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## California Saints: A Readers Theater

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# California Saints: A Readers Theater

Written and Arranged by  
J. Michel Hunter



Performed at Mormon History Association Devotional, Emanuel  
Church, