise, the delegates signed our U.S. Constitution. In the foreground we see Alexander Hamilton whispering to Benjamin Franklin (with cane), while George Washington presides over the signing. James Madison, the main author of the document, is sitting across the table from Franklin.

The New Constitution Is Official, 1788

After the Founding Fathers completed the U.S. Constitution, it still had to be officially approved, or *ratified*, by a vote of two-thirds of the thirteen states. This meant the leaders of nine states had to vote for it. Not all the states agreed. There was much heated debate over the document. Many thought it needed more guarantees of human rights that no government, then or later, could take away from the people.

Despite some opposition, the Constitution was ratified by the required nine states in 1788. It was the official ruling document of our new country.

The Bill of Rights, 1791

About three years after the Constitution was ratified, Congress added ten important *amendments*, called the Bill of Rights. The men wanted a guarantee that their new government could never take away rights such as freedom of religion, speech, and the press. Other rights were the right to assemble, bear arms, a speedy public trial, and a trial by jury. These amendments are still very important to our way of life in a free country.

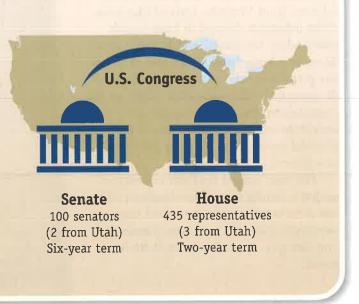
National Congress

Utah voters elect representatives and senators to represent the state in the United States Congress in Washington, D.C. The representatives and senators work with representatives of all the other states to make laws for the nation.

Even though together the Senate and House are called Congress, representatives to the House are usually called congressmen and congresswomen.

Members of the Senate are called senators.

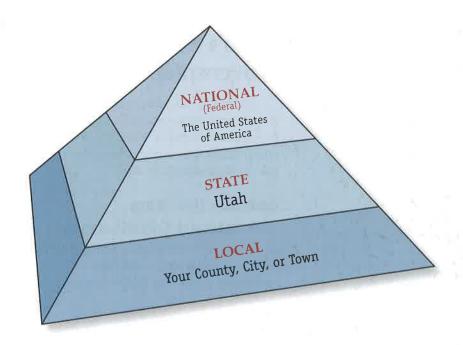
- 4. How many senators represent the people of Utah?
- 2. How many representatives (congressmen or congresswomen) represent the people of Utah?



Levels of Government

No matter where you live in our country, you have to live under the rules and laws of the national government. You also live under other smaller governments.

- The national government, often called the federal government, rules everyone in the country.
- The state government rules only people in the state.
- County government applies to smaller regions of the states.
- City government is government closer to home.



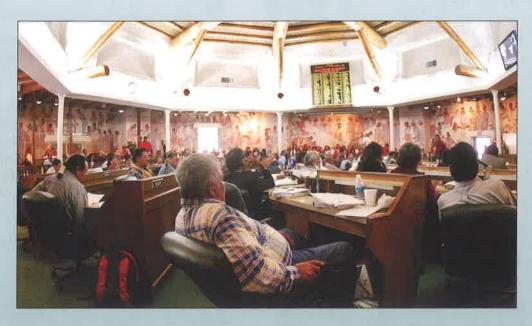
Tribal Governments as Sovereign Nations

All of Utah's people live under the rules and laws of our national government. American Indians who live on reservations also live under a tribal government. Indian nations have "tribal **sovereignty**," or self-rule. They are "nations within nations" and have their own governments and leaders. Tribes often earn money by selling mineral rights to coal and oil on their land.

People living on Indian reservations are citizens of the United States. They pay federal income tax, but they do not pay state taxes if they live and work on reservations.

Services such as education and health on the reservations might be provided by state and federal governments. Indian nations might also provide these services for themselves.

Learn more about Utah's Indian nations and their governments. Compare Indian nation governments to our Utah state government and our federal government. How are they the same, and how are they different?



The Navajo Tribal Council makes laws for the Navajo Nation in Window Rock, Arizona.

Utah's State Government

Utah, like all other states, has a state government patterned after the national government in many ways. Each has a constitution that outlines how the government should be run.

Compare Our State and National Constitutions

The U.S. Constitution and our Utah State Constitution are different in some important ways. The U.S. Constitution

Preamble. Grateful to almighty God for life and liberty, the people of Utah, in order to secure me perpetuate hall be principles of free government , do ordain and establish Voters . in must Constitution. etelution Article 1. Declaration of Rights . shall enable right to enjoy and defend their line and liberties; is not to acquire, process and protect property; to worship accorhe time ting to the dictalis of their consciences; to assemble peaceably, prolest against wrongs, and pulition for reduces of shall prierance ; to communicate prety their thought me opinions United being responsible for the abuse of that right . Sec. 2. All political power is inherent in the peathe of ple ; " all free governments are founded on their authority for their equal protection and benefit, and they have the striat right to allow or referent their government as the public welchall Sec. 3. The State of Utah is an inseparable part of de the Federal Union, and the Constitution of the United States is the supreme law of the land. See to The rights of conscience state news he in le fringed . The State shall make no law respecting and es-Intlishment of religion or prohibiting the few charen there of no religious lest shall be required as a qualification and for any office of public trust or for any vote at any election; Louis Bornhards dam Rufus (Albem (Men) andrew Smith anderson John Richard Barnes

was written to *establish* a republic (sometimes identified as a *democratic*, *representative* form of government). It was an important document designed to preserve a union of states while protecting the rights of states to govern themselves in many matters. The state constitution, on the other hand, establishes a government only for the state of Utah. It cannot overrule any part of the national Constitution.

The two constitutions are also alike in many ways. They both start with a Preamble, followed by articles that outline the rules of government. They both establish three branches of government to balance the power. They both outline the requirements for different government offices. They state the requirements for voting. They both protect the rights of the people.

Utah's Constitution

The Utah State Constitution begins with a Preamble that reads:

rateful to Almighty God for life and liberty, we the people of Utah, in order to secure and perpetuate the principles of free government, do ordain and establish this constitution.

The document consists of twenty-four articles that outline our state government.

Article I is entitled "Declaration of Rights" and is similar to the U.S. Bill of Rights. A special provision was added to eliminate some of the problems caused by Utah's unique religious history: "There shall be no union of church and State, nor shall any church dominate the State or interfere with its functions."

Article II describes the boundaries of the state.

Article III cannot be found in the constitution of any other state. It was required by Congress as a condition for

statehood. Some important points include the guarantee of religious tolerance, except that plural marriage is "forever prohibited." It guarantees a free, nonreligious public school system for every child.

Article IV states that "both male and female citizens of this state shall enjoy all civil, political, and religious rights" and that the right "to vote and hold office shall not be denied . . . on account of sex." (This was important at a time when only men could vote in most of the other states.)

Articles V, VI, VII, and VIII describe the separation of powers among the three branches of government.

- Executive (the governor and many agencies carry out the laws and run the state)
- Legislative (the state legislature makes the laws)
- Judicial (state courts interpret and uphold the laws)

Other articles have to do with the educational system, voting districts, taxation and other money matters, water rights, the militia, public debt, and other items.

Utah's constitution, with amendments, is one of the few original state constitutions still in force. Most other states have completely rewritten their constitutions.

Our Rights and Responsibilities Are Set by the U.S. and Utah Constitutions

Rights

Free speech and press

Assembly and petition

Freedom to vote in free elections

Freedom of religion

Fair trial by jury

Freedom from:

- Excessive bail
- Excessive fines
- Cruel punishment

Due process of law

Habeas corpus (the right to go before a court or judge before being sent to prison)

Just payment for private property taken for public use

Freedom from slavery

Freedom from unreasonable search and seizure

Freedom to bear arms

Other rights are given to the people.

Responsibilities

Respect the opinions of others

Pay taxes

Vote and help choose good leaders

Be tolerant of other religious beliefs

Serve on juries when called

Support law and order

Give evidence in court

Assist in preventing crimes and detection of criminals

Abide by decisions of the majority

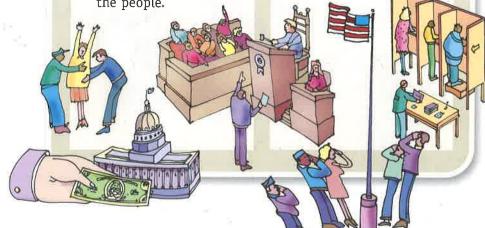
Respect rights of the minority

Respect public and private property

Live peaceably

Meet financial obligations

Respect the flag and serve the nation when required



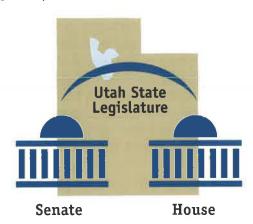
Utah's Legislative Branch

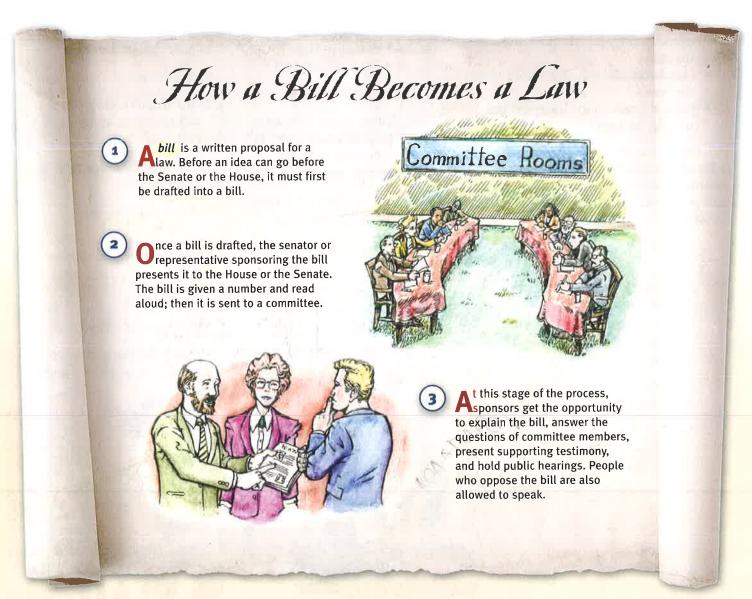
Utah voters elect
members to both the
state and federal lawmaking hodies. The state
representatives meet in
Salt Lake City to make
laws for Utah. The
federal representatives
meet in Washington,
D.C., to make laws for
the whole country.

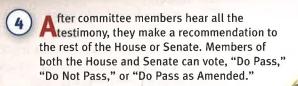
You already know that Utah's constitution, like the U.S. Constitution, allows for a legislative branch called the *legislature*. The members of the legislature make laws for the state.

The legislature is made of two groups, or houses. The members of the legislature are representatives of the people who voted for them. In this way all of the citizens of legal age in our country and in our state have the opportunity to help make the laws.

- The Utah legislature meets in Salt Lake City for 45 days each year.
- The opening day is the 3rd Monday in January.





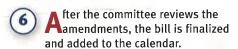


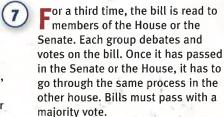
VOTING BOARD

House Bill	22	
Representative	YES	NO
ADAMS		0
ANDERSON	0	
BOYER	0	•
COLLINS	0	•
DAVIS		0
EDWARDS	0	0
FARMER	0	0
FRANKLIN		0
GAINES	0	•
GODDARD		0
HANSEN	0	6
HARRIS	0	0
THE LIES		A

embers can now suggest changes or amendments to the bill.

However, amendments are only adopted by a majority vote. Any adopted amendments must then be reviewed by committee members.







The Senate approve a bill, it heads to the governor for final approval. If the governor does not approve the bill, he will veto it. It will not become a law at that time.



It goes back to the house where it began for another vote. If two-thirds of the legislators in both houses vote for it, it becomes law even if the governor is against it. This is one way the balance of power keeps any one group or person from making laws. It is an important part of our democratic government.

What Can Citizens Do?

- Give ideas for laws to their legislators. Many ideas for bills start this way.
- Attend a public hearing on the day the bill is debated, or "heard." It is a good idea to bring as many people as possible to the meeting. They may get to talk to legislators about their experiences.
- Call or e-mail the governor's office to give an opinion on bills.

Utah's Executive Branch

The governor is the head of the state executive branch. He or she:

- Directs state government
- Is commander-in-chief of the Utah National Guard
- May present bills to the legislature
- May call special sessions of the legislature
- Signs (approves) or vetoes bills
- Pardons (forgives and frees) people convicted of crimes

Other executive officers act under the governor:

The lieutenant governor keeps records of the legislature, performs other duties, and acts as governor when the governor is out of the state.

The state treasurer directs the spending of state money.

The state auditor looks after the state's financial records.

The attorney general performs legal duties for the governor and other offices.

State boards, departments, and commissions look after such things as mining safety, agriculture, land use and preservation, water, taxes, etc.



Michael Leavitt was elected governor of Utah in 1992. A very popular governor, Leavitt worked to meet Utah's educational challenges and create more jobs at higher salaries for Utah workers. He started the Centennial School program, increased development of technology, and cut taxes for several years. Governor Leavitt left office during his third term to head the U.S. Environmental Protection Agency in Washington, D.C.

Utahns elected business leader and former U.S. diplomat **Jon Huntsman** as governor in
November 2004. Huntsman works to reform the tax system and create an environment for growth in the West. He is very concerned about environmental and education issues.

As commander-in-chief of the Utah National Guard, Governor Huntsman talks with soldiers before they leave for Afghanistan and Iraq. The War in Iraq began in 2003. Many Utah men and women are serving in the war effort.





The members of the Utah Supreme Court are (left to right): Justice Michael J. Wilkins, Justice Matthew B. Durrant, Chief Justice Christine M. Durham, Associate Chief Justice Ronald E. Nehring, and Justice Jill N. Parrish.

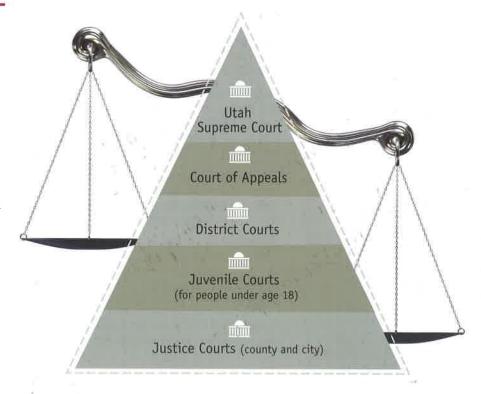
Utah's Judicial Branch

Utah laws are made by the legislature. Courts interpret the law—they determine if the law is constitutional or not, and if a law has been broken. One job of the courts is to ensure the accused of a fair trial. They also resolve legal disputes between people and businesses or other groups.

Utah's courts handle both civil and criminal cases. In a criminal case, a person is accused of committing a serious crime such as robbery, murder, or drug possession. The person who is accused is called a *defendant*.

In a civil case, a person claims to have been harmed by the actions of another person. The "injury" could be harm done to a person's property, reputation, or rights. The injured person seeks damages—usually money—to pay for his or her loss or injury. For example, after a contractor finished building a house for Mr. Smith, the garage fell in. Mr. Smith has the right to sue the contractor for money to rebuild the garage. The court would then decide if the problem was the fault of the builder, the weather, or the company who made the building materials.

Juries also play an important role. They are made up of ordinary citizens who are called to serve for a short time. A jury listens to witnesses and lawyers,



and then votes on whether or not they believe a person is guilty or innocent. If the person on trial receives a "guilty" decision, he or she may appeal to a higher court for a new trial.

What do you think

How does the judicial branch operate within the system of checks and balances?



Christine M. Durham

The Honorable Christine Durham was appointed to the Utah Supreme Court in 1982. In 2002 she was named chief justice. The following text is taken from the *Deseret Morning News* that year. It gives fascinating insight into Utah's top judge.



Durham Endures

By Doug Robinson

Around the Durham household, they like to say they have a family motto: "If there's a harder way to do it, we'll find it." No kidding. They have spent a lifetime, it seems, just piling on challenges for themselves.

Hard: Law school. Harder: Law school with a baby. Hardest: With two babies. Even harder: With husband, George, in medical school. Harder than that: Attend three different law schools in three semesters.

Hard: Trying to start a career as a lawyer. Harder: As a woman. Hardest: While her husband begins his medical practice. Even harder: With four children, one with special needs.

Hard: Becoming the first woman to be named a judge for a district court at the age of 36. Harder: The first woman to be named to the Utah Supreme Court. Hardest: The first woman to be named chief justice of the State Supreme Court.

In one household they managed a family, school, and careers in medicine and law. Who in their

right mind does this? "It has been a busy life," says Chief Justice Christine Durham, who wouldn't have it any other way.

Durham oversees all Utah Courts, and she has won everybody's respect. "I think she's brilliant," says a federal judge in Washington, D.C. "Her mind makes connections that . . . just really strike you. They are so insightful and accurate."

The chief justice worked with the Utah State Board of Education to approve legislation that put civics and government into the core curriculum. Some also credit Durham for helping Utah to earn a national reputation for having one of the nation's best judicial systems.

Durham, a cheery, friendly woman, thrives on work and love of the law. "I still see law and the concept of the rule of law that we enjoy in the United States as a miraculous means of maintaining order and making human progress possible," she says.



Utah Supreme Court justices hear a case. Durham is the judge in the center.

Local Government: Counties and Cities

What county do you live in? What city or town? Did you know that your county and your city have governments? Did you know they both collect taxes to pay for services they provide?

County Government Services

Utah is divided into smaller regions called counties. County government is headed by a board of county commissioners.

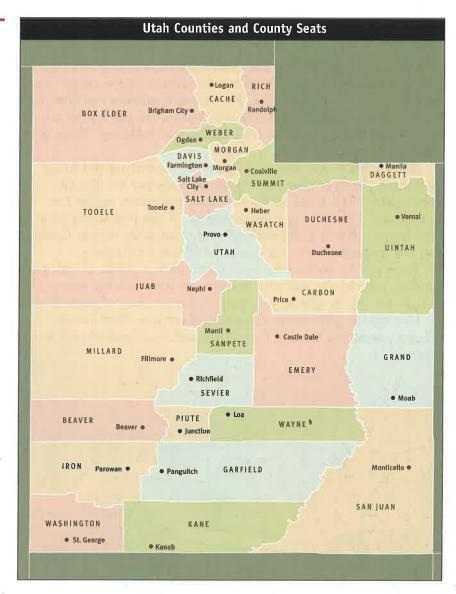
Each county has a county seat. This is the city or town where the county government offices are. There is a usually a courthouse building there where court is held. It is also where you might go to get a driver's license, a copy of your birth certificate, or a marriage license. Somewhere at the county seat you might also get a shot at a health clinic or pay the taxes on a car.

Counties hold elections, levy taxes, and carry out laws. They buy property and erect buildings for the county's needs. Public health and welfare, business licenses, schools, and libraries are some county services.

City Government Services

The main role of the city government is to offer services such as streets and parks, water, and sewage and garbage disposal. Cities also remove the snow from streets, provide fire and police protection, build and maintain roads, provide libraries, and run cemeteries. Have you ever played baseball, football, soccer, or basketball on a city recreation program? Have you watched a parade and fireworks on the 4th of July? They were probably run and paid for by your town or city government.

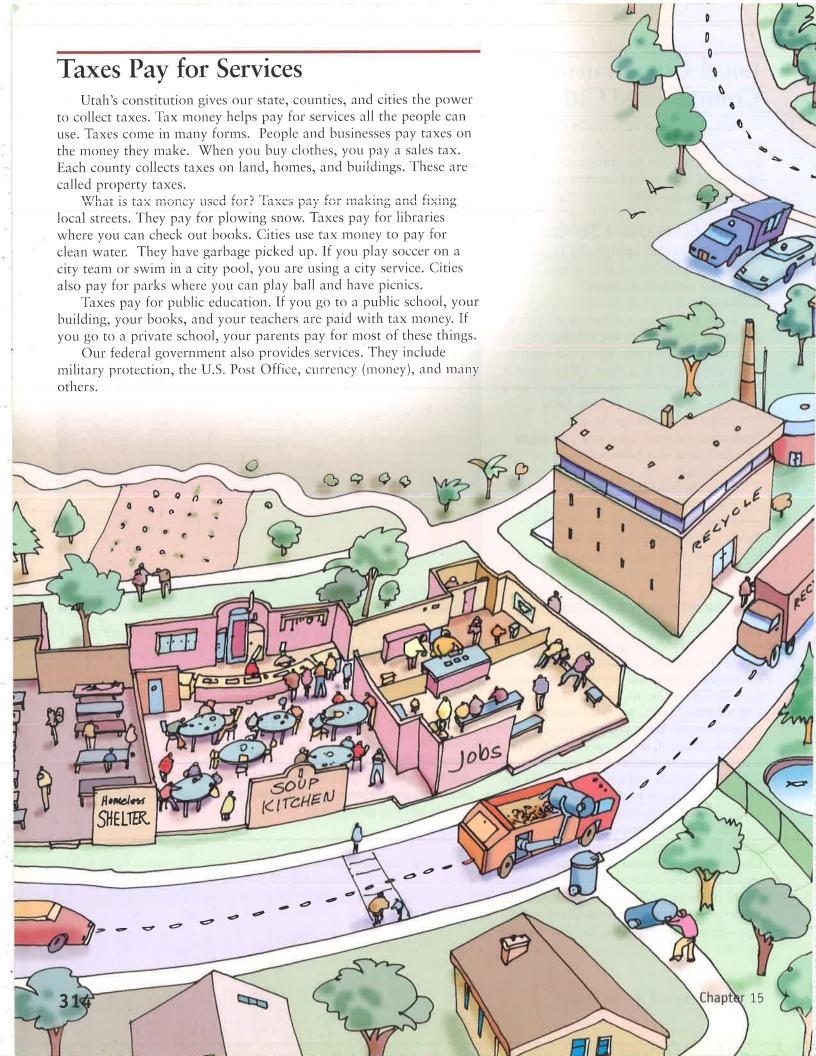
The type of government for cities and towns depends on how large the town is. Larger cities and towns have a mayor and a council. Some towns are run by a town board or manager. Town leaders direct city affairs and make *ordinances* (local rules). They decide how to spend the town's tax income.

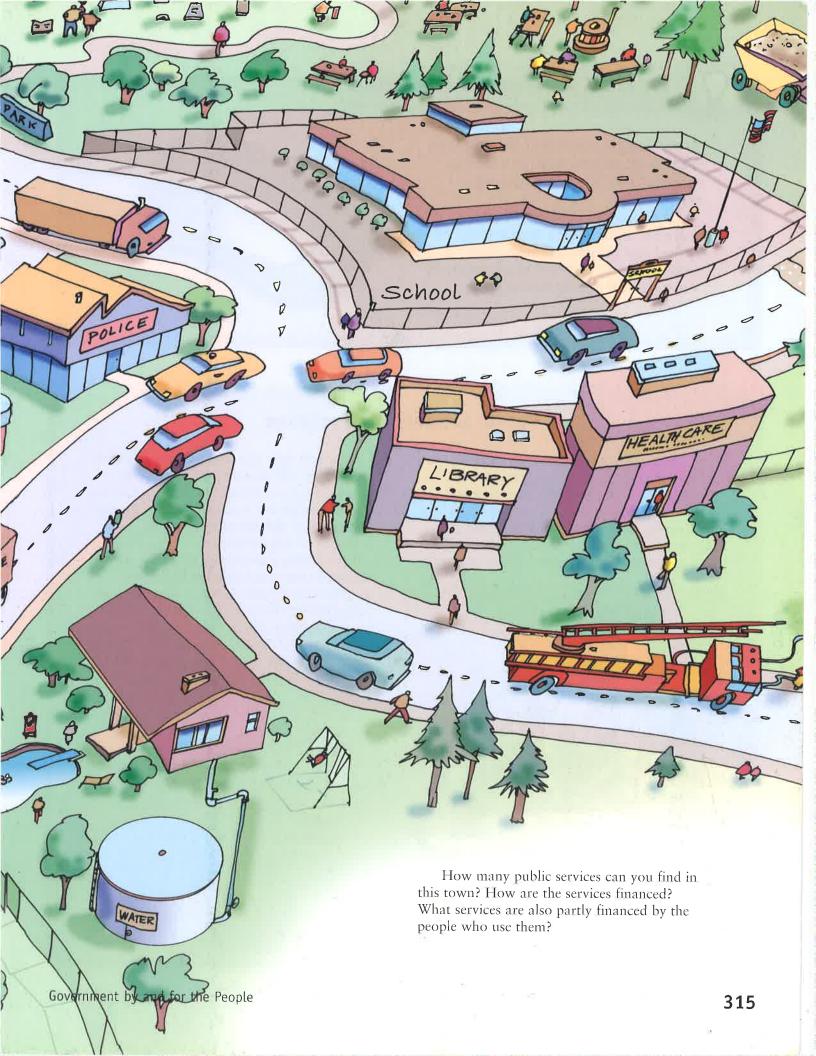


What county do you live in? What town or city is your county seat? Have you ever been to your county courthouse? What offices were there?

What do you think 🥍

Some people think we have too much government! Other people think we need the different levels of government. Think about ways the levels are the same and different. Do you think we need both county and city government?







Activity | Identify Local Officials

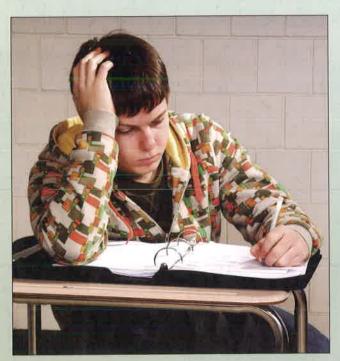
Many people work in your city and county governments. Who are they? What are their responsibilities? Were they appointed or elected?

On the Internet, try to find websites for your local government. Make a chart or give a report to show what you learned. Invite one of the workers to talk to your class about community issues and what is being done to help.



Public Schools for Everyone

No matter where you live in Utah, all the working adults in the state help pay for your education. Public schools are a government service. Tax dollars are used to pay for school buildings, teachers' salaries, and textbooks and supplies. However, if you attend a private school, your parents pay for all or most of your education.

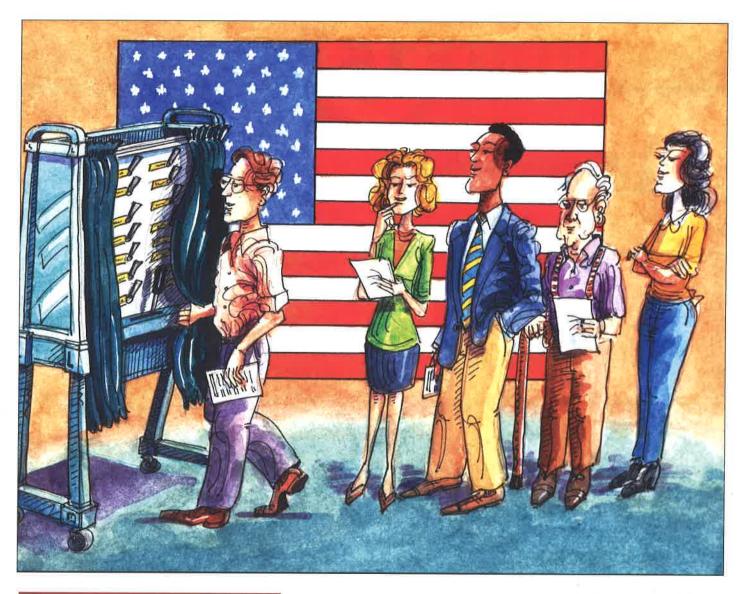


Since both state and local tax money is used to pay for public education, the state legislature can require students to attend school for a certain number of days each year. It can also require school districts to meet certain standards in core subjects.

Other decisions about your education are decided by the school board of your school district. Most of Utah's counties have only one school district, but counties with higher populations have two or more. The voters of each school district elect members of the school board. The boards then adopt policies to fit local needs. What school district do you live in?

What do you think

- · How do government services affect you?
- How might they affect other residents of the state?
- What other services do you think the government should provide?



Get Involved in the Political Process

Find out what type of city government exists where you live. City council meetings are open to the public. Visit a meeting to see what type of decisions the council makes. Try to reconstruct some of the meeting for your class. You can also volunteer for a city clean-up project or find another way to help your city.

When you are eighteen years old you will be able to register and vote in local, state, and federal elections. Until then, you can learn about candidates and issues and urge other people to vote. You can write to your senators and representatives. When you are old enough, you might run for office or help with a campaign.

Be a Person of High Character

Utah is only as good as its people. You should be honest, moral, polite, and helpful. You should help your family, keep your own yard clean, and never litter or ruin property. You should obey all the laws. You should speak out against discrimination or unfair actions of other people. You can become aware of issues that affect your family in your town.

Could you help immigrants learn English or things they need to know about the American lifestyle? Could you volunteer to help students with special needs? Could you be a friend to someone who is having a hard time? You can make a difference. Voting is an American right and a privilege. How old do U.S. citizens need to be before they can vote?



The Utah Constitution is the document that defines the basic form and operation of government of Utah. The original constitution, approved in 1896, is still in force, though it has had some modifications.

PREAMBLE

Grateful to Almighty God for life and liberty, we, the people of Utah, in order to secure and perpetuate the principles of free government, do ordain and establish this CONSTITUTION.

ARTICLE 1: DECLARATION OF RIGHTS

Article I, Section 1. [Inherent and inalienable rights.]

All men have the inherent and inalienable right to enjoy and defend their lives and liberties; to acquire, possess and protect property; to worship according to the dictates of their consciences; to assemble peaceably, protest against wrongs, and petition for redress of grievances; to communicate freely their thoughts and opinions, being responsible for the abuse of that right.

Article I, Section 2.[All political power inherent in the people.]

All political power is inherent in the people; and all free governments are founded on their authority for their equal protection and benefit, and they have the right to alter or reform their government as the public welfare may require.

Article I, Section 3. [Utah inseparable from the Union.]

The State of Utah is an inseparable part of the Federal Union and the Constitution of the United States is the supreme law of the land.

Article I, Section 4. [Religious liberty.]

The rights of conscience shall never be infringed. The State shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; no religious test shall be required as a qualification for any office of public trust or for any vote at any election; nor shall any person be incompetent as a witness or juror on account of religious belief or the absence thereof. There shall be no union of Church and State, nor shall any church dominate the State or interfere with its functions. No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction, or for the support of any ecclesiastical establishment.

Article I, Section 5. [Habeas corpus.]

The privilege of the writ of habeas corpus shall not be suspended, unless, in case of rebellion or invasion, the public safety requires it.

Article I, Section 6. [Right to bear arms.]

The individual right of the people to keep and bear arms for security and defense of self, family, others, property, or the state, as well as for other lawful purposes shall not be infringed; but nothing herein shall prevent the Legislature from defining the lawful use of arms.

Article I, Section 7. [Due process of law.]

No person shall be deprived of life, liberty or property, without due process of law.

Article I, Section 8. [Offenses bailable.]

(1) All persons charged with a crime shall be bailable except:

- (a) persons charged with a capital offense when there is substantial evidence to support the charge; or
- (b) persons charged with a felony while on probation or parole, or while free on bail awaiting trial on a previous felony charge, when there is substantial evidence to support the new felony charge; or
- (c) persons charged with any other crime, designated by statute as one for which bail may be denied, if there is substantial evidence to support the charge and the court finds by clear and convincing evidence that the person would constitute a substantial danger to any other person or to the community or is likely to flee the jurisdiction of the court if released on bail.
- (2) Persons convicted of a crime are bailable pending appeal only as prescribed by law.

Article I, Section 9. [Excessive bail and fines—Cruel punishments.]

Excessive bail shall not be required; excessive fines shall not be imposed; nor shall cruel and unusual punishments be inflicted. Persons arrested or imprisoned shall not be treated with unnecessary rigor.

Article I, Section 10. [Trial by jury.]

In capital cases the right of trial by jury shall remain inviolate. In capital cases the jury shall consist of twelve persons, and in all other felony cases, the jury shall consist of no fewer than eight persons. In other cases, the Legislature shall establish the number of jurors by statute, but in no event shall a jury consist of fewer than four persons. In criminal cases the verdict shall be unanimous. In civil cases three-fourths of the jurors may find a verdict. A jury in civil cases shall be waived unless demanded.

Article I, Section 11. [Courts open—Redress of injuries.]

All courts shall be open, and every person, for an injury done to him in his person, property or reputation, shall have remedy by due course of law, which shall be administered without denial or unnecessary delay; and no person shall be barred from prosecuting or defending before any tribunal in this State, by himself or counsel, any civil cause to which he is a party.

Article I, Section 12. [Rights of accused persons.]

In criminal prosecutions the accused shall have the right to appear and defend in person and by counsel, to demand the nature and cause of the accusation against him, to have a copy thereof, to testify in his own behalf, to be confronted by the witnesses against him, to have compulsory process to compel the attendance of witnesses in his own behalf, to have a speedy public trial by an impartial jury of the county or district in which the offense is alleged to have been committed, and the right to appeal in all cases. In no instance shall any accused person, before final judgment, be compelled to advance money or fees to secure the rights herein guaranteed. The accused shall not be compelled to give evidence against himself; a wife shall not be compelled to testify against her husband, nor a husband against his wife, nor shall any person be twice put in jeopardy for the same offense.

Where the defendant is otherwise entitled to a preliminary examination, the function of that examination is limited to determining whether probable cause exists unless otherwise provided by statute. Nothing in this constitution shall preclude the use of reliable hearsay evidence as defined by statute or rule

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in whole or in part at any preliminary examination to determine probable cause or at any pretrial proceeding with respect to release of the defendant if appropriate discovery is allowed as defined by statute or rule.

Article I, Section 13. [Prosecution by information or indictment—Grand jury.]

Offenses heretofore required to be prosecuted by indictment, shall be prosecuted by information after examination and commitment by a magistrate, unless the examination be waived by the accused with the consent of the State, or by indictment, with or without such examination and commitment. The formation of the grand jury and the powers and duties thereof shall be as prescribed by the Legislature.

Article I, Section 14. [Unreasonable searches forbidden—Issuance of warrant.]

The right of the people to be secure in their persons, houses, papers and effects against unreasonable searches and seizures shall not be violated; and no warrant shall issue but upon probable cause supported by oath or affirmation, particularly describing the place to be searched, and the person or thing to be seized.

Article I, Section 15. [Freedom of speech and of the press—Libel.]

No law shall be passed to abridge or restrain the freedom of speech or of the press. In all criminal prosecutions for libel the truth may be given in evidence to the jury; and if it shall appear to the jury that the matter charged as libelous is true, and was published with good motives, and for justifiable ends, the party shall be acquitted; and the jury shall have the right to determine the law and the fact.

Article I, Section 16. [No imprisonment for debt—Exception.]

There shall be no imprisonment for debt except in cases of absconding debtors.

Article I, Section 17. [Elections to be free—Soldiers voting.]

All elections shall be free, and no power, civil or military, shall at any time interfere to prevent the free exercise of the right of suffrage. Soldiers, in time of war, may vote at their post of duty, in or out of the State, under regulations to be prescribed by law.

Article I, Section 18. [Attainder—Ex post facto laws—Impairing contracts.]

No bill of attainder, ex post facto law, or law impairing the obligation of contracts shall be passed.

Article I, Section 19. [Treason defined—Proof.]

Treason against the State shall consist only in levying war against it, or in adhering to its enemies or in giving them aid and comfort. No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act.

Article I, Section 20. [Military subordinate to the civil power.]

The military shall be in strict subordination to the civil power, and no soldier in time of peace, shall be quartered in any house without the consent of the owner; nor in time of war except in a manner to be prescribed by law.

Article I, Section 21. [Slavery forbidden.]

Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within this State.

Article I, Section 22. [Private property for public use.]

Private property shall not be taken or damaged for public use without just compensation.

Article I, Section 23. [Irrevocable franchises forbidden.]

No law shall be passed granting irrevocably any franchise, privilege or immunity.

Article I, Section 24. [Uniform operation of laws.]

All laws of a general nature shall have uniform operation.

Article I, Section 25. [Rights retained by people.]

This enumeration of rights shall not be construed to impair or deny others retained by the people.

Article I, Section 26. [Provisions mandatory and prohibitory.]

The provisions of this Constitution are mandatory and prohibitory, unless by express words they are declared to be otherwise.

Article I, Section 27. [Fundamental rights.]

Frequent recurrence to fundamental principles is essential to the security of individual rights and the perpetuity of free government.

Article I, Section 28. [Declaration of the rights of crime victims.]

- (1) To preserve and protect victims' rights to justice and due process, victims of crimes have these rights, as defined by law:
- (a) To be treated with fairness, respect, and dignity, and to be free from harassment and abuse throughout the criminal justice process;
- (b) Upon request, to be informed of, be present at, and to be heard at important criminal justice hearings related to the victim, either in person or through a lawful representative, once a criminal information or indictment charging a crime has been publicly filed in court; and
- (c) To have a sentencing judge, for the purpose of imposing an appropriate sentence, receive and consider, without evidentiary limitation, reliable information concerning the background, character, and conduct of a person convicted of an offense except that this subsection does not apply to capital cases or situations involving privileges.
- (2) Nothing in this section shall be construed as creating a cause of action for money damages, costs, or attorney's fees, or for dismissing any criminal charge, or relief from any criminal judgment.
- (3) The provisions of this section shall extend to all felony crimes and such other crimes or acts, including juvenile offenses, as the Legislature may provide.
- (4) The Legislature shall have the power to enforce and define this section by statute.



Article I, Section 29. [Marriage.]

- (1) Marriage consists only of the legal union between a man
- (2) No other domestic union, however denominated, may be recognized as a marriage or given the same or substantially equivalent legal effect.

ARTICLE II: STATE BOUNDARIES

Article II, Section 1. [State boundaries.]

The boundaries of the State of Utah shall be as follows: Beginning at a point formed by the intersection of the thirtysecond degree of longitude west from Washington, with the thirty-seventh degree of north latitude; thence due west along said thirty-seventh degree of north latitude to the intersection of the same with the thirty-seventh degree of longitude west from Washington; thence due north along said thirty-seventh degree of west longitude to the intersection of the same with the fortysecond degree of north latitude; thence due east along said fortysecond degree of north latitude to the intersection of the same with the thirty-fourth degree of longitude west from Washington; thence due south along said thirty-fourth degree of west longitude to the intersection of the same with the forty-first degree of north latitude; thence due east along said forty-first degree of north latitude to the intersection of the same with the thirty-second degree of longitude west from Washington; thence due south along said thirty-second degree of west longitude to the place of beginning.

ARTICLE III: ORDINANCE

Article III, Section 1. [Religious toleration—Polygamy forbidden.

Perfect toleration of religious sentiment is guaranteed. No inhabitant of this State shall ever be molested in person or property on account of his or her mode of religious worship; but polygamous or plural marriages are forever prohibited.

Article III, Section 2. [Right to public domain disclaimed— Taxation of lands—Exemption.]

The people inhabiting this State do affirm and declare that they forever disclaim all right and title to the unappropriated public lands lying within the boundaries hereof, and to all lands lying within said limits owned or held by any Indian or Indian tribes, and that until the title thereto shall have been extinguished by the United States, the same shall be and remain subject to the disposition of the United States, and said Indian lands shall remain under the absolute jurisdiction and control of the Congress of the United States. The lands belonging to citizens of the United States, residing without this State shall never be taxed at a higher rate than the lands belonging to residents of this State; but nothing in this ordinance shall preclude this state from taxing, as other lands are taxed, any lands owned or held by any Indian who has severed his tribal relations, and has obtained from the United States or from any person, by patent or other grant, a title thereto, save and except such lands as have been or may be granted to any Indian or Indians under any act of Congress, containing a provision exempting the lands thus granted from taxation, which last mentioned lands shall be exempt from taxation so long, and to such extent, as is or may be provided in the act of Congress granting the same.

Article III, Section 3. [Territorial debts assumed.]

All debts and liabilities of the Territory of Utah, incurred by authority of the Legislative Assembly thereof, are hereby assumed and shall be paid by this State.

Article III, Section 4. [Free, nonsectarian schools.]

The Legislative shall make laws for the establishment and maintenance of a system of public schools, which shall be open to all the children of the State and be free from sectarian control.

ARTICLE IV: ELECTIONS AND RIGHT OF SUFFRAGE

Article IV, Section 1. [Equal political rights.]

The rights of citizens of the State of Utah to vote and hold office shall not be denied or abridged on account of sex. Both male and female citizens of this State shall enjoy equally all civil, political and religious rights and privileges.

Article IV, Section 2. [Qualifications to vote.]

Every citizen of the United States, eighteen years of age or over, who makes proper proof of residence in this state for thirty days next preceding any election, or for such other period as required by law, shall be entitled to vote in the election.

Article IV, Section 3. [Voters—Immunity from arrest.]

In all cases except those of treason, felony or breach of the peace, voters shall be privileged from arrest on the days of election, during their attendance at elections, and going to and returning therefrom.

Article IV, Section 4. [Voters—Immunity from militia duty.]

No voter shall be obliged to perform militia duty on the day of election except in time of war or public danger.

Article IV, Section 5. [Voters to be citizens of United States.]

No person shall be deemed a qualified voter of this State unless such person be a citizen of the United States.

Article IV, Section 6. [Mentally incompetent persons, convicted felons, and certain criminals ineligible to vote.]

Any mentally incompetent person, any person convicted of a felony, or any person convicted of treason or a crime against the elective franchise, may not be permitted to vote at any election or be eligible to hold office in this State until the right to vote or hold elective office is restored as provided by statute.

Article IV, Section 7. [Property qualification forbidden.]

No property qualification shall be required for any person to vote or hold office.

Article IV, Section 8. [Ballot to be secret.]

All elections shall be by secret ballot. Nothing in this section shall be construed to prevent the use of any machine or mechanical contrivance for the purpose of receiving and registering the votes cast at any election: Provided, That secrecy in voting be preserved.

Article IV, Section 9. [General and special elections—Terms— Election of local officers.]

(1) Each general election shall be held on the Tuesday next following the first Monday in November of each evennumbered year.



- (2) Special elections may be held as provided by statute.
- (3) The term of each officer, except legislator, elected at a general election shall commence on the first Monday in January next following the date of the election.
- (4) The election of officers of each city, town, school district, and other political subdivision of the State shall be held at the time and in the manner provided by statute.

Article IV, Section 10. [Oath of office.]

All officers made elective or appointive by this Constitution or by the laws made in pursuance thereof, before entering upon the duties of their respective offices, shall take and subscribe the following oath or affirmation: "I do solemnly swear (or affirm) that I will support, obey and defend the Constitution of the United States and the Constitution of this State, and that I will discharge the duties of my office with fidelity.["]

ARTICLE V: DISTRIBUTION OF POWERS

Article V, Section 1. [Three departments of government.]

The powers of the government of the State of Utah shall be divided into three distinct departments, the Legislative, the Executive, and the Judicial; and no person charged with the exercise of powers properly belonging to one of these departments, shall exercise any functions appertaining to either of the others, except in the cases herein expressly directed or permitted.

ARTICLE VI: LEGISLATIVE DEPARTMENT

Article VI, Section 1. [Power vested in Senate, House, and People.]

- (1) The Legislative power of the State shall be vested in:
- (a) a Senate and House of Representatives which shall be designated the Legislature of the State of Utah; and
- (b) the people of the State of Utah as provided in Subsection (2).
- (2) (a) (i) The legal voters of the State of Utah, in the numbers, under the conditions, in the manner, and within the time provided by statute, may:
- (A) initiate any desired legislation and cause it to be submitted to the people for adoption upon a majority vote of those voting on the legislation, as provided by statute; or
- (B) require any law passed by the Legislature, except those laws passed by a two-thirds vote of the members elected to each house of the Legislature, to be submitted to the voters of the State, as provided by statute, before the law may take effect.
- (ii) Notwithstanding Subsection (2)(a)(i)(A), legislation initiated to allow, limit, or prohibit the taking of wildlife or the season for or method of taking wildlife shall be adopted upon approval of two-thirds of those voting.
- (b) The legal voters of any county, city, or town, in the numbers, under the conditions, in the manner, and within the time provided by statute, may:
- (i) initiate any desired legislation and cause it to be submitted to the people of the county, city, or town for adoption upon a majority vote of those voting on the legislation, as provided by statute; or
- (ii) require any law or ordinance passed by the law making body of the county, city, or town to be submitted to the

voters thereof, as provided by statute, before the law or ordinance may take effect.

Article VI, Section 2. [Time of general sessions.]

Annual general sessions of the Legislature shall be held at the seat of government and shall begin on the third Monday in January.

Article VI, Section 3. [Election of House members—Terms.]

- (1) The members of the House of Representatives shall be chosen biennially on even-numbered years by the qualified voters of the respective representative districts, on the first Tuesday after the first Monday in November.
- (2) Their term of office shall be two years from the first day of January next after their election.

Article VI, Section 4. [Election of Senators—Terms.]

- (1) The senators shall be chosen by the qualified voters of the respective senatorial districts, at the same times and places as members of the House of Representatives.
- (2) Their term of office shall be four years from the first day of the annual general session next after their election.
- (3) As nearly one-half as may be practicable shall be elected in each biennium as the Legislature shall determine by law with each apportionment.

Article VI, Section 5. [Who is eligible as a legislator.]

No person shall be eligible to the office of senator or representative who is not: a citizen of the United States; twenty-five years of age; a qualified voter in the district from which the person is chosen; a resident of the state for three consecutive years immediately prior to the last date provided by statute for filing for the office; and a resident of the district from which the person is elected for six consecutive months immediately prior to the last date provided by statute for filing for the office. No person elected to the office of senator or representative shall continue to serve in that office after ceasing to be a resident of the district from which elected.

Article VI, Section 6. [Who ineligible as legislator.]

No person holding any public office of profit or trust under authority of the United States, or of this State, shall be a member of the Legislature: Provided That appointments in the State Militia, and the offices of notary public, justice of the peace, United States commissioner, and postmaster of the fourth class, shall not, within the meaning of this section, be considered offices of profit or trust.

Article VI, Section 7. [Ineligibility of legislator to office created at term for which elected.]

No member of the Legislature, during the term for which he was elected, shall be appointed or elected to any civil office of profit under this State, which shall have been created, or the emoluments of which shall have been increased, during the term for which he was elected.

Article VI, Section 8. [Legislator, privilege from arrest.]

Members of the Legislature, in all cases except treason, felony or breach of the peace, shall be privileged from arrest during each session of the Legislature, for fifteen days next preceding each session, and in returning therefrom; and for



words used in any speech or debate in either house, they shall not be questioned in any other place.

Article VI, Section 9. [Compensation of legislators—Citizens' salary commission.]

The Legislature shall not increase the salaries of its members on its own initiative, but shall provide by law for the appointment by the Governor of a citizens' salary commission to make recommendations concerning the salaries of members of the Legislature. Upon submission of the commission's recommendations, the Legislature shall by law accept, reject or lower the salary but may not, in any event, increase the recommendation. The Legislature shall provide by law for the expenses of its members. Until salaries and expenses enacted as authorized by this section become effective, members of the Legislature shall receive compensation of \$25 per diem while actually in session, expenses of \$15 per diem while actually in session, and mileage as provided by law.

Article VI, Section 10. [Each house to be judge of election, and qualifications of its members—Expulsion.]

Each house shall be the judge of the election and qualifications of its members, and may punish them for disorderly conduct, and with the concurrence of two-thirds of all the members elected, expel a member for cause.

Article VI, Section 11. [Majority is quorum— Attendance compelled.]

A majority of the members of each house shall constitute a quorum to transact business, but a smaller number may adjourn from day to day, and may compel the attendance of absent members in such manner and under such penalties as each house may prescribe.

Article VI, Section 12. [Rules—Choosing officers and employees.]

Each house shall determine the rules of its proceedings and choose its own officers and employees.

Article VI, Section 13. [Vacancies to be filled.]

Vacancies that may occur in either house of the legislature shall be filled in such manner as may be provided by law.

Article VI, Section 14. [Journals—Yeas and nays.]

Each house shall keep a journal of its proceedings, which, except in case of executive sessions, shall be published, and the yeas and nays on any question, at the request of five members of such house, shall be entered upon the journal.

Article VI, Section 15. [Sessions to be public—Adjournments.]

All sessions of the Legislature, except those of the Senate while sitting in executive session, shall be public; and neither house, without the consent of the other, shall adjourn for more than three days, nor to any other place than that in which it may be holding session.

Article VI, Section 16. [Duration of sessions.]

- (1) No annual general session of the Legislature may exceed 45 calendar days, except in cases of impeachment.
- (2) No session of the Legislature convened by the Governor under Article VII, Section 6 may exceed 30 calendar days, except in cases of impeachment.

Article VI, Section 17. [Impeachment by House.]

- (1) The House of Representatives shall have the sole power of impeachment, but in order to impeach, two-thirds of all the members elected must vote therefor.
- (2) If not already convened in an annual general session, the House of Representatives may convene for the purpose of impeachment if a poll of members conducted by the Speaker of the House indicates that two-thirds of the members of the House of Representatives are in favor of convening.

Article VI, Section 18. [Trial of impeachment by Senate.]

- (1) All impeachments shall be tried by the Senate, and senators, when sitting for that purpose, shall take oath or make affirmation to do justice according to the law and the evidence.
- (2) Upon an impeachment by the House of Representatives, the Senate shall, if not already convened in an annual general session, convene for the purpose of trying the impeachment.
- (3) When the Governor is on trial, the Chief Justice of the Supreme Court shall preside.
- (4) No person shall be convicted without the concurrence of two-thirds of the senators elected.

Article VI, Section 19. [Officers liable for impeachment—Judgment—Prosecution by law.]

The Governor and other State and Judicial officers shall be liable to impeachment for high crimes, misdemeanors, or malfeasance in office; but judgment in such cases shall extend only to removal from office and disqualification to hold any office of honor, trust, or profit in the State. The party, whether convicted or acquitted, shall, nevertheless, be liable to prosecution, trial, and punishment according to law.

Article VI, Section 20. [Service of articles of impeachment.]

No person shall be tried on impeachment, unless he shall have been served with a copy of the articles thereof, at least ten days before the trial, and after such service he shall not exercise the duties of his office until he shall have been acquitted.

Article VI, Section 21. [Removal of officers.]

All officers not liable to impeachment shall be removed for any of the offenses specified in this article, in such manner as may be provided by law.

Article VI, Section 22. [Reading of bills—Bill to contain only one subject—Bills passed by majority.]

Every bill shall be read by title three separate times in each house except in cases where two-thirds of the house where such bill is pending suspend this requirement. Except general appropriation bills and bills for the codification and general revision of laws, no bill shall be passed containing more than one subject, which shall be clearly expressed in its title. The vote upon the final passage of all bills shall be by yeas and nays and entered upon the respective journals of the house in which the vote occurs. No bill or joint resolution shall be passed except with the assent of the majority of all the members elected to each house of the Legislature.

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Article VI, Section 24. [Presiding officers to sign bills.]

The presiding officer of each house, not later than five days following adjournment, shall sign all bills and joint resolutions passed by the Legislature, certifying to their accuracy and authenticity as enacted by the Legislature.

Article VI, Section 25. [Publication of acts—Effective dates of acts.]

All acts shall be officially published, and no act shall take effect until sixty days after the adjournment of the session at which it passed, unless the Legislature by a vote of two-thirds of all the members elected to each house, shall otherwise direct.

Article VI, Section 26. [Private laws forbidden.]

No private or special law shall be enacted where a general law can be applicable.

Article VI, Section 27. [Games of chance not authorized.]

The Legislature shall not authorize any game of chance, lottery or gift enterprise under any pretense or for any purpose.

Article VI, Section 28. [Special privileges forbidden.]

The Legislature shall not delegate to any special commission, private corporation or association, any power to make, supervise or interfere with any municipal improvement, money, property or effects, whether held in trust or otherwise, to levy taxes, to select a capitol site, or to perform any municipal functions.

Article VI, Section 29. [Lending public credit and subscribing to stock or bonds forbidden—Exception.]

- (1) Neither the State nor any county, city, town, school district, or other political subdivision of the State may lend its credit or, except as provided in Subsection (2), subscribe to stock or bonds in aid of any private individual or corporate enterprise or undertaking.
- (2) Except as otherwise provided by statute, the State or a public institution of post-secondary education may acquire an equity interest in a private business entity as consideration for the sale, license, or other transfer to the private business entity of intellectual property developed in whole or in part by the State or the public institution of post-secondary education, and may hold or dispose of the equity interest.

Article VI, Section 30. [Continuity in government.]

- (1) Notwithstanding any general or special provisions of the Constitution, in order to insure continuity of state and local government operations when such operations are seriously disrupted as a result of natural or man-made disaster or disaster caused by enemy attack, the Legislature may:
- (a) provide for prompt and temporary succession to the powers and duties of any elected or appointed public office, the incumbents of which may become unavailable for carrying on the powers and duties of such offices; and
- (b) adopt measures necessary and proper for insuring the continuity of governmental operations including, but not limited to, the financing thereof.
- (2) Subsection (1) does not permit these temporary public officers to act or these temporary measures to be contrary to the Constitution and applicable law.

Article VI, Section 31.[Additional compensation of legislators.]

For attendance at meetings of interim committees established by law to function between legislative sessions, members of the Legislature shall receive additional per diem compensation and mileage at a rate not to exceed that provided in this Constitution for regular legislative sessions.

Article VI, Section 32. [Appointment of additional employees—Legal counsel.]

- The Legislature may appoint temporary or permanent nonmember employees for work during and between sessions.
- (2) The Legislature may appoint legal counsel which shall provide and control all legal services for the Legislature unless otherwise provided by statute.

Article VI, Section 33. [Legislative auditor appointed.]

The Legislature shall appoint a legislative auditor to serve at its pleasure. The legislative auditor shall have authority to conduct audits of any funds, functions, and accounts in any branch, department, agency or political subdivision of this state and shall perform such other related duties as may be prescribed by the Legislature. He shall report to and be answerable only to the Legislature.

ARTICLE VII: EXECUTIVE DEPARTMENT

Article VII, Section 1. [Executive Department officers—Terms, residence, and duties.]

- (1) The elective constitutional officers of the Executive Department shall consist of Governor, Lieutenant Governor, State Auditor, State Treasurer, and Attorney General.
- (2) Each officer shall:
- (a) hold office for four years beginning on the first Monday of January next after their election;
- (b) during their terms of office reside within the state; and
- (c) perform such duties as are prescribed by this Constitution and as provided by statute.

Article VII, Section 2. [Election of officers—Governor and Lieutenant Governor elected jointly.]

- (1) The officers provided for in Section 1 shall be elected by the qualified voters of the state at the time and place of voting for members of the Legislature. The candidates respectively having the highest number of votes cast for the office voted for shall be elected. If two or more candidates have an equal and the highest number of votes for any one of the offices, the two houses of the Legislature at its next session shall elect by joint ballot one of those candidates for that office.
- (2) In the election the names of the candidates for Governor and Lieutenant Governor for each political party shall appear together on the ballot and the votes cast for a candidate for Governor shall be considered as also cast for the candidate for Lieutenant Governor.

Article VII, Section 3. [Qualifications of officers.]

(1) To be eligible for the office of Governor or Lieutenant Governor a person shall be 30 years of age or older at the time of election.

- (2) To be eligible for the office of Attorney General a person shall be 25 years of age or older, at the time of election, admitted to practice before the Supreme Court of the State of Utah, and in good standing at the bar.
- (3) To be eligible for the office of State Auditor or State Treasurer a person shall be 25 years of age or older at the time of election.
- (4) No person is eligible to any of the offices provided for in Section 1 unless at the time of election that person is a qualified voter and has been a resident citizen of the state for five years next preceding the election.

Article VII, Section 4. [Governor commander-in-chief.]

The Governor shall be Commander-in-Chief of the military forces of the State, except when they shall be called into the service of the United States. The Governor shall have power to call out the militia to execute the laws, to suppress insurrection, or to repel invasion.

Article VII, Section 5. [Executive power vested in Governor— Duties—Legal counsel.]

- (1) The executive power of the state shall be vested in the Governor who shall see that the laws are faithfully executed.
- (2) The Governor shall transact all executive business with the officers of the government, civil and military, and may require information in writing from the officers of the Executive Department, and from the officers and managers of state institutions upon any subject relating to the condition, management, and expenses of their respective offices and institutions. The Governor may at any time when the Legislature is not in session, if deemed necessary, appoint a committee to investigate and report to the Governor upon the condition of any executive office or state institution.
- (3) The Governor shall communicate by message the condition of the state to the Legislature at every annual general session and recommend such measures as may be deemed expedient.
- (4) The Governor may appoint legal counsel to advise the Governor.

Article VII, Section 6. [Convening of extra sessions of Legislature—Advance public notice.]

- (1) (a) On extraordinary occasions, the Governor may convene the Legislature by proclamation, in which shall be stated the purpose for which the Legislature is to be convened, and it may transact no legislative business except that for which it was especially convened, or such other legislative business as the Governor may call to its attention while in session, subject to Subsection (1)(b). The Legislature, however, may provide for the expenses of the session and other matters incidental thereto.
- (b) The Legislature may not transact any legislative business in a special session convened under Subsection (1)(a) for which the Governor has not provided 48 hours advance public notice, except in cases of declared emergency or with the concurrence of two-thirds of all members elected to each house.
- (2) The Governor may also by proclamation convene the

Senate in extraordinary session for the transaction of executive business.

Article VII, Section 7. [Adjournment of Legislature by Governor.]

In case of a disagreement between the two houses of the Legislature at any special session, with respect to the time of adjournment, the Governor shall have power to adjourn the Legislature to such time as the Governor may think proper if it is not beyond the time fixed for the convening of the next Legislature.

Article VII, Section 8. [Bills presented to governor for approval and veto—Items of appropriation—Legislative session to consider vetoed items.]

- (1) Each bill passed by the Legislature, before it becomes a law, shall be presented to the governor. If the bill is approved, the governor shall sign it, and thereupon it shall become a law. If the bill is disapproved, it shall be returned with the governor's objections to the house in which it originated. That house shall then enter the objections upon its journal and proceed to reconsider the bill. If upon reconsideration the bill again passes both houses by a yea and nay vote of two-thirds of the members elected to each house, it shall become a law.
- (2) If any bill is not returned by the governor within ten days after it has been presented to the governor, Sunday and the day it was received excepted, it shall become a law without a signature. If legislative adjournment prevents return of the bill, it shall become a law unless the governor within twenty days after adjournment files the objections to it with such officers as provided by law.
- (3) The governor may disapprove any item of appropriation contained in any bill while approving other portions of the bill. In such case the governor shall append to the bill at the time of signing it a statement of the item or items which are disapproved, together with the reasons for disapproval, and the item or items may not take effect unless passed over the governor's objections as provided in this section.
- (4) If the governor disapproves any bill or item of appropriation after the adjournment sine die of any session of the Legislature, the presiding officer of each house shall poll the members of that house on the matter of reconvening the Legislature. If two-thirds of the members of each house are in favor of reconvening, the Legislature shall be convened in a session that shall begin within 60 days after the adjournment of the session at which the disapproved bill or item of appropriation passed. This session may not exceed five calendar days and shall be convened at a time set jointly by the presiding officer of each house solely for the purpose of reconsidering the bill or item of appropriation disapproved. If upon reconsideration, the bill or item of appropriation again passes both houses of the Legislature by a yea and nay vote of two-thirds of the members elected to each house, the bill shall become law or the item of appropriation shall take effect on the original effective date of the law or item of appropriation.

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Article VII, Section 9. [Governor may fill certain vacancies.]

When any State or district office shall become vacant, and no mode is provided by the Constitution and laws for filling such vacancy, the Governor shall have the power to fill the same by granting a commission, which shall expire at the next election, and upon qualification of the person elected to such office.

Article VII, Section 10. [Governor's appointive power—Vacancies.]

The Governor shall nominate, and by and with consent of the Senate, appoint all State and district officers whose offices are established by this Constitution, or which may be created by law, and whose appointment or election is not otherwise provided for. If, during the recess of the Senate, a vacancy occurs in any State or district office, the Governor shall appoint some qualified person to discharge the duties thereof until the next meeting of the Senate, when the Governor shall nominate some person to fill such office. If the office of Lieutenant Governor, State Auditor, State Treasurer or Attorney General be vacated by death, resignation or otherwise, it shall be the duty of the Governor to fill the same by appointment, from the same political party of the removed person; and the appointee shall hold office until a successor shall be elected and qualified, as provided by law.

Article VII, Section 11. [Vacancy in office of Governor—Determination of disability.]

In case of the death of the Governor, impeachment, removal from office, resignation, or disability to discharge the duties of the office, or in case of a Governor-elect who fails to take office, the powers and duties of the Governor shall devolve upon the Lieutenant Governor until the disability ceases or until the next general election, when the vacancy shall be filled by election. If, during a vacancy in the office of Governor, the Lieutenant Governor resigns, dies, is removed, or becomes incapable of performing the duties of the office, the President of the Senate shall act as Governor until the vacancy is filled or disability ceases. If in this case the President of the Senate resigns, dies, is removed, or becomes incapable of performing the duties of the office, the Speaker of the House shall act as Governor until the vacancy is filled or disability ceases. While performing the duties of the Governor as provided in this section, the Lieutenant Governor, the President of the Senate, or the Speaker of the House, as the case may be, shall be entitled to the salary and emoluments of the Governor, except in cases of temporary disability.

The disability of the Governor or person acting as Governor shall be determined by either a written declaration transmitted to the Supreme Court by the Governor stating an inability to discharge the powers and duties of the office or by a majority of the Supreme Court on joint request of the President of the Senate and the Speaker of the House of Representatives. Such determination shall be final and conclusive. Thereafter, when the Governor transmits to the Supreme Court a written declaration that no disability exists, the Governor shall resume the powers and duties of the office unless the Supreme Court, upon joint request of the President of the Senate and the Speaker of the House of Representatives, or upon its own initiative, determines that the Governor is unable to discharge the powers and duties of the office. The Lieutenant Governor shall then continue to

discharge these powers and duties as acting Governor. The Supreme Court has exclusive jurisdiction to determine all questions arising under this section.

Article VII, Section 12. [Board of Pardons and Parole—Appointment—Powers and procedures—Governor's powers and duties—Legislature's powers.]

- (1) There is created a Board of Pardons and Parole. The Governor shall appoint the members of the board with the consent of the Senate. The terms of office shall be as provided by statute.
- (2) (a) The Board of Pardons and Parole, by majority vote and upon other conditions as provided by statute, may grant parole, remit fines, forfeitures, and restitution orders, commute punishments, and grant pardons after convictions, in all cases except treason and impeachments, subject to regulations as provided by statute.
- (b) A fine, forfeiture, or restitution order may not be remitted and a commutation, parole, or pardon may not be granted except after a full hearing before the board, in open session, and after previous notice of the time and place of the hearing has been given.
- (c) The proceedings and decisions of the board, the reasons therefor in each case, and the dissent of any member who may disagree shall be recorded and filed as provided by statute with all papers used upon the hearing.
- (3) (a) The Governor may grant respites or reprieves in all cases of convictions for offenses against the state except treason or conviction on impeachment. These respites or reprieves may not extend beyond the next session of the board. At that session, the board shall continue or determine the respite or reprieve, commute the punishment, or pardon the offense as provided in this section.
- (b) In case of conviction for treason, the Governor may suspend execution of the sentence until the case is reported to the Legislature at its next annual general session, when the Legislature shall pardon or commute the sentence, or direct its execution. If the Legislature takes no action on the case before adjournment of that session, the sentence shall be executed.

Article VII, Section 14. [Duties of Lieutenant Governor.] The Lieutenant Governor shall:

- (1) serve on all boards and commissions in lieu of the Governor whenever so designated by the Governor;
- (2) perform such duties as may be delegated by the Governor; and
- (3) perform other duties as may be provided by statute.

Article VII, Section 15. [Duties of State Auditor and State Treasurer.]

- (1) The State Auditor shall perform financial post audits of public accounts except as otherwise provided by this Constitution.
- (2) The State Treasurer shall be the custodian of public moneys.
- (3) Each shall perform other duties as provided by statute.



Article VII, Section 16. [Duties of Attorney General.]

The Attorney General shall be the legal adviser of the State officers, except as otherwise provided by this Constitution, and shall perform such other duties as provided by law.

Article VII, Section 18. [Compensation of state and local officers.]

- (1) The Governor, Lieutenant Governor, State Auditor, State Treasurer, Attorney General, and any other state officer as the Legislature may provide, shall receive for their services a fixed and definite compensation as provided by law.
- (2) (a) The compensation provided for in Subsection (1) shall be in full for all services rendered by those officers in any official capacity or employment during their terms of office.
- (b) An officer may not receive for the performance of any official duty any fee for personal use, but all fees fixed by the Legislature for the performance by any of them of any official duty shall be collected in advance and deposited with the appropriate treasury.
- (c) The Legislature may provide for the payment of actual and necessary expenses of those officers while traveling in the performance of official duties.

Article VII, Section 19. [Grants and commissions.]

All grants and commissions shall be in the name and by the authority of the State of Utah, sealed with the Great Seal of the State, signed by the Governor, and countersigned by such officer as provided by law.

Article VII, Section 20. [The Great Seal.]

There shall be a seal of the State, which shall be called "The Great Seal of the State of Utah," and shall be kept by such officer as provided by law.

Article VII, Section 21. [United States' officials ineligible to hold state office.]

No person, while holding any office under the United States' government, shall hold any office under the State government of Utah.

ARTICLE VIII: JUDICIAL DEPARTMENT

Article VIII, Section 1. [Judicial powers—Courts.]

The judicial power of the state shall be vested in a Supreme Court, in a trial court of general jurisdiction known as the district court, and in such other courts as the Legislature by statute may establish. The Supreme Court, the district court, and such other courts designated by statute shall be courts of record. Courts not of record shall also be established by statute.

Article VIII, Section 2. [Supreme court—Chief justice—Declaring law unconstitutional—Justice unable to participate.]

The Supreme Court shall be the highest court and shall consist of at least five justices. The number of justices may be changed by statute, but no change shall have the effect of removing a justice from office. A chief justice shall be selected from among the justices of the Supreme Court as provided by statute. The chief justice may resign as chief justice without resigning from the Supreme Court. The Supreme Court by rule may sit and render final judgment either en banc or in divisions.

The court shall not declare any law unconstitutional under this constitution or the Constitution of the United States, except on the concurrence of a majority of all justices of the Supreme Court. If a justice of the Supreme Court is disqualified or otherwise unable to participate in a cause before the court, the chief justice, or in the event the chief justice is disqualified or unable to participate, the remaining justices, shall call an active judge from an appellate court or the district court to participate in the cause.

Article VIII, Section 3. [Jurisdiction of Supreme Court.]

The Supreme Court shall have original jurisdiction to issue all extraordinary writs and to answer questions of state law certified by a court of the United States. The Supreme Court shall have appellate jurisdiction over all other matters to be exercised as provided by statute, and power to issue all writs and orders necessary for the exercise of the Supreme Court's jurisdiction or the complete determination of any cause.

Article VIII, Section 4. [Rulemaking power of Supreme Court—Judges pro tempore—Regulation of practice of law.]

The Supreme Court shall adopt rules of procedure and evidence to be used in the courts of the state and shall by rule manage the appellate process. The Legislature may amend the Rules of Procedure and Evidence adopted by the Supreme Court upon a vote of two-thirds of all members of both houses of the Legislature. Except as otherwise provided by this constitution, the Supreme Court by rule may authorize retired justices and judges and judges pro tempore to perform any judicial duties. Judges pro tempore shall be citizens of the United States, Utah residents, and admitted to practice law in Utah. The Supreme Court by rule shall govern the practice of law, including admission to practice law and the conduct and discipline of persons admitted to practice law.

Article VIII, Section 5. [Jurisdiction of district court and other courts—Right of appeal.]

The district court shall have original jurisdiction in all matters except as limited by this constitution or by statute, and power to issue all extraordinary writs. The district court shall have appellate jurisdiction as provided by statute. The jurisdiction of all other courts, both original and appellate, shall be provided by statute. Except for matters filed originally with the Supreme Court, there shall be in all cases an appeal of right from the court of original jurisdiction to a court with appellate jurisdiction over the cause.

Article VIII, Section 6. [Number of judges of district court and other courts—Divisions.]

The number of judges of the district court and of other courts of record established by the Legislature shall be provided by statute. No change in the number of judges shall have the effect of removing a judge from office during a judge's term of office. Geographic divisions for all courts of record except the Supreme Court may be provided by statute. No change in divisions shall have the effect of removing a judge from office during a judge's term of office.

Article VIII, Section 7. [Qualifications of justices and judges.] Supreme court justices shall be at least 30 years old, United

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States citizens, Utah residents for five years preceding selection, and admitted to practice law in Utah. Judges of other courts of record shall be at least 25 years old, United States citizens, Utah residents for three years preceding selection, and admitted to practice law in Utah. If geographic divisions are provided for any court, judges of that court shall reside in the geographic division for which they are selected.

Article VIII, Section 8. [Vacancies—Nominating commissions—Senate approval.]

- (1) When a vacancy occurs in a court of record, the governor shall fill the vacancy by appointment from a list of at least three nominees certified to the governor by the Judicial Nominating Commission having authority over the vacancy. The governor shall fill the vacancy within 30 days after receiving the list of nominees. If the governor fails to fill the vacancy within the time prescribed, the chief justice of the Supreme Court shall within 20 days make the appointment from the list of nominees.
- (2) The Legislature by statute shall provide for the nominating commissions' composition and procedures. No member of the Legislature may serve as a member of, nor may the Legislature appoint members to, any Judicial Nominating Commission.
- (3) The Senate shall consider and render a decision on each judicial appointment within 60 days of the date of appointment. If necessary, the Senate shall convene itself in extraordinary session for the purpose of considering judicial appointments. The appointment shall be effective upon approval of a majority of all members of the Senate. If the Senate fails to approve the appointment, the office shall be considered vacant and a new nominating process shall commence.
- (4) Selection of judges shall be based solely upon consideration of fitness for office without regard to any partisan political consideration.

Article VIII, Section 9. [Judicial retention elections.]

Each appointee to a court of record shall be subject to an unopposed retention election at the first general election held more than three years after appointment. Following initial voter approval, each Supreme Court justice every tenth year, and each judge of other courts of record every sixth year, shall be subject to an unopposed retention election at the corresponding general election. Judicial retention elections shall be held on a nonpartisan ballot in a manner provided by statute. If geographic divisions are provided for any court of record, the judges of those courts shall stand for retention election only in the geographic division to which they are selected.

Article VIII, Section 10. [Restrictions on justices and judges.]

Supreme court justices, district court judges, and judges of all other courts of record while holding office may not practice law, hold any elective nonjudicial public office, or hold office in a political party.

Article VIII, Section 11. [Judges of courts not of record.]

Judges of courts not of record shall be selected in a manner, for a term, and with qualifications provided by statute. However, no qualification may be imposed which requires judges of courts

not of record to be admitted to practice law. The number of judges of courts not of record shall be provided by statute.

Article VIII, Section 12. [Judicial Council—Chief justice as administrative officer—Legal counsel.]

- (1) There is created a Judicial Council which shall adopt rules for the administration of the courts of the state.
- (2) The Judicial Council shall consist of the chief justice of the Supreme Court, as presiding officer, and other justices, judges, and other persons as provided by statute. There shall be at least one representative on the Judicial Council from each court established by the Constitution or by statute.
- (3) The chief justice of the Supreme Court shall be the chief administrative officer for the courts and shall implement the rules adopted by the Judicial Council.
- (4) The Judicial Council may appoint legal counsel which shall provide all legal services for the Judicial Department unless otherwise provided by statute.

Article VIII, Section 13. [Judicial Conduct Commission,]

A Judicial Conduct Commission is established which shall investigate and conduct confidential hearings regarding complaints against any justice or judge. Following its investigations and hearings, the Judicial Conduct Commission may order the reprimand, censure, suspension, removal, or involuntary retirement of any justice or judge for the following:

- (1) action which constitutes willful misconduct in office;
- (2) final conviction of a crime punishable as a felony under state or federal law;
- (3) willful and persistent failure to perform judicial duties;
- (4) disability that seriously interferes with the performance of judicial duties; or
- (5) conduct prejudicial to the administration of justice which brings a judicial office into disrepute.
- Prior to the implementation of any commission order, the Supreme Court shall review the commission's proceedings as to both law and fact. The court may also permit the introduction of additional evidence. After its review, the Supreme Court shall, as it finds just and proper, issue its order implementing, rejecting, or modifying the commission's order. The Legislature by statute shall provide for the composition and procedures of the Judicial Conduct Commission.

Article VIII, Section 14. [Compensation of justices and judges.]

The Legislature shall provide for the compensation of all justices and judges. The salaries of justices and judges shall not be diminished during their terms of office.

Article VIII, Section 15. [Mandatory retirement.]

The Legislature may provide standards for the mandatory retirement of justices and judges from office.

Article VIII, Section 16. [Public prosecutors.]

The Legislature shall provide for a system of public prosecutors who shall have primary responsibility for the prosecution of criminal actions brought in the name of the State of Utah and shall perform such other duties as may be provided by statute. Public prosecutors shall be elected in a manner



provided by statute, and shall be admitted to practice law in Utah. If a public prosecutor fails or refuses to prosecute, the Supreme Court shall have power to appoint a prosecutor pro tempore.

ARTICLE IX: CONGRESSIONAL AND LEGISLATIVE APPOINTMENT

Article IX, Section 1. [Apportionment.]

At the session next following an enumeration made by the authority of the United States, the Legislature shall divide the state into congressional, legislative, and other districts accordingly.

Article IX, Section 2. [Number of members of Legislature.]

The Senate shall consist of a membership not to exceed twenty-nine in number, and the number of representatives shall never be less than twice nor greater than three times the number of senators.

ARTICLE X: EDUCATION

Article X, Section 1. [Free nonsectarian schools.]

The Legislature shall provide for the establishment and maintenance of the state's education systems including: (a) a public education system, which shall be open to all children of the state; and (b) a higher education system. Both systems shall be free from sectarian control.

Article X, Section 2. [Defining what shall constitute the public school system.]

The public education system shall include all public elementary and secondary schools and such other schools and programs as the Legislature may designate. The higher education system shall include all public universities and colleges and such other institutions and programs as the Legislature may designate. Public elementary and secondary schools shall be free, except the Legislature may authorize the imposition of fees in the secondary schools.

Article X, Section 3. [State Board of Education.]

The general control and supervision of the public education system shall be vested in a State Board of Education. The membership of the board shall be established and elected as provided by statute. The State Board of Education shall appoint a State Superintendent of Public Instruction who shall be the executive officer of the board.

Article X, Section 4. [Control of higher education system by statute—Rights and immunities confirmed.]

