

**LESSON 36**  
**“The Desert Shall Rejoice and Blossom as the Rose”**  
**Our Heritage, pages 81-96**

**OVERVIEW:**

“Right here will stand the temple of our God.” The Saints were obedient as they settled and colonized the Salt Lake Valley and the surrounding areas. Missionaries made sacrifices to teach the gospel throughout the world.

The blossoming of the desert by restored Israel was prophesied by ancient prophets:

THE BOOK OF THE PROPHET  
ISAIAH  
CHAPTER 35

*In the day of restoration the desert shall blossom, the Lord will come, Israel shall be gathered, and Zion shall be built up.*

1 THE wilderness and the <sup>a</sup>solitary place shall be <sup>b</sup>glad for <sup>c</sup>them; and the <sup>d</sup>desert shall rejoice, and <sup>e</sup>blossom as the rose. (Isaiah equates the desert to Israel, an important point to understanding this chapter; here he prophesies that the desert shall blossom, just as earlier he had prophesied that Israel shall blossom (see commentary on 27:6, 10). For Isaiah's prophetic world, the words desert and wilderness relate not only to a barren and desolate land but to a people or nation (1:30) who lack the living waters of Jesus Christ. When Isaiah prophesies that the desert shall blossom as the rose, he refers to the restoration of the gospel: "Israel shall blossom and bud, and fill the face of the world with fruit" (27:6), "Jacob shall flourish in the wilderness" (D&C 49:24), and the full blessings of the temple shall again be made available. After the death of Jesus and his apostles, the Church was driven "into the wilderness" (D&C 86:3), but with the restoration of the gospel we have witnessed "the coming forth of [the Lord's] church out of the wilderness" (D&C 5:14). We, the house of Israel, are no longer a desert but are flourishing and filling "the face of the world with fruit" (27:6). We drink deeply of the waters of Christ (58:11). Understanding Isaiah, p. 317)

2 It shall blossom abundantly, (The house of Israel will not simply blossom but will blossom abundantly. Understanding Isaiah, p. 318) and rejoice even with joy and singing: the glory of <sup>a</sup>Lebanon shall be given unto it, the excellency of Carmel and Sharon, (Isaiah likens us, latter-day Israel, to the lush forests of Lebanon, the fertile fields of Carmel, and the beauty and flowers of Sharon (2:13; 33:9; 60:13). Understanding Isaiah, p. 318) they shall see the <sup>b</sup>glory of the LORD, *and* the excellency of our God. (As we witness the flourishing of the Church in the last days, we will see the hand of God. With the restoration of the priesthood and its ordinances, the privilege of the obedient and worthy to behold God is now on the earth. Understanding Isaiah, p. 318)

3 ¶ Strengthen ye the <sup>a</sup>weak hands, and confirm the <sup>b</sup>feeble knees.

4 Say to them *that are* of a fearful heart, Be strong, fear not: behold, your God will come *with* <sup>a</sup>vengeance, *even* God *with* a recompence; he will come and save you.

5 Then the <sup>a</sup>eyes of the <sup>b</sup>blind shall be opened, and the ears of the deaf shall be unstopped. (This statement has a literal, physical application (D&C 84:69-70), but it also refers to those who are spiritually blind, deaf, and dumb, who will be made whole through their conversion to the restored gospel. Understanding Isaiah, p. 318)

6 Then shall the lame *man* leap as an <sup>a</sup>hart, and the tongue of the dumb <sup>b</sup>sing: for in the wilderness shall waters break out, and streams in the desert.

7 And the <sup>a</sup>parched ground shall become a pool, and the thirsty land springs of water: (This image has a dual application: desolate wastelands become gardens in the last days; through the power of Christ, "Israel shall blossom and bud, and fill the face of the world with fruit" (27:6) and "Jacob shall flourish in the wilderness" (D&C 49:24). The waters point to Christ and his salvation. Earlier Isaiah wrote that the "Lord will be unto us a place of broad rivers and streams" (33:21). Understanding Isaiah, p. 318) in the <sup>b</sup>habitation of dragons, where each lay, *shall be* grass with reeds and rushes.

8 And an <sup>a</sup>highway shall be there, and a way, and it shall be called The way of <sup>b</sup>holiness; the <sup>c</sup>unclean shall not pass over it; but it *shall be* for those: the wayfaring men, though fools, shall not err *therein*.

9 No lion shall be there, nor *any* ravenous beast shall go up thereon, it shall not be found there; but the <sup>a</sup>redeemed shall walk *there*:

10 And the ransomed of the LORD shall <sup>a</sup>return, and come to <sup>b</sup>Zion with <sup>c</sup>songs and everlasting <sup>d</sup>joy upon their heads: they shall obtain joy and gladness, and <sup>e</sup>sorrow and sighing shall flee away.

## SCRIPTURES:

### Chapter Seven

#### Establishing an Ensign to the Nations

Having successfully brought the first company of Saints across the plains to Utah, President Brigham Young now turned his attention to establishing God's kingdom in the desert. Through his vision and leadership, what was once an empty desert became a thriving civilization and a haven for the Saints. His plainspoken direction helped the Saints imagine the possibilities of their new home and led them forward in their quest to build God's kingdom.

Two days after the first company's arrival, Brigham Young and several of the Twelve climbed a round bluff on the mountainside that President Young had seen in vision before leaving Nauvoo. They looked out over the valley's vast expanse and prophesied that all nations of the world would be welcome in this place and that here the Saints would enjoy prosperity and peace. They named the hill Ensign Peak after the scripture in Isaiah that promised, "He shall set up an ensign for the nations, and shall assemble the outcasts of Israel" (**Isaiah 11:12** And he shall set up an <sup>a</sup>ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.).

President Young's first public act, on 28 July 1847, [This was four days after arriving in the Valley.] was to select a central site for a temple and put men to work planning its design and construction. Placing his cane on the chosen spot he said, "Here we shall build a temple to our God." This declaration must have comforted the Saints, who only a short time before had been forced to discontinue temple worship when they left Nauvoo. (On February 14, 1853, a large group of Saints gathered on temple block to hear Brigham Young make an important announcement. He then broke ground for the building of the Salt Lake Temple. The following April, the cornerstones were laid. Brigham Young said: I scarcely ever say much about revelations, or visions, but suffice it to say, five years ago last July [1847], I was here and saw in the spirit the temple not ten feet from where we have laid the chief cornerstone. I have not inquired what kind of a temple we should build. Why? Because it was represented before me, I never looked upon that ground, but the vision of it was there. I see it as plainly as if it was in reality before me. Wait until it is done. I will say, however, that it will have six towers, to begin with, instead of one. Now do not any of you apostatize because it will have six towers, and Joseph only built one. It is easier for us to build sixteen, than it was for him to build one. The time will come when there will be one in the center of temples we shall build, and on the top groves and fish ponds. Discourses of Brigham Young, 410.)

In August, Church leaders and most of the first pioneer company returned to Winter Quarters to prepare their families to come to the valley the next year. Shortly after they arrived, Brigham Young and the Quorum of the Twelve felt impressed that the time had come to reorganize the First Presidency. As President of the Quorum of the Twelve, Brigham Young was sustained as the President of the Church. He chose Heber C. Kimball and Willard Richards as his Counselors, and the Saints unanimously sustained their leaders. (Orson Hyde: Who has ever read Brigham Young's writings in which he has laboured to establish his right and claim to the Presidency of the Church? No one. God pleads his own cause through Brigham, because he obeys him; but man has to plead the cause of man who is sordid, illiberal, murmuring, and corrupt. In the month of February, 1848, the Twelve Apostles met at Hyde Park, Pottawattamie County, Iowa, where a small Branch of the Church was established; and I must say that I feel not a little proud of the circumstance, and also very thankful, on account of its happening in my own little retired and sequestered hamlet, bearing my own name. We were in prayer and council, communing together; and what took place on that occasion? The voice of God came from on high, and spake to the Council. Every latent feeling was aroused, and every heart melted. What did it say unto us? "Let my servant Brigham step forth and receive the full power of the presiding Priesthood in my Church and kingdom." This was the voice of the Almighty unto us at Council Bluffs, before I removed to what was called Kanessville. It has been said by some that Brigham was appointed by the people, and not by the voice of God. I do not know that this testimony has often, if ever, been given to the masses of the people before; but I am one that was present on that occasion, and did hear and feel the voice from heaven, and we were filled with the power of God. This is my testimony; these are my declarations unto the Saints—unto the members of the kingdom of God in the last days, and to all people. We said nothing about the matter in those times, but kept it still. (After seating myself in the stand, I was reminded of one circumstance that occurred, which I omitted in my discourse. Men, women, and children came running together where we were, and asked us what was the matter. They said that their houses shook and the ground trembled, and they did not know but that there was an earthquake. We told them that there was nothing the matter—not to be alarmed; the Lord was only whispering to us a little, and that he was probably not very far off. We felt no shaking of the earth or of the house, but were filled with the exceeding power and goodness of God.) We knew and realized that we had the testimony of God within us. On the 6th day of April following at our annual conference, held in the Log Tabernacle at Kanessville, the propriety of choosing a man to preside over the Church was investigated. In a very few minutes it was agreed to, and Brigham Young was chosen to fill that place without a dissenting voice, the people not knowing that there had been any revelation touching the matter. They ignorantly seconded the voice of the Lord from on high in his appointment. . . . Yes, the voice of God was the voice of the people. Brigham went right ahead, silently, to do the work of the Lord, and to feed his sheep, and take care of them like a faithful shepherd, leaving all vain aspirants to quarrel and contend about lineal descent, right, power, and authority. (JD, October 1860, 8:233-34.)

### **The First Year in the Valley**

Two more companies of Saints arrived in the Salt Lake Valley before the summer of 1847 was over, and the almost 2,000 members were organized into the Salt Lake Stake. Late crops were planted but the harvest was marginal, and by spring many were suffering from lack of food. John R. Young, who was a boy at the time, wrote:

“By the time the grass began to grow the famine had waxed sore. For several months we had no bread. Beef, milk, pig-weeds, segoes [lily roots], and thistles formed our diet. I was the herd-boy, and while out watching the stock, I used to eat thistle stalks until my stomach would be as full as a cow’s. At last the hunger was so sharp that father took down the old bird-pecked ox-hide from the limb; and it was

converted into most delicious soup.” The settlers freely cooperated and shared with each other and so were able to survive this difficult time.

By June 1848, the settlers had planted between five and six thousand acres of land, and the valley began to look green and productive. But to the Saints’ dismay, huge hordes of black crickets descended upon the crops. The settlers did everything they could. They dug trenches and turned streams of water on the crickets. They clubbed the insects with sticks and brooms and tried to burn them, but their efforts were useless. The crickets continued to come in seemingly endless numbers. Patriarch John Smith (Brother of Joseph Smith, Sr.), president of the Salt Lake Stake, called for a day of fasting and prayer. Soon large flocks of seagulls appeared in the sky and descended on the crickets. Susan Noble Grant said of the experience: “To our astonishment, the gulls seemed almost ravenous while gobbling down the scrambling, hopping crickets.” The Saints watched in joy and wonderment. Their lives had been saved. In the early summer of 1848, just before the return of Brigham Young and the main body of the pioneers, occurred a tragic devastation. The thrifty settlers had denied themselves during the trying winter that they might have seeds and grain to plant for a plenteous harvest the following season. They well knew how they would need it. Just as the crops were giving promise of a much needed harvest, swarms of crickets hovered over the ploughed lands like a devastating army, darkening the earth for miles around, eating off every blade of grain and every growing thing. Men, women and children tried to fight them for days, in every possible manner; they were driven into ditches where they were set on fire. But in vain their toil. Every possible means of extinguishing the pests was tried and the people were in despair. They were powerless to beat back the black hordes of the destroyers. The land was as a scorched and flame-swept field. The tragedy was theirs—and God’s! They had given their all into the bosom of Mother Earth! When the pioneers found their seed-grain and vegetables exhausted, themselves twelve hundred miles from any possible replenishment from other stores, famine staring them in the face (not only for themselves, but for the on-coming thousands trekking their way from Nauvoo and the Missouri River) they drew near to the Lord, their only and unailing refuge. A three-day fast and prayer was called under the direction of Patriarch John Smith in which all the people joined. And behold, a miracle! Rising from the borders of the lake appeared myriads of snow-white gulls. From whence they came and what was their purpose the pioneers could not determine. Could it be another scourge? Settling upon fields, black with the millions of crickets, the gulls seized them and swallowed them as if unable to fully gorge themselves. When their crops were full the birds would hop over to a ditch, bank or convenient hillock and disgorge themselves, and then return again to feed upon the countless crickets. The people stood in awe at this direct answer to their prayer. All that Sabbath day the people went about in thankful prayer, and on the morrow they found the edges of their water ditches piled with dead crickets, thrown up by the greedy gulls. To escape the birds, the crickets would hop into the water creeks or ditches and millions were destroyed in that way. At evening the birds arose in a cloud and disappeared beyond the western horizon. Each day at sunrise they returned until the scourge was passed. God had heard and answered the prayers of his isolated and helpless people! John R. Young thus describes his experience during the cricket plague. The family had settled just out of City Creek Canyon. "As the summer crept on, and the scant harvest drew nigh, the fight with the crickets commenced. Oh, how we fought and prayed and battled against the myriads of black, loathsome insects that flowed down like a flood of filthy water from the mountainside. And we should surely have been inundated, and swept into oblivion, save for the merciful Father's sending of the blessed sea gulls to our deliverance. "The first I knew of the gulls, I heard their sharp cry. Upon looking up, I beheld what appeared like a vast flock of pigeons coming from the northwest. It was about three o'clock in the afternoon. My brother Franklin and I were trying to save an acre of wheat of father's, growing not far from where the Salt Lake Theatre now stands. The wheat was just beginning to turn yellow. The crickets would climb the stalk, bite off the head, then come down and eat it. To prevent this, my brother and I each took an end of a long rope, stretched it full length, then walked through the grain holding the rope so as to hit the heads,

and thus knock the crickets off. From sunrise till sunset we kept at this labour; for as darkness came the crickets sought shelter, but with the rising of the sun they commenced their ravages again. "I have been asked how numerous were the gulls? There must have been thousands of them. Their coming was like a great cloud; and when they passed between us and the sun, a shadow covered the field. I could see the gulls settling for more than a mile around us. They were very tame, coming within four or five yards of us. "At first we thought that they, also, were after the wheat, and this added to our terror; but we soon discovered that they devoured only the crickets. Needless to say, we quit drawing the rope, and let our gentle visitors have full possession of the field. As I remember it, the gulls came every morning for about three weeks, when their mission was apparently ended, and they ceased coming. The precious crops were saved. "I have met those who were skeptical about the gulls being sent by Divine Providence, for the salvation of our people; but I believe it most firmly, as witness the preparedness of the Indians. They kept hand baskets purposely made to put in the creek to catch the loathsome insects as they floated down the streams, and then made them into silage that would keep for months. Their skill in this convinces me that the coming of the crickets had been continuous for ages. Nor had the cricket crop ever been interrupted before until our people came, and the coming of the gulls checked the increase of the loathsome insects." Gates, *The Life Story of Brigham Young*, 117-18)

The Saints worked with energy and faith despite their difficult circumstances, and soon they had made great progress. A traveler on his way to California passed through Salt Lake City in September 1849 and paid tribute to them in this way: (Senator Truman Smith, of Connecticut, in a speech he delivered in the United States Senate, July 8th, 1850, after having read some statements furnished him by Dr. John M. Bernhisel, thus alludes to the presence of General Wilson in Salt Lake Valley: "The statement of Dr. Bernhisel touching the wonderful progress made by the people of Deseret within a space of time incredibly brief, is abundantly confirmed by a letter which I received from General John Wilson, dated at Salt Lake City, September 6th, 1849, from which I submit the following extract:) "A more orderly, earnest, industrious and civil people, I have never been among than these, and it is incredible how much they have done here in the wilderness in so short a time. In this city which contains about from four to five thousand inhabitants, I have not met in a citizen a single idler, or any person who looks like a loafer. Their prospects for crops are fair, and there is a spirit and energy in all that you see that cannot be equaled in any city of any size that I have ever been in."

## **Explorations**

In the late summer of 1848, President Brigham Young again made the journey from Winter Quarters to the Salt Lake Valley. When he arrived, he realized that the Saints needed to learn what resources were available in their new environment. Much was gained from Indians who lived in the area, but President Young also sent Church members on explorations to discover the medicinal properties of plants and the natural resources available.

He sent other exploring parties to find settlement sites. In their travels these members discovered mineral deposits, abundant timber, water sources, and grasslands, as well as suitable areas for settlement. To guard against land speculation, the prophet warned the Saints against cutting up their assigned property to sell to others. The land was their stewardship and was to be managed wisely and industriously, not for financial gain.

In the fall of 1849, the Perpetual Emigrating Fund was established under the direction of President Young. Its purpose was to assist the poor who did not have the means to travel to join the body of the Church. At great sacrifice, many Saints contributed to the fund, and as a result, thousands of members were able to travel to the Salt Lake Valley. As soon as they were able, those who received help were



expected to repay the amount of assistance they had received. These funds were used to help still others. Through this cooperative effort, the Saints blessed the lives of those in need. (At the April 2001 General Conference, President Gordon B. Hinckley announced the beginning of the Perpetual Education Fund, which would be used in a similar manner to the Perpetual Emigrating Fund. From the earnings of this fund, loans will be made to ambitious young men and women, for the most part returned missionaries, so that they may borrow money to attend school. Then when they qualify for employment, it is anticipated that they will return that which they have borrowed together with a small amount of interest designed as an incentive to repay the loan. CR, Apr 2001, p. 51.)

### **Missionaries Answer the Call**

With the hum of labor and domestic life filling the air, President Brigham Young turned to the concerns of the Church. At the general conference held on 6 October 1849, he assigned several members of the Twelve, along with newly called missionaries, to serve foreign missions. They accepted these calls even though they would leave behind their families, their new homes, and many unfinished tasks. Erastus Snow and several elders opened missionary work in Scandinavia, while Lorenzo Snow and Joseph Toronto traveled to Italy. Addison and Louisa Barnes Pratt returned to Addison's former field of labor in the Society Islands (Tahiti). John Taylor was called to France and Germany. As the missionaries traveled east, they passed Saints headed to the new Zion in the Rocky Mountains.

In their fields of labor, the missionaries witnessed miracles and baptized many people into the Church. When Lorenzo Snow, who later became President of the Church, was preaching in Italy, he saw a three-year-old boy on the verge of death. He recognized an opportunity to heal the child and open the hearts of the people in the area. That night he prayed long and earnestly for God's direction, and the following day he and his companion fasted and prayed for the boy. That afternoon they administered to him and offered a silent prayer for help in their labors. The boy slept peacefully all night and was miraculously healed. Word of this healing spread across the valleys of the Piedmont in Italy. The doors were opened to the missionaries, and the first baptisms in the area took place.

In August 1852, at a special conference held in Salt Lake City, 106 elders were called to go on missions to countries throughout the world. These missionaries, as well as those who were called later, preached the gospel in South America, China, India, Spain, Australia, Hawaii, and the South Pacific. In most of these areas, the missionaries had little initial success. However, they sowed seeds that resulted in many coming into the Church in later missionary efforts.

Elder Edward Stevenson was called to the Gibraltar Mission in Spain. This call meant a return to the place of his birth, where he boldly proclaimed the restored gospel to his countrymen. He was arrested for preaching and spent some time in jail until authorities found he was teaching the guards, almost converting one of them. After his release he baptized two people into the Church and by January 1854 a branch of ten members had been organized. In July, even though six members had left to serve with the British army in Asia, the branch had eighteen members, including one seventy, one elder, one priest, and one teacher, giving the branch the leadership it needed to continue to grow.

Local governments in French Polynesia drove the missionaries out in 1852. But the converted Saints kept the Church alive until further proselyting efforts in 1892. Elders Tihoni and Maihea were especially valiant as they endured imprisonment and other ordeals rather than deny their faith. Each of them tried to keep the Saints active and faithful to the gospel.

For those who joined the Church outside the United States, this was a time for gathering to Zion, which meant traveling by boat to America. Elizabeth and Charles Wood sailed in 1860 from South Africa, where they had labored several years to acquire money for their travel. Elizabeth kept house for a wealthy man, and her husband made bricks until they obtained the needed funds. Elizabeth was carried aboard the ship on a bed 24 hours after delivering a son and was given the captain's berth so she could be more comfortable. She was very ill during the journey, almost dying twice, but lived to settle in Fillmore, Utah.

Missionaries became very dear to the Saints in the countries where they served. Joseph F. Smith, near the end of his mission to Hawaii in 1857, became ill with a high fever that prevented him from working for three months. He was blessed to come under the care of Ma Mahuhii, a faithful Hawaiian Saint. She nursed Joseph as if he were her own son, and a strong bond of love developed between the two. Years later, when he was President of the Church, Joseph F. Smith visited Honolulu and just after his arrival saw an old blind woman being led in with a few choice bananas in her hand as an offering. He heard her call, "Iosepa, Iosepa" (Joseph, Joseph). Immediately he ran to her and hugged and kissed her many times, patting her on the head and saying, "Mama, Mama, my dear old Mama."

### **Callings to Colonize**

Many communities in Utah and southern Idaho and later in parts of Arizona, Wyoming, Nevada, and California were founded by individuals and families called at general conferences. President Brigham Young directed the establishment of these communities, where thousands of new settlers could live and farm.

During his lifetime, all of the Salt Lake Valley and many surrounding areas were colonized. By 1877, when Brigham Young died, more than 350 colonies had been established, and by 1900 there were almost 500. Early Church authority Brigham Henry Roberts noted that the success of Mormon colonization stemmed from "the loyalty of the people to their leaders and [their] unselfish and devoted personal sacrifice" in carrying out their calls from President Young. The colonists sacrificed material comforts, the associations of friends, and sometimes their lives to follow a prophet of the Lord.

At general conference meetings, President Young read the names of those brethren and their families who were being called to move to outlying areas. These colonizers considered that they were being called on missions and knew that they would remain in their assigned locales until they were released. They traveled to their new areas at their own expense and with their own supplies. Their success depended on how well they used the resources at hand. They surveyed and cleared fields, built gristmills, dug irrigation ditches to bring water to the land, fenced pastures for their stock, and built roads. They planted crops and gardens, built churches and schools, and tried to maintain friendly relations with the Indians. They helped each other in sickness, as well as in births, deaths, and weddings.

In 1862 Charles Lowell Walker received a call to settle in southern Utah. He attended a meeting for those who had been called and recorded: "Here I learned a principle that I shall not forget in awhile. It showed to me that obedience was a great principle in heaven and on earth. Well, here I have worked for the last seven years through heat and cold, hunger and adverse circumstances, and at last have got me a home, a lot with fruit trees just beginning to bear and look pretty. Well, I must leave it and go and do the will of my Father in Heaven, who overrules all for the good of them that love and fear him. I pray God to give me strength to accomplish that which is required of me in an acceptable manner before him."

Charles C. Rich, a member of the Quorum of Twelve Apostles, also received a call to colonize. Brigham Young called him and a few other brethren to take their families and settle in the Bear Lake Valley, about 150 miles north of Salt Lake City. The valley was at a high altitude and was very cold with deep snows in the winter. Brother Rich had recently returned from a mission in Europe and was not anxious to move his family and start over again in difficult circumstances. But he accepted the call and in June 1864 arrived in the Bear Lake Valley. The next winter was unusually severe and by spring, some of the other brethren had decided to leave. Brother Rich realized that life would not be easy in this cold climate but said:

“There have been many hardships. That I admit ... and these we have shared together. But if you want to go somewhere else, that is your right, and I do not want to deprive you of it. ... But I must stay here, even if I stay alone. President Young called me here, and here I will remain till he releases me and gives me leave to go.” Brother Rich and his family did stay, and he became the leader of a thriving community for the next several decades. Like thousands of others, he willingly obeyed his leaders in order to help build the kingdom of the Lord. (For a complete list of the areas colonized, see the list at the end of the lesson.)

### **Relations with the Indians**

As colonists moved further into the frontier, they often had dealings with the Indians. Unlike some settlers of the West, President Brigham Young taught the Saints to feed their native brothers and sisters and try to bring them into the Church. Proselyting efforts among the Indians were tried at Fort Lemhi in the Salmon River region of Idaho Territory and in the Elk Mountain settlement on the upper Colorado in the Utah Territory. President Young also instituted Relief Societies whose members sewed clothing for their Indian brothers and sisters and raised money to help feed them.

When Elizabeth Kane, who was the wife of Thomas L. Kane, a great nonmember friend of the Saints, traveled through Utah, she stayed at the home of a weary Mormon woman. Elizabeth did not think much of the woman until she saw how she treated the Indians. When the woman called her guests to supper, she also spoke a few words to the Indians who were waiting. Elizabeth asked what the woman had said to the Indians and a son in the family told her, “These strangers came first, and I have only cooked enough for them; but your meal is on the fire cooking now, and I will call you as soon as it is ready.” Elizabeth was unbelieving and asked if she really would feed the Indians. The son told her, “Mother will serve them just as she does you, and give them a place at her table.” She did serve them, waiting on them while they ate.

### **Organization of Priesthood and Auxiliary Functions**

In his later years, President Young clarified and established some important priesthood responsibilities. He directed the Twelve to hold conferences in every stake. As a result, seven new stakes and 140 new wards were created throughout Utah. The duties of stake presidencies, high councils, bishoprics, and quorum presidencies were clearly defined, and hundreds of men were called to fill these positions. He counseled Church members to put their lives in order and pay their tithing, fast offerings, and other donations.

In 1867 the prophet appointed George Q. Cannon as general superintendent of the Sunday School, and within a few years, the Sunday School was a permanent part of the Church organization. In 1869 President Young began giving formal instruction in modest living to his daughters. He expanded this



counsel to all young women in 1870 with the formation of the Retrenchment Association (*retrench* means to cut back excesses). This was the beginning of the Young Women organization. In July 1877 he traveled to Ogden, Utah, to organize the first stake Relief Society.

### **President Brigham Young's Death and Legacy**

As a leader, President Brigham Young was practical and energetic. He traveled to the settlements of the Church to instruct and encourage the Saints. By direction and example, he taught members to fulfill their callings in the Church.

In evaluating his life, President Young wrote the following in response to an editor of a New York newspaper:

“The result of my labors for the past 26 years, briefly summed up, are: The peopling of this Territory by the Latter-day Saints of about 100,000 souls; the founding of over 200 cities, towns and villages inhabited by our people, ... and the establishment of schools, factories, mills and other institutions calculated to improve and benefit our communities. ...

“My whole life is devoted to the Almighty's service.”

In September 1876, President Young bore powerful witness of the Savior: “I testify that Jesus is the Christ, the Savior and Redeemer of the world; I have obeyed his sayings, and realized his promise, and the knowledge I have of him, the wisdom of this world cannot give, neither can it take away.”

In August 1877, President Young fell very ill, and in spite of physicians' care, died within a week. He was 76 years old and had led the Church for 33 years. Today we remember him as the dynamic prophet who led modern-day Israel to their promised land. His sermons touched on all aspects of daily life, making clear that religion is part of everyday experience. His understanding of the frontier and his sensible guidance inspired his people to accomplish seemingly impossible tasks as with the blessings of heaven they created a kingdom in the desert.

(John Taylor, who was President of the Twelve, spoke at the funeral of Brigham Young: John Taylor: "Today is a solemn day for Israel. We have before us the body of the man who has led us for the last thirty-three years. Thirty-three years ago I was with and witnessed the departure of our first president Joseph Smith. Both of these presidents had the faith and confidence of the saints of the Most High, and the guidance and direction of the Lord. And the feelings of the people as exhibited here, the gathering together of this priesthood and the saints which I see before me today, is evidence of the respect and kindness that beat in every heart and throb through every pulse; and it is gratifying to know that the same feelings prevail throughout the length and breadth of this territory. As has been said, his name and his fame are known among all people, and a knowledge of these events has spread to the uttermost bounds of the everlasting hills. All nations have heard of it, and all peoples are interested in these events that are now surrounding us. Not only us and them but the 'Gods in the eternal worlds. The former president, Joseph Smith, and this our late president, Brigham Young, meet again face to face in the eternal worlds. Both have triumphed, both have overcome. The work we are engaged in is not the work of man. Joseph Smith did not originate it, neither did Brigham Young, nor the twelve nor any mortal man. It emanated from God, he is its author, his eye is over us, he is watching every movement and every transaction that transpires now, and that has transpired ever since the commencement, and will continue so to do. It is he that has been our Grand Leader, these others now departed have been our brethren, appointed to lead and guide us, under his direction, in the paths of life. And although we

mourn the loss of our departed friend, a brother and a president, and although the feelings of our hearts sympathize with his family and friends yet at the same time there are principles greater and grander than any personal interest, or any individuality associated with these matters. It is a heavenly interest, the building up of Zion, the establishment of the Kingdom of God and the rolling forth of his purposes upon the earth. And while Brother Joseph and Brother Brigham sleep, yet both of them live, and both of them as they operated in time, will operate in eternity in behalf of the whole of Israel and the consummation of our Father's purposes. These are things in which the Gods are interested; and all the priesthood, and apostles and prophets and men of God that have ever breathed, are also interested with us." CHC, 5:516-17)

There are rumors that the hearse at Disneyland's Haunted Mansion was used to transport the body of Brigham Young at his death. The following is from the Haunted Mansion website: Although it is widely rumored that Disneyland acquired the coach that carried Mormon Pioneer Brigham Young's body to its grave, it happens that this is just another one of the many myths that surround the Haunted Mansion. According to Glen M. Leonard, director of The Church of Jesus Christ of Latter-day Saints' Museum of Church History and Art, said historical records are conclusive that the hearse couldn't possibly have been used for Young. "Historical evidence shows no hearse was used," he said, although he allowed for the possibility that the vehicle may be an authentic carriage from Young's era that originated in Utah. The truth of the hearse's origins may never be known, but it can be said with reasonable certainty that neither Brigham Young (nor Joseph Smith, for that matter) were ever transported in this particular coach.



## Chapter Eight A Period of Trials and Testing

### **President John Taylor**

After President Brigham Young died, the Quorum of the Twelve Apostles, presided over by John Taylor, led the Latter-day Saints for three years. On 10 October 1880, John Taylor was sustained as President of the Church. President Taylor was a gifted writer and journalist who published a book on the Atonement and edited some of the Church's most important periodicals, including the *Times and Seasons* and the *Mormon*. On many occasions he displayed his courage and his deep devotion to the restored gospel, including voluntarily joining his brethren in Carthage Jail, where he was shot four times. His personal motto, "The kingdom of God or nothing," signified his loyalty to God and the Church.

## Missionary Work

President Taylor was committed to doing all he could to see that the gospel was proclaimed to the ends of the earth. In the October 1879 general conference, he called Moses Thatcher, the Church's newest Apostle, to begin proselyting in Mexico City, Mexico. Elder Thatcher and two other missionaries organized the first branch of the Church in Mexico City on 13 November 1879, with Dr. Plotino C. Rhodacanaty as the branch president. Dr. Rhodacanaty had been converted after reading a Spanish Book of Mormon pamphlet and writing to President Taylor for additional information about the Church.

With a nucleus of twelve members and three missionaries, the restored gospel began to spread slowly among the Mexican people. On 6 April 1881, Elder Thatcher, Feramorz Young, and a Brother Páez hiked to a height of 15,500 feet on Mount Popocatepetl and held a brief dedication service. Kneeling before the Lord, Elder Thatcher dedicated the land of Mexico and its people that they might hear the voice of the Lord, their true shepherd.

Elder Thatcher returned to Salt Lake City and recommended that additional missionaries be called to serve in Mexico. Soon several young men, including Anthony W. Ivins, a future member of the First Presidency, were laboring in Mexico City. As part of the Church's effort in the Mexican Mission, a Spanish language edition of the Book of Mormon was published in 1886. The story of Milton Trejo, who helped to translate the Book of Mormon and other Church literature into Spanish, demonstrates how the Lord directs his work.

Milton Trejo was born in Spain and grew up without settling on any religion. He was serving in the military in the Philippines when he heard a remark about the Mormons in the Rocky Mountains and felt a strong desire to visit them. Later he became very ill and was told in a dream that he must visit Utah. When he recovered, he journeyed to Salt Lake City. He met Brigham Young and investigated the gospel. He became convinced that he had found the truth and became a member of the Church. He served a mission in Mexico and was then prepared, spiritually and intellectually, to play a major role in seeing that Spanish-speaking people could read the Book of Mormon in their own language.

President Taylor also called missionaries to carry the gospel to the Indians living in the American West. Amos Wright's labors were particularly fruitful among the Shoshone tribe residing on Wyoming's Wind River Reservation. After having served for only a few months, Wright had baptized more than 300 Indians, including Chief Washakie. Latter-day Saint missionaries also carried the gospel to the Navajos, the Pueblos, and the Zunis living in Arizona and New Mexico. Wilford Woodruff spent a year proselyting among the Indians, including the Hopis, Apaches, and Zunis. Ammon M. Tenney assisted in baptizing more than 100 Zuni Indians.

Missionaries also continued to teach the gospel in England and Europe. In 1883, German-born Thomas Biesinger, who was living in Lehi, Utah, received a call to serve in the European mission. He and Paul Hammer were sent to Prague, Czechoslovakia, then part of the Austro-Hungarian empire. The missionaries were forbidden by law to proselyte and so initiated casual conversations with people they met. These conversations often turned to the subject of religion. After working in this way for only a month, Elder Biesinger was arrested and held in prison for two months. When he gained his freedom, he had the blessing of baptizing Antonín Just, whose accusation had led to his arrest. Brother Just became the first Latter-day Saint residing in Czechoslovakia.

The gospel was also preached in Polynesia. Two Hawaiians, Elders Kimo Pelio and Samuela Manoa, were sent to Samoa in 1862. They baptized about 50 people, and Elder Manoa continued to live in

Samoa with his converts for the next 25 years. In 1887 Joseph H. Dean of Salt Lake City, Utah, received a call to serve a mission in Samoa. Elder Manoa and his faithful wife opened their home to Elder Dean and his wife, Florence, the first Latter-day Saints from outside Samoa they had seen in more than two decades. Elder Dean soon baptized 14 people into the Church and about a month later delivered his first sermon in the Samoan language. Thus missionary work began anew on the island.

Beginning in 1866, to prevent the spread of leprosy, Hawaiian officials took people suffering from the disease to the Kalaupapa Peninsula on the island of Molokai. In 1873 Jonathan and Kitty Napela, who were Latter-day Saints, were banished there. Only Kitty had the disease, but Jonathan, who had been sealed to her in the Salt Lake Endowment House, would not leave her there alone. Jonathan later contracted the disease, and when he was visited nine years later by a good friend, was hardly recognizable. For some time he presided over the Saints on the peninsula, who by the year 1900 numbered more than 200. Church leaders did not forget the faithful members who suffered from this debilitating disease and frequently visited the branch to care for their spiritual needs.

Milton R. Hunter broke ground with his list of Mormon settlements in the 1930s, but his resources were limited, and his period covered only Brigham Young's lifetime. Lynn Albert Rosenvall took the list up to 1900 in his thesis of 1972. This writer, while doing research for the Museum of Church History and Art, found more nineteenth-century communities and others that were founded as Latter-day Saint colonies up to 1930. The inventory now stands at a total of 742 in the western United States, Canada, Mexico, and Polynesia. This figure may yet be incomplete, but nearly final.

#### Town County STATE/NATION Year

##### **New Hope Stanislaus CALIFORNIA 1846**

Salt Lake City Salt Lake UTAH 1847

Bountiful Davis UTAH 1847

Farmington Davis UTAH 1847

Pleasant Green Salt Lake UTAH 1847

Snyderville Summit UTAH 1847

Big Cottonwood Salt Lake UTAH 1848

Centerville Davis UTAH 1848

East Millcreek Salt Lake UTAH 1848

Mound Fort Weber UTAH 1848

North Salt Lake Davis UTAH 1848

##### **Natoma Stanislaus CALIFORNIA 1848**

Ogden Weber UTAH 1848

South Cottonwood Salt Lake UTAH 1848

South Ogden Weber UTAH 1848

Sugar House Salt Lake UTAH 1848

Taylorville Salt Lake UTAH 1848

West Jordan Salt Lake UTAH 1848

Woods Cross Davis UTAH 1848

Brighton Salt Lake UTAH 1849

Draper Salt Lake UTAH 1849

##### **Genoa Douglas NEVADA 1849**

Granger Salt Lake UTAH 1849

Kaysville Davis UTAH 1849

Lynne Weber UTAH 1849

Manti Sanpete UTAH 1849

Marriott Weber UTAH 1849

Mills Junction Tooele UTAH 1849

Northpoint Salt Lake UTAH 1849

Provo Utah UTAH 1849

Tooele Tooele UTAH 1849

Union Salt Lake UTAH 1849

Alpine Utah UTAH 1850

American Fork Utah UTAH 1850

Grantsville Tooele UTAH 1850

Harrisville Weber UTAH 1850

Irontown Iron UTAH 1850

Lakeview Tooele UTAH 1850

Layton Davis UTAH 1850

Lehi Utah UTAH 1850

Lindon Utah UTAH 1850

North Ogden Weber UTAH 1850

Parley's Park Summit UTAH 1850

Payson Utah UTAH 1850

Pleasant Grove Utah UTAH 1850

Pleasant View Utah UTAH 1850

Riverdale Weber UTAH 1850

Slaterville Weber UTAH 1850

Spanish Fork Utah UTAH 1850

Springville Utah UTAH 1850

Uintah Weber UTAH 1850  
West Weber Weber UTAH 1850  
Brigham City Box Elder UTAH 1851  
Cedar City Iron UTAH 1851  
Enoch Iron UTAH 1851  
Farr West Weber UTAH 1851  
Fillmore Millard UTAH 1851  
Herriman Salt Lake UTAH 1851  
Midvale Salt Lake UTAH 1851  
Millcreek Salt Lake UTAH 1851  
Mona Juab UTAH 1851  
Nephi Juab UTAH 1851  
Parowan Iron UTAH 1851  
Pleasant View Weber UTAH 1851  
Salem Utah UTAH 1851  
**San Bernardino S. B. CALIFORNIA 1851**  
Santaquin Utah UTAH 1851  
South Weber Davis UTAH 1851  
Taylor Weber UTAH 1851  
Willard Box Elder UTAH 1851  
Cedar Fort Utah UTAH 1852  
Erda Tooele UTAH 1852  
Hamilton's Fort Iron UTAH 1852  
Harper Box Elder UTAH 1852  
Mount Pleasant Sanpete UTAH 1852  
New Harmony Washington UTAH 1852  
Palmyra Utah UTAH 1852  
[Panther Lake] Kitsap WASHINGTON 1852  
Paragonah Iron UTAH 1852  
Spring City Sanpete UTAH 1852  
Fort Supply Uinta WYOMING 1853  
Perry Box Elder UTAH 1853  
West Warren Weber UTAH 1853  
Wilson Weber UTAH 1853  
Clover Tooele UTAH 1854  
Crescent Salt Lake UTAH 1854  
Ephraim Sanpete UTAH 1854  
**Ephraim, Lanai Maui HAWAII 1854**  
Fort Saint Luke Utah UTAH 1854  
Hatton Millard UTAH 1854  
Hooper Weber UTAH 1854  
Lake Point Tooele UTAH 1854  
Santa Clara Washington UTAH 1854  
Wanship Summit UTAH 1854  
College Cache UTAH 1855  
Fairfield Utah UTAH 1855  
Fort Lemhi Lemhi IDAHO 1855  
**Fort Bridger Uinta WYOMING 1855**  
Holden Millard UTAH 1855

Lakeview Utah UTAH 1855  
**Las Vegas Clark NEVADA 1855**  
Moab Grand UTAH 1855  
Morgan Morgan UTAH 1855  
Peterson Morgan UTAH 1855  
Pine Valley Washington UTAH 1855  
Portage Box Elder UTAH 1855  
Beaver Beaver UTAH 1856  
Frankton Washoe NEVADA 1856  
Hamblin Washington UTAH 1856  
Littleton Morgan UTAH 1856  
Mapleton Utah UTAH 1856  
Milton Morgan UTAH 1856  
Pinto Washington UTAH 1856  
Wellsville Cache UTAH 1856  
Goshen Utah UTAH 1857  
Grafton Washington UTAH 1857  
Gunlock Washington UTAH 1857  
Meadow Millard UTAH 1857  
Mendon Cache UTAH 1857  
Mountain Green Morgan UTAH 1857  
Peoa Summit UTAH 1857  
Supply City Uinta WYOMING 1857  
Washington Washington UTAH 1857  
Deseret Millard UTAH 1858  
North Creek Beaver UTAH 1858  
Price Washington UTAH 1858  
Shivwits Washington UTAH 1858  
Virgin Washington UTAH 1858  
Charleston Wasatch UTAH 1859  
Cluff Summit UTAH 1859  
Coalville Summit UTAH 1859  
East Porterville Morgan UTAH 1859  
Eden Weber UTAH 1859  
Fairview Sanpete UTAH 1859  
Fountain Green Sanpete UTAH 1859  
Gunnison Sanpete UTAH 1859  
Harrisburg Washington UTAH 1859  
Heber Wasatch UTAH 1859  
Henefer Summit UTAH 1859  
Hoytsville Summit UTAH 1859  
Ibapah Tooele UTAH 1859  
Kanosh Millard UTAH 1859  
Logan Cache UTAH 1859  
Manderfield Beaver UTAH 1859  
Midway Wasatch UTAH 1859  
Millville Cache UTAH 1859  
Minersville Beaver UTAH 1859  
Moroni Sanpete UTAH 1859



Mound City Wasatch UTAH 1859  
Mounds Emery UTAH 1859  
Plain City Weber UTAH 1859  
Providence Cache UTAH 1859  
Richmond Cache UTAH 1859  
Smithfield Cache UTAH 1859  
South Jordan Salt Lake UTAH 1859  
Springlake Utah UTAH 1859  
Summit Iron UTAH 1859  
Tonaquint Washington UTAH 1859  
Toquerville Washington UTAH 1859  
Adventure Washington UTAH 1860  
Avon Cache UTAH 1860  
Benjamin Utah UTAH 1860  
Center Creek Wasatch UTAH 1860  
Cove Fort Millard UTAH 1860  
Franklin Franklin IDAHO 1860  
Greenville Beaver UTAH 1860  
Huntsville Weber UTAH 1860  
Hyde Park Cache UTAH 1860  
Hyrum Cache UTAH 1860  
Juab Juab UTAH 1860  
Kamas Summit UTAH 1860  
North Morgan Morgan UTAH 1860  
Paradise Cache UTAH 1860  
Porterville Morgan UTAH 1860  
Richville Morgan UTAH 1860  
Rockport Summit UTAH 1860  
Scipio Millard UTAH 1860  
Duncan's Retreat Washington UTAH 1861  
Echo Summit UTAH 1861  
Enterprise Morgan UTAH 1861  
Enterprise Washington UTAH 1861  
Fayette Sanpete UTAH 1861  
Honeyville Box Elder UTAH 1861  
Kanarrville Iron UTAH 1861  
Mountain Dell Salt Lake UTAH 1861  
Mountain Dell Washington UTAH 1861  
Pintura Washington UTAH 1861  
Rockville Washington UTAH 1861  
St. George Washington UTAH 1861  
Upton Summit UTAH 1861  
Adamsville Beaver UTAH 1862  
Croydon Morgan UTAH 1862  
Hebron Washington UTAH 1862  
Northrup Washington UTAH 1862  
Shonesburg Washington UTAH 1862  
Springdale Washington UTAH 1862  
Vernon Tooele UTAH 1862

Wallsburg Wasatch UTAH 1862  
Zion Washington UTAH 1862  
Ajax Tooele UTAH 1863  
Cheney's Ranch Juab UTAH 1863  
Foster's Ranch Washington UTAH 1863  
Mantua Box Elder UTAH 1863  
Middleton Washington UTAH 1863  
Monroe Sevier UTAH 1863  
Nashville Franklin IDAHO 1863  
Paris Bear Lake IDAHO 1863  
Pipe Springs Mohave ARIZONA 1863  
Salina Sevier UTAH 1863  
Bennington Bear Lake IDAHO 1864  
Bloomington Bear Lake IDAHO 1864  
Call's Landing Clark NEVADA 1864  
Circleville Paiute UTAH 1864  
Clarkston Cache UTAH 1864  
Clinton Davis UTAH 1864  
Dalton Washington UTAH 1864  
Deweyville Box Elder UTAH 1864  
Eden Jerome IDAHO 1864  
Fish Haven Bear Lake IDAHO 1864  
Glendale Kane UTAH 1864  
Glenwood Sevier UTAH 1864  
Indianola Sanpete UTAH 1864  
Joseph Sevier UTAH 1864  
Kanab Kane UTAH 1864  
Laketown Rich UTAH 1864  
Liberty Bear Lake IDAHO 1864  
Malad Oneida IDAHO 1864  
Marsh Valley Bannock IDAHO 1864  
Marysvale Paiute UTAH 1864  
Moccasin Mohave ARIZONA 1864  
Montpelier Bear Lake IDAHO 1864  
Mount Carmel Kane UTAH 1864  
Ovid Bear Lake IDAHO 1864  
Oxford Franklin IDAHO 1864  
Panaca Lincoln NEVADA 1864  
Panguitch Garfield UTAH 1864  
Richfield Sevier UTAH 1864  
Round Valley Rich UTAH 1864  
St. Charles Bear Lake IDAHO 1864  
Walnut Grove Yavapai ARIZONA 1864  
Alton Kane UTAH 1865  
Bluffdale Salt Lake UTAH 1865  
Cherry Creek Oneida IDAHO 1865  
**Eagle Valley Lincoln NEVADA 1865**  
**Laie, Oahu Honolulu HAWAII 1865**  
Littlefield Mohave ARIZONA 1865

Logandale Clark NEVADA 1865  
Milburn Sanpete UTAH 1865  
Mill Point Clark NEVADA 1865  
Mound Valley Franklin IDAHO 1865  
Oak City Millard UTAH 1865  
Paria Kane UTAH 1865  
Saint Thomas Clark NEVADA 1865  
Simonsville Clark NEVADA 1865  
Spring Valley Lincoln NEVADA 1865  
Wardboro Bear Lake IDAHO 1865  
Weston Franklin IDAHO 1865  
Woodruff Oneida IDAHO 1865  
Bear River City Box Elder UTAH 1866  
Beaver Dam Box Elder UTAH 1866  
Fort Sanford Garfield UTAH 1866  
Thatcher Franklin IDAHO 1866  
Elephant Wayne UTAH 1867  
Leeds Washington UTAH 1867  
Petersboro Cache UTAH 1867  
Saint John Tooele UTAH 1867  
Sandy Town Clark NEVADA 1867  
West Point Davis UTAH 1867  
Dayton Franklin IDAHO 1868  
Kanesville Weber UTAH 1868  
Levan Juab UTAH 1868  
Newton Cache UTAH 1868  
Oakley Summit UTAH 1868  
Ridgedale Oneida IDAHO 1868  
Samaria Oneida IDAHO 1868  
St. John Oneida IDAHO 1868  
Treasureton Franklin IDAHO 1868  
Cleveland Franklin IDAHO 1869  
Clifton Franklin IDAHO 1869  
Eureka Juab UTAH 1869  
Fairview Franklin IDAHO 1869  
Junction City Clark NEVADA 1869  
Meadowville Rich UTAH 1869  
Overton Clark NEVADA 1869  
Park Valley Box Elder UTAH 1869  
Plymouth Box Elder UTAH 1869  
Skull Valley Tooele UTAH 1869  
Wales Sanpete UTAH 1869  
West Point Clark NEVADA 1869  
Cambridge Bannock IDAHO 1870  
Cannon Salt Lake UTAH 1870  
Chester Sanpete UTAH 1870  
Clover Valley Lincoln NEVADA 1870  
Lewiston Cache UTAH 1870  
Milford Beaver UTAH 1870

Randolph Rich UTAH 1870  
Riverton Salt Lake UTAH 1870  
Scutumpah Kane UTAH 1870  
Trenton Cache UTAH 1870  
Woodruff Rich UTAH 1870  
Annabella Sevier UTAH 1871  
Benson Cache UTAH 1871  
Cove Cache UTAH 1871  
Dingle Bear Lake IDAHO 1871  
Freedom Sanpete UTAH 1871  
Georgetown Bear Lake IDAHO 1871  
Hillsdale Garfield UTAH 1871  
Johnson Kane UTAH 1871  
Leamington Millard UTAH 1871  
Mayfield Sanpete UTAH 1871  
Moencopi Coconino ARIZONA 1871  
Pioche Lincoln NEVADA 1871  
Sandy Salt Lake UTAH 1871  
Snowville Box Elder UTAH 1871  
Soda Springs Caribou IDAHO 1871  
Vermilion Sevier UTAH 1871  
Asay Town Garfield UTAH 1872  
Ashley Uintah UTAH 1872  
Central Sevier UTAH 1872  
Hatch Garfield UTAH 1872  
Lake Shore Utah UTAH 1872  
Lee's Ferry Coconino ARIZONA 1872  
Mink Creek Franklin IDAHO 1872  
Preston Franklin IDAHO 1872  
Riverdale Franklin IDAHO 1872  
Sterling Sanpete UTAH 1872  
Warren Weber UTAH 1872  
Adairville Kane UTAH 1873  
Antimony Garfield UTAH 1873  
Bern Bear Lake IDAHO 1873  
Burrville Sevier UTAH 1873  
Elba Cassia IDAHO 1873  
Prattville Sevier UTAH 1873  
Tuba City Coconino ARIZONA 1873  
Venice Sevier UTAH 1873  
Whitney Franklin IDAHO 1873  
Buysville Wasatch UTAH 1874  
Cannonville Garfield UTAH 1874  
Clinton Utah UTAH 1874  
Crafton Millard UTAH 1874  
Daniel Wasatch UTAH 1874  
Elsinore Sevier UTAH 1874  
Grass Valley Washington UTAH 1874  
Greenwich Paiute UTAH 1874