The general control and supervision of the higher education system shall be provided for by statute. All rights, immunities, franchises, and endowments originally established or recognized by the constitution for any public university or college are confirmed.

Article X, Section 5. [State School Fund and Uniform School Fund—Establishment and use—Debt guaranty.]

- (1) There is established a permanent State School Fund which shall consist of revenue from the following sources:
- (a) proceeds from the sales of all lands granted by the United States to this state for the support of the public elementary and secondary schools;

- (b) 5% of the net proceeds from the sales of United States public lands lying within this state;
- (c) all revenues derived from nonrenewable resources on state lands, other than sovereign lands and lands granted for other specific purposes;
- (d) all revenues derived from the use of school trust lands;
- (e) revenues appropriated by the Legislature; and
- (f) other revenues and assets received by the fund under any other provision of law or by bequest or donation.
- (2) (a) The State School Fund principal shall be safely invested and held by the state in perpetuity.
- (b) Only the interest and dividends received from investment of the State School Fund may be expended for the support of the public education system as defined in Article X, Section 2 of this constitution.
- (c) The Legislature may make appropriations from school trust land revenues to provide funding necessary for the proper administration and management of those lands consistent with the state's fiduciary responsibilities towards the beneficiaries of the school land trust. Unexpended balances remaining from the appropriation at the end of each fiscal year shall be deposited in the State School Fund.
- (d) The State School Fund shall be guaranteed by the state against loss or diversion.
- (3) There is established a Uniform School Fund which shall consist of revenue from the following sources:
- (a) interest and dividends from the State School Fund;
- (b) revenues appropriated by the Legislature; and
- (c) other revenues received by the fund under any other provision of law or by donation.
- (4) The Uniform School Fund shall be maintained and used for the support of the state's public education system as defined in Article X, Section 2 of this constitution and apportioned as the Legislature shall provide.
- (5) (a) Notwithstanding Article VI, Section 29, the State may guarantee the debt of school districts created in accordance with Article XIV, Section 3, and may guarantee debt incurred to refund the school district debt. Any debt guaranty, the school district debt guaranteed thereby, or any borrowing of the state undertaken to facilitate the payment of the state's obligation under any debt guaranty shall not be included as a debt of the state for purposes of the 1.5% limitation of Article XIV, Section 1.
- (b) The Legislature may provide that reimbursement to the state shall be obtained from monies which otherwise would be used for the support of the educational programs of the school district which incurred the debt with respect to which a payment under the state's guaranty was made.

Article X, Section 7. [Proceeds of land grants constitute permanent funds.]

The proceeds from the sale of lands reserved by Acts of Congress for the establishment or benefit of the state's universities and colleges shall constitute permanent funds to be used for the purposes for which the funds were established. The funds' principal shall be safely invested and held by the state in perpetuity. Any income from the funds shall be used exclusively for the support and maintenance of the respective universities



and colleges. The Legislature by statute may provide for necessary administrative costs. The funds shall be guaranteed by the state against loss or diversion.

Article X, Section 8. [No religious or partisan tests in schools.]

No religious or partisan test or qualification shall be required as a condition of employment, admission, or attendance in the state's education systems.

Article X, Section 9. [Public aid to church schools forbidden.]

Neither the state of Utah nor its political subdivisions may make any appropriation for the direct support of any school or educational institution controlled by any religious organization.

ARTICLE XI: LOCAL GOVERNMENTS

Article XI, Section 1. [Counties recognized as legal subdivisions.]

The counties of the State of Utah are recognized as legal subdivisions of this State. The counties now existing shall continue until changed as provided by statute.

Article XI, Section 2. [Moving a county seat.]

A county seat may be moved only when at a countywide general election two-thirds of those voting on the proposition vote in favor of moving the county seat. A proposition to move the county seat may not be submitted in the same county more than once in four years.

Article XI, Section 3. [Changing county lines.]

- (1) Except as provided in Subsection (2), no territory may be stricken from any county unless a majority of the voters living in that county who vote on the proposition, as well as a majority of the voters living in the county to which it is to be annexed who vote on the proposition, shall vote therefor, and then only under such conditions as may be prescribed by general law.
- (2) Counties sharing a common boundary may, through their county legislative bodies, make a minor adjustment, as defined by statute, to the common boundary.

Article XI, Section 4. [Optional forms of county government.]

The Legislature shall by statute provide for optional forms of county government. The selection of an optional form shall be subject to voter approval as provided by statute.

Article XI, Section 5. [Cities and towns not to be created by special laws—Legislature to provide for the incorporation, organization, dissolution, and classification of cities and towns—Charter cities.]

The Legislature may not create cities or towns by special laws.

The Legislature by statute shall provide for the incorporation, organization, and dissolution of cities and towns and for their classification in proportion to population. Any incorporated city or town may frame and adopt a charter for its own government in the following manner:

The legislative authority of the city may, by two-thirds vote of its members, and upon petition of qualified electors to the number of fifteen per cent of all votes cast at the next preceding election for the office of the mayor, shall forthwith provide by ordinance for the submission to the electors of the question: "Shall a commission be chosen to frame a charter?" The

ordinance shall require that the question be submitted to the electors at the next regular municipal election. The ballot containing such question shall also contain the names of candidates for members of the proposed commission, but without party designation. Such candidates shall be nominated in the same manner as required by law for nomination of city officers. If a majority of the electors voting on the question of choosing a commission shall vote in the affirmative, then the fifteen candidates receiving a majority of the votes cast at such election, shall constitute the charter commission, and shall proceed to frame a charter.

Any charter so framed shall be submitted to the qualified electors of the city at an election to be held at a time to be determined by the charter commission, which shall be not less than sixty days subsequent to its completion and distribution among the electors and not more than one year from such date. Alternative provisions may also be submitted to be voted upon separately. The commission shall make provisions for the distribution of copies of the proposed charter and of any alternative provisions to the qualified electors of the city, not less than sixty days before the election at which it is voted upon. Such proposed charter and such alternative provisions as are approved by a majority of the electors voting thereon, shall become an organic law of such city at such time as may be fixed therein, and shall supersede any existing charter and all laws affecting the organization and government of such city which are now in conflict therewith. Within thirty days after its approval a copy of such charter as adopted, certified by the mayor and city recorder and authenticated by the seal of such city, shall be made in duplicate and deposited, one in the office of the secretary of State and the other in the office of the city recorder, and thereafter all courts shall take judicial notice of such charter.

Amendments to any such charter may be framed and submitted by a charter commission in the same manner as provided for making of charters, or may be proposed by the legislative authority of the city upon a two-thirds vote thereof, or by petition of qualified electors to a number equal to fifteen per cent of the total votes cast for mayor on the next preceding election, and any such amendment may be submitted at the next regular municipal election, and having been approved by the majority of the electors voting thereon, shall become part of the charter at the time fixed in such amendment and shall be certified and filed as provided in case of charters.

Each city forming its charter under this section shall have, and is hereby granted, the authority to exercise all powers relating to municipal affairs, and to adopt and enforce within its limits, local police, sanitary and similar regulations not in conflict with the general law, and no enumeration of powers in this constitution or any law shall be deemed to limit or restrict the general grant of authority hereby conferred; but this grant of authority shall not include the power to regulate public utilities, not municipally owned, if any such regulation of public utilities is provided for by general law, nor be deemed to limit or restrict the power of the Legislature in matters relating to State affairs, to enact general laws applicable alike to all cities of the State.

The power to be conferred upon the cities by this section shall include the following:

(a) To levy, assess and collect taxes and borrow money, within the limits prescribed by general law, and to levy and collect special assessments for benefits conferred.

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- (b) To furnish all local public services, to purchase, hire, construct, own, maintain and operate, or lease, public utilities local in extent and use; to acquire by condemnation, or otherwise, within or without the corporate limits, property necessary for any such purposes, subject to restrictions imposed by general law for the protection of other communities; and to grant local public utility franchises and within its powers regulate the exercise thereof.
- (c) To make local public improvements and to acquire by condemnation, or otherwise, property within its corporate limits necessary for such improvements; and also to acquire an excess over than [that] needed for any such improvement and to sell or lease such excess property with restrictions, in order to protect and preserve the improvement.
- (d) To issue and sell bonds on the security of any such excess property, or of any public utility owned by the city, or of the revenues thereof, or both, including, in the case of public utility, a franchise stating the terms upon which, in case of foreclosure, the purchaser may operate such utility.

Article XI, Section 6. [Municipalities forbidden to sell waterworks or rights.]

No municipal corporation, shall directly or indirectly, lease, sell, alien or dispose of any waterworks, water rights, or sources of water supply now, or hereafter to be owned or controlled by it; but all such waterworks, water rights and sources of water supply now owned or hereafter to be acquired by any municipal corporation, shall be preserved, maintained and operated by it for supplying its inhabitants with water at reasonable charges: Provided, That nothing herein contained shall be construed to prevent any such municipal corporation from exchanging waterrights, or sources of water supply, for other water-rights or sources of water supply of equal value, and to be devoted in like manner to the public supply of its inhabitants.

Article XI, Section 7. [Special service districts.]

- (1) The Legislature may by statute authorize:
- (a) a county, city, or town to establish a special service district within all or any part of the county, city, or town, to be governed by the governing authority of the county, city, or town, and to provide services as provided by statute;
- (b) a county, city, or town to levy taxes upon the taxable property in the special service district for the purpose of acquiring, constructing, equipping, operating, and maintaining facilities required for any or all of the services the special service district is authorized to provide; and
- (c) a special service district to issue bonds of the special service district for the purpose of acquiring, constructing, and equipping any of the facilities required for any or all of the services the special service district is authorized to provide, without regard to the limitations of Article XIV, Sections 3 and 4, but subject to such limitation on the aggregate amount of the bonds outstanding at any one time as may be provided by statute.
- (2) The authority to levy taxes upon the taxable property in a special service district and to issue bonds payable from

- taxes levied on the taxable property in the special service district shall be conditioned upon the assent of a majority of the qualified electors of the special service district voting in an election for this purpose to be held as provided by statute.
- (3) A special service district created by a county may contain all or part of one or more cities or towns, but only with the consent of the governing authority of each city or town to be included in the special service district.

Article XI, Section 8. [Political subdivisions of the State or other governmental entities in addition to counties, cities, towns, school districts, and special service districts.]

The Legislature may by statute provide for the establishment of political subdivisions of the State, or other governmental entities, in addition to counties, cities, towns, school districts, and special service districts, to provide services and facilities as provided by statute. Those other political subdivisions of the State or other governmental entities may exercise those powers and perform those functions that are provided by statute.

Article XI, Section 9. [Consent of local authorities necessary for use of streets.]

The Legislature may not grant the right to construct and operate a street railroad, telegraph, telephone, or electric light plant within a city or town without the consent of the local authorities who have control of the street or highway proposed to be occupied for such purposes.

ARTICLE XII: CORPORATIONS

Article XII, Section 1. [Corporations formation.]

Corporations may be formed under general laws but may not be created by special acts.

Article XII, Section 4. [Suits.]

All corporations may sue and be sued, in all courts, in like cases as natural persons.

Article XII, Section 12. [Common carriers—No discrimination.]

All common carriers shall provide services without discrimination.

Article XII, Section 19. [Blacklisting forbidden.]

Each person in Utah is free to obtain and enjoy employment whenever possible, and a person or corporation, or their agent, servant, or employee may not maliciously interfere with any person from obtaining employment or enjoying employment already obtained from any other person or corporation.

Article XII, Section 20. [Free market system as state policy—Restraint of trade and monopolies prohibited.]

It is the policy of the state of Utah that a free market system shall govern trade and commerce in this state to promote the dispersion of economic and political power and the general welfare of all the people. Each contract, combination in the form of trust or otherwise, or conspiracy in restraint of trade or commerce is prohibited. Except as otherwise provided by statute, it is also prohibited for any person to monopolize, attempt to monopolize, or combine or conspire with any other person or persons to monopolize any part of trade or commerce.



ARTICLE XIII: REVENUE AND TAXATION

Article XIII, Section 1. [Fiscal year.]

The Legislature shall by statute establish the fiscal year of the State.

Article XIII, Section 2. [Property tax.]

- (1) So that each person and corporation pays a tax in proportion to the fair market value of his, her, or its tangible property, all tangible property in the State that is not exempt under the laws of the United States or under this Constitution shall be:
- (a) assessed at a uniform and equal rate in proportion to its fair market value, to be ascertained as provided by law; and
- (b) taxed at a uniform and equal rate.
- (2) Each corporation and person in the State or doing business in the State is subject to taxation on the tangible property owned or used by the corporation or person within the boundaries of the State or local authority levying the tax.
- (3) The Legislature may provide by statute that land used for agricultural purposes be assessed based on its value for agricultural use.
- (4) The Legislature may by statute determine the manner and extent of taxing livestock.
- (5) The Legislature may by statute determine the manner and extent of taxing or exempting intangible property, except that any property tax on intangible property may not exceed .005 of its fair market value. If any intangible property is taxed under the property tax, the income from that property may not also be taxed.
- (6) Tangible personal property required by law to be registered with the State before it is used on a public highway or waterway, on public land, or in the air may be exempted from property tax by statute. If the Legislature exempts tangible personal property from property tax under this Subsection (6), it shall provide for the payment of uniform statewide fees or uniform statewide rates of assessment or taxation on that property in lieu of the property tax. The fair market value of any property exempted under this Subsection (6) shall be considered part of the State tax base for determining the debt limitation under Article XIV.

Article XIII, Section 3. [Property tax exemptions.]

- (1) The following are exempt from property tax:
- (a) property owned by the State;
- (b) property owned by a public library;
- (c) property owned by a school district;
- (d) property owned by a political subdivision of the State, other than a school district, and located within the political subdivision;
- (e) property owned by a political subdivision of the State, other than a school district, and located outside the political subdivision unless the Legislature by statute authorizes the property tax on that property;
- (f) property owned by a nonprofit entity used exclusively for religious, charitable, or educational purposes;
- (g) places of burial not held or used for private or corporate benefit:
- (h) farm equipment and farm machinery as defined by statute; and

- (i) water rights, reservoirs, pumping plants, ditches, canals, pipes, flumes, power plants, and transmission lines to the extent owned and used by an individual or corporation to irrigate land that is:
- (i) within the State; and
- (ii) owned by the individual or corporation, or by an individual member of the corporation.
- (2) (a) The Legislature may by statute exempt the following from property tax:
- (i) tangible personal property constituting inventory present in the State on January 1 and held for sale in the ordinary course of business;
- (ii) tangible personal property present in the State on January

 1 and held for sale or processing and shipped to a final
 destination outside the State within 12 months;
- (iii) subject to Subsection (2)(b), property to the extent used to generate and deliver electrical power for pumping water to irrigate lands in the State;
- (iv) up to 45% of the fair market value of residential property, as defined by statute;
- (v) household furnishings, furniture, and equipment used exclusively by the owner of that property in maintaining the owner's home; and
- (vi) tangible personal property that, if subject to property tax, would generate an inconsequential amount of
- (b) The exemption under Subsection (2)(a)(iii) shall accrue to the benefit of the users of pumped water as provided by statute.
- (3) The following may be exempted from property tax as provided by statute:
- (a) property owned by a disabled person who, during military training or a military conflict, was disabled in the line of duty in the military service of the United States or the State; and
- (b) property owned by the unmarried surviving spouse or the minor orphan of a person who:
- (i) is described in Subsection (3)(a); or
- (ii) during military training or a military conflict, was killed in action or died in the line of duty in the military service of the United States or the State.
- (4) The Legislature may by statute provide for the remission or abatement of the taxes of the poor.

Article XIII. Section 4. [Other taxes.]

- (1) Nothing in this Constitution may be construed to prevent the Legislature from providing by statute for taxes other than the property tax and for deductions, exemptions, and offsets from those other taxes.
- (2) In a statute imposing an income tax, the Legislature may:
- (a) define the amount on which the tax is imposed by reference to a provision of the laws of the United States as from time to time amended; and
- (b) modify or provide exemptions to a provision referred to in Subsection (2)(a).

Article XIII, Section 5. [Use and amount of taxes and expenditures.]

(1) The Legislature shall provide by statute for an annual tax sufficient, with other revenues, to defray the estimated ordinary expenses of the State for each fiscal year.



- (2) (a) For any fiscal year, the Legislature may not make an appropriation or authorize an expenditure if the State's expenditure exceeds the total tax provided for by statute and applicable to the particular appropriation or expenditure.
- (b) Subsection (2)(a) does not apply to an appropriation or expenditure to suppress insurrection, defend the State, or assist in defending the United States in time of war.
- (3) For any debt of the State, the Legislature shall provide by statute for an annual tax sufficient to pay:
- (a) the annual interest; and
- (b) the principal within 20 years after the final passage of the statute creating the debt.
- (4) Except as provided in Article X, Section 5, Subsection (5)(a), the Legislature may not impose a tax for the purpose of a political subdivision of the State, but may by statute authorize political subdivisions of the State to assess and collect taxes for their own purposes.
- (5) All revenue from taxes on intangible property or from a tax on income shall be used to support the systems of public education and higher education as defined in Article X, Section 2.
- (6) Proceeds from fees, taxes, and other charges related to the operation of motor vehicles on public highways and proceeds from an excise tax on liquid motor fuel used to propel those motor vehicles shall be used for:
- (a) statutory refunds and adjustments and costs of collection and administration;
- (b) the construction, maintenance, and repair of State and local roads, including payment for property taken for or damaged by rights-of-way and for associated administrative costs;
- (c) driver education;
- (d) enforcement of state motor vehicle and traffic laws; and
- (e) the payment of the principal of and interest on any obligation of the State or a city or county, issued for any of the purposes set forth in Subsection (6)(b) and to which any of the fees, taxes, or other charges described in this Subsection (6) have been pledged, including any paid to the State or a city or county, as provided by statute.
- (7) Fees and taxes on tangible personal property imposed under Section 2, Subsection (6) of this article are not subject to Subsection (6) of this Section 5 and shall be distributed to the taxing districts in which the property is located in the same proportion as that in which the revenue collected from real property tax is distributed.
- (8) A political subdivision of the State may share its tax and other revenues with another political subdivision of the State as provided by statute.

Article XIII, Section 6. [State Tax Commission.]

- (1) There shall be a State Tax Commission consisting of four members, not more than two of whom may belong to the same political party.
- (2) With the consent of the Senate, the Governor shall appoint the members of the State Tax Commission for such terms as may be provided by statute.
- (3) The State Tax Commission shall:
- (a) administer and supervise the State's tax laws;
- (b) assess mines and public utilities and have such other

- powers of original assessment as the Legislature may provide by statute;
- (c) adjust and equalize the valuation and assessment of property among the counties;
- (d) as the Legislature provides by statute, review proposed bond issues, revise local tax levies, and equalize the assessment and valuation of property within the counties; and
- (e) have other powers as may be provided by statute.
- (4) Notwithstanding the powers granted to the State Tax Commission in this Constitution, the Legislature may by statute authorize any court established under Article VIII to adjudicate, review, reconsider, or redetermine any matter decided by the State Tax Commission relating to revenue and taxation.

Article XIII, Section 7. [County boards of equalization.]

- (1) In each county, there shall be a county board of equalization consisting of elected county officials as provided by statute.
- (2) Each county board of equalization shall adjust and equalize the valuation and assessment of the real and personal property within its county, subject to the State Tax Commission's regulation and control as provided by law.
- (3) The county boards of equalization shall have other powers as may be provided by statute.
- (4) Notwithstanding the powers granted to the State Tax Commission in this Constitution, the Legislature may by statute authorize any court established under Article VIII to adjudicate, review, reconsider, or redetermine any matter decided by a county board of equalization relating to revenue and taxation.

Article XIII, Section 8. [Annual statement.]

The State shall publish annually an accurate statement of the receipt and expenditure of public money in a manner provided by statute.

ARTICLE XIV: PUBLIC DEBT

Article XIV, Section 1. [Fixing the limit of the state indebtedness—Exceptions.]

To meet casual deficits or failures in revenue, and for necessary expenditures for public purposes, including the erection of public buildings, and for the payment of all Territorial indebtedness assumed by the State, the State may contract debts, not exceeding in the aggregate at any one time, an amount equal to one and one-half per centum of the value of the taxable property of the State, as shown by the last assessment for State purposes, previous to the incurring of such indebtedness. But the State shall never contract any indebtedness, except as provided in Article XIV, Section 2, in excess of such amount, and all monies arising from loans herein authorized, shall be applied solely to the purposes for which they were obtained.

Article XIV, Section 2. [Debts for public defense.]

The State may contract debts to repel invasion, suppress insurrection, or to defend the State in war, but the money arising from the contracting of such debts shall be applied solely to the purpose for which it was obtained.



Article XIV, Section 3. [Certain debt of counties, cities, towns, school districts, and other political subdivisions not to exceed taxes—Exception—Debt may be incurred only for specified purposes.]

(1) No debt issued by a county, city, town, school district, or other political subdivision of the State and directly payable from and secured by ad valorem property taxes levied by the issuer of the debt may be created in excess of the taxes for the current year unless the proposition to create the debt has been submitted to a vote of qualified voters at the time and in the manner provided by statute, and a majority of those voting thereon has voted in favor of incurring the debt.

(2) No part of the indebtedness allowed in this section may be incurred for other than strictly county, city, town, school district, or other political subdivision purposes

respectively.

Article XIV, Section 4. [Limit of indebtedness of counties, cities, towns, and school districts—Larger indebtedness may be allowed.]

- (1) (a) If authorized to create indebtedness as provided in Section 3 of this Article, no county may become indebted to an amount, including existing indebtedness, exceeding two per centum of the value of taxable property in the county.
- (b) No city, town, school district, or other municipal corporation, may become indebted to an amount, including existing indebtedness, exceeding four per centum of the value of the taxable property therein.
- (2) For purposes of Subsection (1), the value of taxable property shall be ascertained by the last assessment for State and County purposes previous to the incurring of the indebtedness, except that in incorporated cities the assessment shall be taken from the last assessment for city purposes.
- (3) A city of the first or second class, if authorized as provided in Section 3 of this Article, may be allowed to incur a larger indebtedness, not to exceed four per centum, and any other city or town, not to exceed eight per centum additional, for supplying such city or town with water, artificial lights or sewers, if the works for supplying the water, light, and sewers are owned and controlled by the municipality.

Article XIV, Section 5. [Borrowed money to be applied to authorized use.]

All moneys borrowed by, or on behalf of the State or any legal subdivision thereof, shall be used solely for the purpose specified in the law authorizing the loan.

Article XIV, Section 6. [State not to assume county, city, town or school district debts—Exception.]

The State shall not assume the debt, or any part thereof, of any county, city, town or school district except as provided in Article X, Section 5.

Article XIV, Section 7. [Existing indebtedness not impaired.]

Nothing in this article shall be so construed as to impair or add to the obligation of any debt heretofore contracted, in

accordance with the laws of Utah Territory, by any county, city, town or school district, or to prevent the contracting of any debt, or the issuing of bonds therefor, in accordance with said laws, upon any proposition for that purpose, which, according to said laws, may have been submitted to a vote of the qualified electors of any county, city, town or school district before the day on which this Constitution takes effect.

ARTICLE XV: MILITIA

Article XV, Section 1. [How constituted.]

The militia shall consist of all able-bodied male inhabitants of the State, between the ages of eighteen and forty-five years, except such as are exempted by law.

Article XV, Section 2. [Organization and equipment.]

The Legislature shall provide by law for the organization, equipment and discipline of the militia, which shall conform as nearly as practicable to the regulations for the government of the armies of the United States.

ARTICLE XVI: LABOR

Article XVI, Section 1.[Rights of labor to be protected.]

The rights of labor shall have just protection through laws calculated to promote the industrial welfare of the State. rticle XVI, Section 2. [Board of labor.]

The Legislature shall provide by law, for a Board of Labor, Conciliation and Arbitration, which shall fairly represent the interests of both capital and labor. The Board shall perform duties, and receive compensation as prescribed by law.

Article XVI, Section 3. [Certain employment and practices to be prohibited.]

The Legislature shall prohibit:

- (1) The employment of children under the age of fourteen years, in underground mines.
- (2) The involuntary contracting of convict labor.
- (3) The political and commercial control of employees.

Article XVI, Section 4. [Exchange of blacklists prohibited.]

The exchange of black lists by railroad companies, or other corporations, associations or persons is prohibited.

Article XVI, Section 5. [Injuries resulting in death -- Damages.]

The right of action to recover damages for injuries resulting in death, shall never be abrogated, and the amount recoverable shall not be subject to any statutory limitation, except in cases where compensation for injuries resulting in death is provided for by law.

Article XVI, Section 6. [Eight hours a day's labor on public works—Health and safety laws.]

Eight hours shall constitute a day's work on all works or undertakings carried on or aided by the State, County or Municipal governments; and the Legislature shall pass laws to provide for the health and safety of employees in factories, smelters and mines.

Article XVI, Section 7. [Legislature to enforce this article.]

The Legislature, by appropriate legislation, shall provide for the enforcement of the provisions of this article.

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Article XVI, Section 8. [Minimum wage for women and minors—Comfort and safety laws.]

The legislature may, by appropriate legislation provide for the establishment of a minimum wage for women and minors and may provide for the comfort, safety and general welfare of any and all employees. No provision of this constitution shall be construed as a limitation upon the authority of the legislature to confer upon any commission now or hereafter created such power and authority as the legislature may deem requisite to carry out the provisions of this section.

ARTICLE XVII: WATER RIGHTS

Article XVII, Section 1. [Existing rights confirmed.]

All existing rights to the use of any of the waters in this State for any useful or beneficial purpose, are hereby recognized and confirmed.

ARTICLE XVIII: FORESTRY

Article XVIII, Section 1. [Forests to be preserved.]

The Legislature shall enact laws to prevent the destruction of and to preserve the Forests on the lands of the State, and upon any part of the public domain, the control of which may be conferred by Congress upon the State.

ARTICLE XX: PUBLIC LANDS

Article XX, Section 1.[Land grants accepted on terms of trust.]

All lands of the State that have been, or may hereafter be granted to the State by Congress, and all lands acquired by gift, grant or devise, from any person or corporation, or that may otherwise be acquired, are hereby accepted, and, except as provided in Section 2 of this Article, are declared to be the public lands of the State; and shall be held in trust for the people, to be disposed of as may be provided by law, for the respective purposes for which they have been or may be granted, donated, devised or otherwise acquired.

Article XX, Section 2. [School and institutional trust lands.]

Lands granted to the State under Sections 6, 8, and 12 of the Utah Enabling Act, and other lands which may be added to those lands pursuant to those sections through purchase, exchange, or other means, are declared to be school and institutional trust lands, held in trust by the State for the respective beneficiaries and purposes stated in the Enabling Act grants.

ARTICLE XXII: MISCELLANEOUS

Article XXII, Section 1. [Homestead exemption.]

The Legislature shall provide by statute for an exemption of a homestead, which may consist of one or more parcels of lands, together with the appurtenances and improvements thereon, from sale on execution.

Article XXII, Section 3. [Seat of government.]

The seat of state government shall be at Salt Lake City.

Article XXII, Section 4. [State trust fund—Principal to be held in perpetuity—Use of income.]

(1) There is established a permanent state trust fund consisting of:

- (a) as provided by statute or appropriation, funds that the state receives relating to the November 1998 settlement agreement with leading tobacco manufacturers; and
- (b) other funds and assets that the trust fund receives by bequest or private donation.
- (2) Except as provided in Subsection (4), the state treasurer shall, as provided by statute, hold all trust funds and assets in trust and invest them for the benefit of the people of the state in perpetuity.
- (3) The income from the state trust fund shall be deposited into the General Fund.
- (4) With the concurrence of the governor and three-fourths of each house of the Legislature, funds or assets in the trust fund may be removed from the fund for deposit into the General Fund.

Article XXII, Section 5. [Officers may not profit.]

Each public officer who makes a profit from public money or uses public money for a purpose not authorized by law shall be guilty of a felony and shall be punished as provided by law, but part of the punishment shall be disqualification to hold public office.

ARTICLE XXIII: AMENDMENT AND REVISION

Article XXIII, Section 1. [Amendments: proposal, election.]

Any amendment or amendments to this Constitution may be proposed in either house of the Legislature, and if two-thirds of all the members elected to each of the two houses, shall vote in favor thereof, such proposed amendment or amendments shall be entered on their respective journals with the yeas and nays taken thereon; and the Legislature shall cause the same to be published in at least one newspaper in every county of the state, where a newspaper is published, for two months immediately preceding the next general election, at which time the said amendment or amendments shall be submitted to the electors of the state for their approval or rejection, and if a majority of the electors voting thereon shall approve the same, such amendment or amendments shall become part of this Constitution.

The revision or amendment of an entire article or the addition of a new article to this Constitution may be proposed as a single amendment and may be submitted to the electors as a single question or proposition. Such amendment may relate to one subject, or any number of subjects, and may modify, or repeal provisions contained in other articles of the Constitution, if such provisions are germane to the subject matter of the article being revised, amended or being proposed as a new article.

Article XXIII, Section 2. [Revision of the Constitution.]

Whenever two-thirds of the members, elected to each branch of the Legislature, shall deem it necessary to call a convention to revise or amend this Constitution, they shall recommend to the electors to vote, at the next general election, for or against a convention, and, if a majority of all the electors, voting at such election, shall vote for a convention, the Legislature, at its next session, shall provide by law for calling the same. The convention shall consist of not less than the number of members in both branches of the Legislature.



Article XXIII, Section 3. [Submission to electors.]

No Constitution, or amendments adopted by such convention, shall have validity until submitted to, and adopted by, a majority of the electors of the State voting at the next general election.

ARTICLE XXIV: SCHEDULE

Article XXIV, Section 1. [Actions, contracts to continue.]

In order that no inconvenience may arise, by reason of the change from a Territorial to a State Government, it is hereby declared that all writs, actions, prosecutions, judgments, claims and contracts, as well of individuals as of bodies corporate, both public and private, shall continue as if no change had taken place; and all process which may issue, under the authority of the Territory of Utah, previous to its admission into the Union, shall be as valid as if issued in the name of the State of Utah.