Koosharem Sevier UTAH 1874  
Mount Trumbull Mohave ARIZONA 1874  
Orderville Kane UTAH 1874  
Thatcher Box Elder UTAH 1874  
Woodland Summit UTAH 1874  
Albion Cassia IDAHO 1875  
Argyle Rich UTAH 1875  
Aurora Sevier UTAH 1875  
Carterville Utah UTAH 1875  
Chesterfield Caribou IDAHO 1875  
Collinston Box Elder UTAH 1875  
Escalante Garfield UTAH 1875  
**Kahana, Oahu Honolulu HAWAII 1875**  
Mapleton Franklin IDAHO 1875  
Marion Summit UTAH 1875  
Nounan Bear Lake IDAHO 1875  
Redmond Sevier UTAH 1875  
Washakie Box Elder UTAH 1875  
Brigham City Navajo ARIZONA 1876  
Clifton Garfield UTAH 1876  
Fremont Wayne UTAH 1876  
Grouse Creek Box Elder UTAH 1876  
Hunter Salt Lake UTAH 1876  
Joseph City Navajo ARIZONA 1876  
Kingston Paiute UTAH 1876  
Millville Coconino ARIZONA 1876  
Obed Navajo ARIZONA 1876  
Ramah McKinley NEW MEXICO 1876  
Raymond Bear Lake IDAHO 1876  
Seboyeta Valencia NEW MEXICO 1876  
Sunset Navajo ARIZONA 1876  
Tonto Basin Gila ARIZONA 1876  
Widtsoe Garfield UTAH 1876  
Woodruff Navajo ARIZONA 1876  
Austin Sevier UTAH 1877  
Bunkerville Clark NEVADA 1877  
Castledale Emery UTAH 1877  
Dover Sanpete UTAH 1877  
Etna Box Elder UTAH 1877  
Ferron Emery UTAH 1877  
Garden Creek Bannock IDAHO 1877  
Garden City Rich UTAH 1877  
Granite Salt Lake UTAH 1877  
Huntington Emery UTAH 1877  
Jensen Uintah UTAH 1877  
Lake Creek Wasatch UTAH 1877  
Lanark Bear Lake IDAHO 1877  
Loa Wayne UTAH 1877  
Orangeville Emery UTAH 1877

Orem Utah UTAH 1877  
Papago Maricopa ARIZONA 1877  
Price Carbon UTAH 1877  
Showlow Navajo ARIZONA 1877  
St. David Cochise ARIZONA 1877  
Syracuse Davis UTAH 1877  
Wellington Carbon UTAH 1877  
Almo Cassia IDAHO 1878  
Basin Cassia IDAHO 1878  
Conejos Conejos COLORADO 1878  
Forest Dale Navajo ARIZONA 1878  
Fort Moroni Coconino ARIZONA 1878  
Fruitland San Juan NEW MEXICO 1878  
Gooseberry Sevier UTAH 1878  
Holbrook Oneida IDAHO 1878  
Maeser Uintah UTAH 1878  
Mazatzal Yavapai ARIZONA 1878  
Mesa Maricopa ARIZONA 1878  
Molen Emery UTAH 1878  
Mountain Dell Uintah UTAH 1878  
Naples Uintah UTAH 1878  
Oasis Millard UTAH 1878  
Pine Gila ARIZONA 1878  
Pinedale Navajo ARIZONA 1878  
Reidhead Navajo ARIZONA 1878  
**Snowflake Navajo ARIZONA 1878**  
Taylor (#1) Navajo ARIZONA 1878  
Taylor (#2) Navajo ARIZONA 1878  
Vernal Uintah UTAH 1878  
Adair Navajo ARIZONA 1879  
Alpine Apache ARIZONA 1879  
Annis Jefferson IDAHO 1879  
Auburn Lincoln WYOMING 1879  
Bicknell Wayne UTAH 1879  
Bloomington Washington UTAH 1879  
Eager Apache ARIZONA 1879  
Ephraim Conejos COLORADO 1879  
Erastus Apache ARIZONA 1879  
Freedom Lincoln WYOMING 1879  
Greer Apache ARIZONA 1879  
Hunt Apache ARIZONA 1879  
Junction Paiute UTAH 1879  
Lawrence Emery UTAH 1879  
Linden Navajo ARIZONA 1879  
Manassa Conejos COLORADO 1879  
Meadows Apache ARIZONA 1879  
Menan Jefferson IDAHO 1879  
Nutrioso Apache ARIZONA 1879  
Parker Fremont IDAHO 1879

Pima Graham ARIZONA 1879  
Pleasant Valley Carbon UTAH 1879  
Rockland Power IDAHO 1879  
Scofield Carbon UTAH 1879  
Shumway Navajo ARIZONA 1879  
Spring Glen Carbon UTAH 1879  
Springerville Apache ARIZONA 1879  
St. Johns Apache ARIZONA 1879  
Teasdale Wayne UTAH 1879  
Alma Maricopa ARIZONA 1880  
Bluff San Juan UTAH 1880  
Carey Blaine IDAHO 1880  
Edgemont Utah UTAH 1880  
Egin Fremont IDAHO 1880  
Glenbar Graham ARIZONA 1880  
Glines Uintah UTAH 1880  
Lorenzo Jefferson IDAHO 1880  
Mancos Montezuma COLORADO 1880  
Mesquite Clark NEVADA 1880  
Montezuma San Juan UTAH 1880  
Oakley Cassia IDAHO 1880  
Richfield Conejos COLORADO 1880  
Torrey Wayne UTAH 1880  
Eden Graham ARIZONA 1881  
Emery Emery UTAH 1881  
Graham Graham ARIZONA 1881  
Holbrook Navajo ARIZONA 1881  
Marion Cassia IDAHO 1881  
Neeley Power IDAHO 1881  
Thatcher Graham ARIZONA 1881  
Aldridgeville Wayne UTAH 1882  
Centerfield Sanpete UTAH 1882  
Central Graham ARIZONA 1882  
Hatch Caribou IDAHO 1882  
Lewisville Jefferson IDAHO 1882  
Lyman Madison IDAHO 1882  
Lynne Box Elder UTAH 1882  
MacDonald Cochise ARIZONA 1882  
Moulton Cassia IDAHO 1882  
Pleasanton Capron NEW MEXICO 1882  
Rexburg Madison IDAHO 1882  
Richville Apache ARIZONA 1882  
River Heights Cache UTAH 1882  
Tempe Maricopa ARIZONA 1882  
Alma Capron NEW MEXICO 1883  
Archer Madison IDAHO 1883  
Bryce Graham ARIZONA 1883  
Caineville Wayne UTAH 1883  
Giles Wayne UTAH 1883

Hanksville Wayne UTAH 1883  
Heber Navajo ARIZONA 1883  
Henrieville Garfield UTAH 1883  
Hibbard Madison IDAHO 1883  
Iona Bonneville IDAHO 1883  
La Plata San Juan NEW MEXICO 1883  
Layton Graham ARIZONA 1883  
Luna Capron NEW MEXICO 1883  
Pleasant View Oneida IDAHO 1883  
Rigby Jefferson IDAHO 1883  
Safford Graham ARIZONA 1883  
Salem Madison IDAHO 1883  
Teton Fremont IDAHO 1883  
Ucon Bonneville IDAHO 1883  
Wilford Navajo ARIZONA 1883  
Wilford Fremont IDAHO 1883  
Bothwell Box Elder UTAH 1884  
Burton Madison IDAHO 1884  
Jaroso Costilla COLORADO 1884  
Labelle Jefferson IDAHO 1884  
Ririe Jefferson IDAHO 1884  
Afton Lincoln WYOMING 1885  
Basalt Bingham IDAHO 1885  
Cleveland Emery UTAH 1885  
Colonia Juarez CHIHUAHUA, MEXICO 1885  
Colonia D'Áz CHIHUAHUA, MEXICO 1885  
Deep Creek Duchesne UTAH 1885  
Fairview Lincoln WYOMING 1885  
Franklin Graham ARIZONA 1885  
Grover Lincoln WYOMING 1885  
Lakeside Navajo ARIZONA 1885  
Morgan Conejos COLORADO 1885  
Notom Wayne UTAH 1885  
Poplar Bonneville IDAHO 1885  
Riverside Bingham IDAHO 1885  
Sanford Conejos COLORADO 1885  
Shelley Bingham IDAHO 1885  
Spry Garfield UTAH 1885  
Taylor Bonneville IDAHO 1885  
Victor Emery UTAH 1885  
Ellwood Box Elder UTAH 1886  
Georgetown Kane UTAH 1886  
Mill Fork Utah UTAH 1886  
Mountain View Costilla COLORADO 1886  
Osmond Lincoln WYOMING 1886  
Blanca Costilla COLORADO 1887  
**Cardston ALBERTA, CANADA 1887**  
Cave Valley CHIHUAHUA, MEXICO 1887  
Colonia Pacheco CHIHUAHUA, MEXICO