Article XXIV, Section 2. [Territorial laws continued.]

All laws of the Territory of Utah now in force, not repugnant to this Constitution, shall remain in force until they expire by their own limitations, or are altered or repealed by the Legislature. The act of the Governor and Legislative Assembly of the Territory of Utah, entitled, "An Act to punish polygamy and other kindred offenses," approved February 4th, A.D. 1892, in so far as the same defines and imposes penalties for polygamy, is hereby declared to be in force in the State of Utah.

Article XXIV, Section 3. [Prisoners to be held.]

Any person, who, at the time of the admission of the State into the Union, may be confined under lawful commitment, or otherwise lawfully held to answer for alleged violation of any of the criminal laws of the Territory of Utah, shall continue to be so held or confined, until discharged therefrom by the proper courts of the State.

Article XXIV, Section 4. [Fines, penalties and forfeitures due the territory—Debts of the territory.]

All fines, penalties and forfeitures accruing to the people of the United States in the Territory of Utah, shall inure to this State, and all debts, liabilities and obligations of said Territory shall be valid against the State, and enforced as may be provided by law.

Article XXIV, Section 5. [Recognizances—Judgments—Records—Fines due counties, municipalities and school districts.]

All recognizances heretofore taken, or which may be taken before the change from a Territorial to a State Government, shall remain valid, and shall pass to and be prosecuted in the name of the State; and all bonds executed to the Governor of the Territory, or to any other officer or court in his or their official capacity, or to any official board for the benefit of the Territory of Utah, or the people thereof, shall pass to the Governor or other officer, court or board, and his or their successors in office, for the uses therein, respectively expressed, and may be sued on, and recovery had accordingly. Assessed taxes, and all revenue, property, real, personal or mixed, and all judgments, bonds, specialties, choses in action, claims and debts, of whatsoever description; and all records and public archives of the Territory of Utah, shall issue and vest in the State of Utah, and may be sued for and recovered, in the same manner, and to the same

extent by the State of Utah, as the same could have been by the Territory of Utah; and all fines, taxes, penalties and forfeitures, due or owing to any county, municipality or school district therein, at the time the State shall be admitted into the Union, are hereby respectively assigned and transferred, and the same shall be payable to the county, municipality or school district, as the case may be, and payment thereof be enforced under the laws of the State.

Article XXIV, Section 6. [Criminal prosecutions begun and crimes committed before statehood.]

All criminal prosecutions, and penal actions, which may have arisen, or which may arise before the change from a Territorial to a State Government, and which shall then be pending, shall be prosecuted to judgment and execution in the name of the State, and in the court having jurisdiction thereof. All offenses committed against the laws of the Territory of Utah, before the change from a Territorial to a State Government, and which shall not have been prosecuted before such change, may be prosecuted in the name, and by authority of the State of Utah, with like effect as though such change had not taken place, and all penalties incurred shall remain the same, as if this Constitution had not been adopted.

Article XXIV, Section 7. [Transfer of causes, records.]

All actions, cases, proceedings and matters, pending in the Supreme and District Courts of the Territory of Utah, at the time the State shall be admitted into the Union, and all files, records and indictments relating thereto, except as otherwise provided herein, shall be appropriately transferred to the Supreme and District Courts of the State respectively; and thereafter all such actions, matters and cases, shall be proceeded with in the proper State courts. All actions, cases, proceedings and matters which shall be pending in the District Courts of the Territory of Utah, at the time of the admission of the State into the Union, whereof the United States Circuit or District Courts might have had jurisdiction had there been a State Government at the time of the commencement thereof respectively, shall be transferred to the proper United States Circuit and District Courts respectively; and all files, records, indictments and proceedings relating thereto, shall be transferred to said United States Courts: Provided, That no civil actions, other than causes and proceedings of which the said United States' Courts shall have exclusive jurisdiction, shall be transferred to either of said United States' Courts except upon motion or petition by one of the parties thereto, made under and in accordance with the act or acts of Congress of the United States, and such motion and petition not being made, all such cases shall be proceeded with in the proper State Courts.

Article XXIV, Section 8. [Seals of courts.]

Upon a change from Territorial to State Government, the seal in use by the Supreme Court of the Territory of Utah, until otherwise provided by law, shall pass to and become the Seal of the Supreme Court of the State, and the several District Courts of the State may adopt seals for their respective courts, until otherwise provided by law.

Article XXIV, Section 9. [Transfer of probate causes to district courts.]

When the State is admitted into the Union, and the District Courts in the respective districts are organized, the books,

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records, papers and proceedings of the probate court in each county, and all causes and matters of administration pending therein, upon the expiration of the term of office of the Probate Judge, on the second Monday in January, 1896, shall pass into the jurisdiction and possession of the District Court, which shall proceed to final judgment or decree, order or other determination in the several matters and causes, as the Territorial Probate Court might have done, if this Constitution had not been adopted. And until the expiration of the term of office of the Probate Judges, such Probate Judges shall perform the duties now imposed upon them by the laws of the Territory. The District Courts shall have appellate and revisory jurisdiction over the decisions of the Probate Courts as now provided by law, until such latter courts expire by limitation.

Article XXIV, Section 10. [Officers to hold office until superseded.]

All officers, civil and military, now holding their offices and appointments in this Territory by authority of law, shall continue to hold and exercise their respective offices and appointments, until superseded under this Constitution: Provided, That the provisions of this section shall be subject to the provisions of the Act of Congress, providing for the admission of the State of Utah, approved by the President of the United States on July 16th, 1894.

Article XXIV, Section 11. [Election for adoption or rejection of Constitution and for state officers—Voters.]

The election for the adoption or rejection of this Constitution, and for State Officers herein provided for, shall be held on the Tuesday next after the first Monday in November, 1895, and shall be conducted according to the laws of the Territory, and the provisions of the Enabling Act; the votes cast at said election shall be canvassed, and returns made, in the same manner as was provided for in the election for delegates to the Constitutional Convention.

Provided, That all male citizens of the United States, over the age of twenty-one years, who have resided in this Territory for one year next prior to such election, are hereby authorized to vote for or against the adoption of this Constitution, and for the State Officers herein provided for. The returns of said election shall be made to the Utah Commission, who shall cause the same to be canvassed, and shall certify the result of the vote for or against the Constitution, to the President of the United States, in the manner required by the Enabling Act; and said Commission shall issue certificates of election to the persons elected to said offices severally, and shall make and file with the Secretary of the Territory, an abstract, certified to by them, of the number of votes cast for each person for each of said offices, and of the total number of votes cast in each county.

Article XXIV, Section 12. [Officers to be elected.]

The State Officers to be voted for at the time of the adoption of this Constitution, shall be a Governor, Secretary of State, State Auditor, State Treasurer, Attorney General, Superintendent of Public Instruction, Members of the Senate and House of Representatives, three Supreme Judges, nine District Judges, and a Representative to Congress.

Article XXIV, Section 13. [Contest for district judgeship, how determined.]

In case of a contest of election between candidates, at the first general election under this Constitution, for Judges of the District Courts, the evidence shall be taken in the manner prescribed by the Territorial laws, and the testimony so taken shall be certified to the Secretary of State, and said officer, together with the Governor and the Treasurer of the State, shall review the evidence, and determine who is entitled to the certificate of election.

Article XXIV, Section 14. [Constitution to be submitted to voters—Ballot.]

This Constitution shall be submitted for adoption or rejection, to a vote of the qualified electors of the proposed State, at the general election to be held on the Tuesday next after the first Monday in November, A. D. 1895. At the said election the ballot shall be in the following form:

For the Constitution. Yes. No.

As a heading to each of said ballots there shall be printed on each ballot the following Instructions to Voters:

All persons desiring to vote for the Constitution must erase the word "No."

All persons desiring to vote against the Constitution must erase the word "Yes."

Article XXIV, Section 15. [Election of officers not provided for herein.]

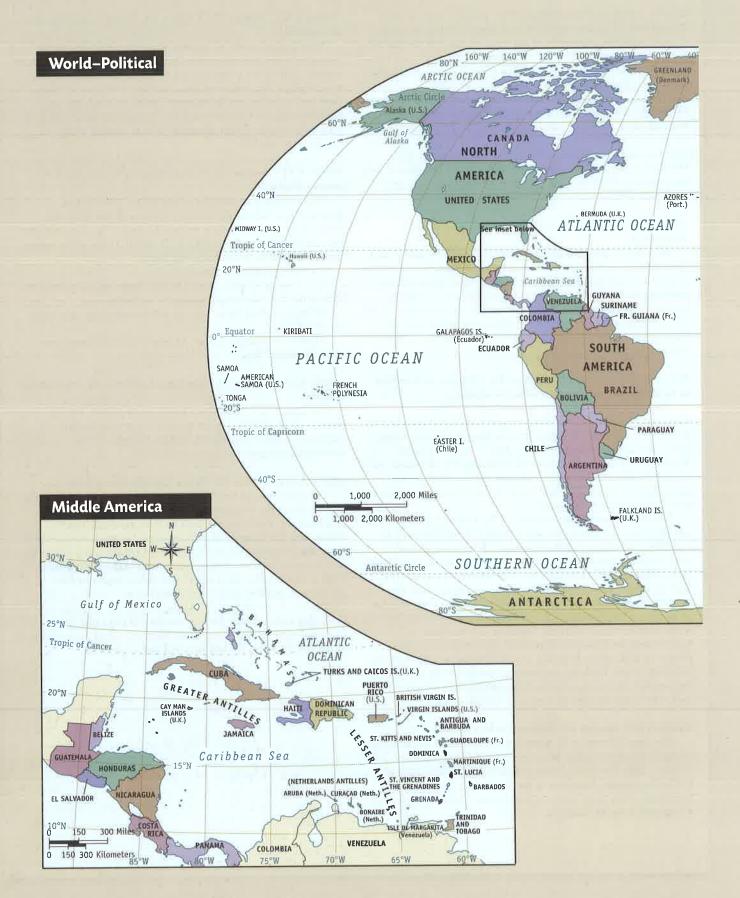
The Legislature, at its first session, shall provide for the election of all officers, whose election is not provided for elsewhere in this Constitution, and fix the time for the commencement and duration of their terms.

Article XXIV, Section 16. [When Constitution in force.]

The provisions of this Constitution shall be in force from the day on which the President of the United States shall issue his proclamation, declaring the State of Utah admitted into the Union; and the terms of all officers elected at the first election under the provisions of this Constitution, shall commence on the first Monday, next succeeding the issue of said proclamation. Their terms of office shall expire when their successors are elected and qualified under this Constitution.

Done in Convention at Salt Lake City, in the Territory of Utah, this eighth day of May, in the year of our Lord one thousand eight hundred and ninety-five, and of the Independence of the United States the one hundred and nineteenth.









Memory Master

- 1. What important document outlines the rules of government for the United States of America?
- 2. How does the Bill of Rights preserve the rights of all Americans?
- 3. Explain the roles of the three branches of government.
- 4. List some of the rights and responsibilities of good citizens.
- 5. Explain the unique relationship between the

United States government, the Utah State government, and the tribal government of sovereign Indian nations.

- 6. Who is Utah's current governor, and what are the duties of the office?
- 7. Who is head of Utah's State Supreme Court?
- **8.** What services are provided by county and city governments?
- Public education in Utah is paid for by _
- 10. Explain how individuals can be involved in the political process.



Activity | Government on the Web

You can learn a lot about your state government at www.utah.gov.

Choose one of the subjects in the box and research it on the Internet. Choose a way to report what you find. You can write, draw, make a model, or make a tape recording, video, or PowerPoint presentation.

- Learn who your state leaders are and what they do for the citizens.
- See how to contact the governor and your representatives.
- · Find the long list of state agencies and learn what they do.
- Learn about education in the state's schools.



Activity | Levels of Government

Think of the levels of government as large sections of a roof over your head. You live under all the levels at the same time. Choose one of these activities to better understand the levels of government:

- 1. Make a poster that shows all the levels of government. Illustrate the poster with artwork, pictures from magazines, or photocopies of pictures in books or newspapers.
- 2. Attend a city, town, or county meeting. To find the place and time, look in the "Government" section of a telephone book or on the Internet. These meetings are usually held in the evenings, and the people there are used to having visitors. Take notes and report to the class what happened at the meeting.
- 3. Do some research to learn more about your federal, state, county, or city government services and, in a creative way, report to your class. You might write a poem, song, or short story.



Compare Constitutions

The U.S. Constitution is the supreme law of the country. Each state also has a constitution. Nothing in the state constitution can contradict the U.S. Constitution. Read the following words from the U.S. Constitution and the Utah State Constitution. Then answer the questions below.

United States Constitution Utah Constitution Preamble: We the People of the United Preamble: Grateful to Almighty God for life and liberty, we, the people States, in Order to form a more perfect of Utah, in order to secure and perpetuate the principles of free Union, establish Justice, insure domestic government, do ordain and establish this CONSTITUTION. Tranquility, provide for the common defense, promote the general Welfare, Article I, Section 1: All men have the inherent and inalienable right to and secure the Blessings of Liberty to enjoy and defend their lives and liberties; to acquire, possess and ourselves and our Posterity, do ordain protect property; to worship according to the dictates of their and establish this Constitution for the consciences; to assemble peaceably, protest against wrongs, and petition United States of America. for redress of grievances; to communicate freely their thoughts and opinions, being responsible for the abuse of that right. Amendment I: Congress shall make no Article I, Section 4: The rights of conscience shall never be infringed. law respecting an establishment of The State shall make no law respecting an establishment of religion or religion, or prohibiting the free exercise prohibiting the free exercise thereof; no religious test shall be required thereof; or abridging the freedom of as qualification for any public trust or for any vote at any election; nor speech, or of the press, or the right of shall any person be incompetent as a witness or juror on account of the people peaceably to assemble, and religious belief or the absence thereof. There shall be no union of to petition the Government for a Church and State, nor shall any church dominate the State or interfere redress of grievances. with its functions. No public money or property shall be appropriated for or applied to any religious worship, exercise or instruction, or for the support of any ecclesiastical establishment. Article X, Section 1: The Legislature shall provide for the Amendment X: The powers not establishment and maintenance of the state's education systems delegated to the United States by the including: (a) a public education system, which shall be open to all Constitution, nor prohibited by it to children of the state, and (b) a higher education system. Both systems the States, are reserved to the States respectively, or to the people. shall be free from sectarian control. Article XVIII: Section 1: The Legislature shall enact laws to prevent Note: Though the U.S. Constitution the destruction of and to preserve the Forests on the lands of the does not have specific articles similar State, and upon any part of the public domain, the control of which to the Education and Forestry articles may be conferred by Congress upon the State. in the Utah Constitution, it does give authority to states for such laws.

- **1.** What rights are outlined in Amendment I of the U.S. Constitution and in Article I, Section 1, of Utah's Constitution?
- 2. What do both constitutions say about establishment of religion? What additional details does the Utah Constitution have that are not included in the U.S. Constitution?
- **3.** What do you think is the purpose of Amendment X in the U.S. Constitution?
- 4. What does the Utah Constitution say about education and forestry?

APPENDIX

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