1887

Fox Creek Conejos COLORADO 1887  
Fredonia Coconino ARIZONA 1887  
Lehi Maricopa ARIZONA 1887  
Monticello San Juan UTAH 1887  
Nephi Maricopa ARIZONA 1887  
Smoot Lincoln WYOMING 1887  
Verdure San Juan UTAH 1887  
Aetna ALBERTA, CANADA 1888  
Beulah Rio Arriba NEW MEXICO 1888  
Cokeville Lincoln WYOMING 1888  
Gandy Millard UTAH 1888  
Chester Fremont IDAHO 1888  
Geneva Bear Lake IDAHO 1888  
Lago Caribou IDAHO 1888  
Thayne Lincoln WYOMING 1888  
Ammon Bonneville IDAHO 1889  
Bates Teton IDAHO 1889  
Boulder Garfield UTAH 1889  
Bynum Teton MONTANA 1889  
Colonia Dubl n CHIHUAHUA, MEXICO  
1889  
Eastdale Costilla COLORADO 1889  
Grace Caribou IDAHO 1889  
Iosepa Tooele UTAH 1889  
Marysville Fremont IDAHO 1889  
Tetonia Teton IDAHO 1889  
Victor Teton IDAHO 1889  
Abraham Millard UTAH 1890  
Bedford Lincoln WYOMING 1890  
Cascade Cascade MONTANA 1890  
Central Caribou IDAHO 1890  
Fielding Box Elder UTAH 1890  
Garland Box Elder UTAH 1890  
Malta Cassia IDAHO 1890  
Manila Utah UTAH 1890  
Mountain View ALBERTA, CANADA 1890  
North Logan Cache UTAH 1890  
Turnerville Lincoln WYOMING 1890  
Vernon Apache ARIZONA 1890  
Beazer ALBERTA, CANADA 1891  
Hinckley Millard UTAH 1891  
Pinetop Navajo ARIZONA 1891  
Tropic Garfield UTAH 1891  
Colonia Oaxaca SONORA, MEXICO 1892  
Fruita Wayne UTAH 1892  
Liberty Weber UTAH 1892  
Lund Caribou IDAHO 1892  
Lyman Uinta WYOMING 1892

Romeo Conejos COLORADO 1892  
Arbon Power IDAHO 1893  
Burlington Big Horn WYOMING 1893  
Byron Big Horn WYOMING 1893  
Leavitt ALBERTA, CANADA 1893  
Lyman Wayne UTAH 1893  
Bench Caribou IDAHO 1894  
Bluewater Valencia NEW MEXICO 1894  
Chuichupa CHIHUAHUA, MEXICO 1894  
Colonia Garc a CHIHUAHUA, MEXICO  
1894  
Driggs Teton IDAHO 1894  
Moreland Bingham IDAHO 1894  
Otto Big Horn WYOMING 1894  
Riverside Box Elder UTAH 1894  
Clawson Emery UTAH 1895  
Galeana CHIHUAHUA, MEXICO 1895  
Meadow Oneida IDAHO 1895  
Rich Bingham IDAHO 1895  
Sigurd Sevier UTAH 1895  
Buckhorn Springs Iron UTAH 1896  
Hurricane Washington UTAH 1896  
Kimball Graham ARIZONA 1896  
Manila Daggett UTAH 1896  
Moore Emery UTAH 1896  
Bench Creek Wasatch UTAH 1897  
Kimball ALBERTA, CANADA 1897  
Knightsville Utah UTAH 1897  
Lund White Pine NEVADA 1897  
Newcastle Iron UTAH 1897  
Sharon Bear Lake IDAHO 1897  
Turner Caribou IDAHO 1897  
Caldwell ALBERTA, CANADA 1898  
Georgetown White Pine NEVADA 1898  
Jackson Teton WYOMING 1898  
La Verkin Washington UTAH 1898  
Magrath ALBERTA, CANADA 1898  
Millburne Uinta WYOMING 1898  
Mormon Row Teton WYOMING 1898  
Mountain View Uinta WYOMING 1898  
Preston White Pine NEVADA 1898  
Standrod Box Elder UTAH 1898  
Stirling ALBERTA, CANADA 1898  
Taylorville ALBERTA, CANADA 1898  
Thistle Utah UTAH 1898  
Wilson Teton WYOMING 1898  
Francis Summit UTAH 1899  
Reed Beaver UTAH 1899  
Roy Weber UTAH 1899



Vineyard Utah UTAH 1899  
Algodon Graham ARIZONA 1900  
Alpine Lincoln WYOMING 1900  
Artesia Graham ARIZONA 1900  
Basin Big Horn WYOMING 1900  
Brooklyn Sevier UTAH 1900  
Colonia Morelos SONORA, MEXICO 1900  
Cowley Big Horn WYOMING 1900  
Kane Big Horn WYOMING 1900  
Kirtland San Juan NEW MEXICO 1900  
Leland Utah UTAH 1900  
Lovell Big Horn WYOMING 1900  
**Nibley Union OREGON 1900**  
Niter Caribou IDAHO 1900  
Welling ALBERTA, CANADA 1900  
Woolford ALBERTA, CANADA 1900  
Hammond San Juan NEW MEXICO 1901  
Orton ALBERTA, CANADA 1901  
Raymond ALBERTA, CANADA 1901  
Frankburg ALBERTA, CANADA 1902  
Taber ALBERTA, CANADA 1902  
**Mapusaga, Tutuila SAMOA 1903**  
Sauniatu, Upolo SAMOA 1903  
Blanding San Juan UTAH 1904  
Bancroft Caribou IDAHO 1905  
Colonia San Jos  SONORA, MEXICO 1905  
Duchesne Duchesne UTAH 1905  
Heyburn Minidoka IDAHO 1905  
Lapoint Uintah UTAH 1905  
Midview Duchesne UTAH 1905  
Randlett Uintah UTAH 1905  
Strawberry Duchesne UTAH 1905  
Tabiona Duchesne UTAH 1905  
Talmage Duchesne UTAH 1905  
Tridell Uintah UTAH 1905  
Watson Uintah UTAH 1905  
Ballard Uintah UTAH 1906  
Bennett Uintah UTAH 1906  
Boneta Duchesne UTAH 1906  
Hayden Uintah UTAH 1906  
Jackson Cassia IDAHO 1906  
Kiz Carbon UTAH 1906  
Monarch Duchesne UTAH 1906  
Mount Emmons Duchesne UTAH 1906  
Neola Duchesne UTAH 1906  
Theodore Duchesne UTAH 1906  
Utahn Duchesne UTAH 1906  
Arcadia Duchesne UTAH 1907  
Bluebell Duchesne UTAH 1907

Cedarview Duchesne UTAH 1907  
Clearfield Davis UTAH 1907  
Cornish Cache UTAH 1907  
Delta Millard UTAH 1907  
Hartford Duchesne UTAH 1907  
Ioka Duchesne UTAH 1907  
Malaeimi, Tutuila SAMOA 1907  
Roosevelt Duchesne UTAH 1907  
Upalco Duchesne UTAH 1907  
Glenwood ALBERTA, CANADA 1908  
Mountain Home Duchesne UTAH 1908  
Buist Oneida IDAHO 1909  
Carson Taos NEW MEXICO 1909  
Crystal Power IDAHO 1909  
Etna Lincoln WYOMING 1909  
Summit Oneida IDAHO 1909  
Hillspring ALBERTA, CANADA 1910  
Leeton Uintah UTAH 1910  
Pauline Power IDAHO 1910  
Rosette Box Elder UTAH 1910  
Sharon Utah UTAH 1910  
Trailton Bingham IDAHO 1910  
Penrose Box Elder UTAH 1911  
Sutherland Millard UTAH 1911  
Altonah Duchesne UTAH 1912  
Antelope Duchesne UTAH 1912  
Axtell Sanpete UTAH 1912  
Davis Uintah UTAH 1912  
Elmo Emery UTAH 1912  
Grover Wayne UTAH 1912  
La Sal San Juan UTAH 1912  
Virden Hidalgo NEW MEXICO 1912  
Sugarville Millard UTAH 1913  
Benmore Tooele UTAH 1914  
Blue Creek Box Elder UTAH 1914  
Bluemesa Duchesne UTAH 1916  
Cedar Creek Box Elder UTAH 1916  
Little Cottonwood Salt Lake UTAH 1916  
Sevier Sevier UTAH 1916  
Sunset Davis UTAH 1916  
Deaver Big Horn WYOMING 1917  
Emerson Minidoka IDAHO 1917  
Leota Uintah UTAH 1917  
Altera Uintah UTAH 1918  
Amalga Cache UTAH 1918  
Central Washington UTAH 1918  
Gusher Uintah UTAH 1918  
Stoddard Morgan UTAH 1918  
Veyo Washington UTAH 1918

Genola Utah UTAH 1919  
McCornick Millard UTAH 1919  
Flowell Millard UTAH 1920  
Nibley Cache UTAH 1920  
Montwell Duchesne UTAH 1921

Greenwood Millard UTAH 1923  
Ivins Washington UTAH 1926  
**Vaiola, Savai'i SAMOA 1929**  
Gordon Creek Carbon UTAH 1930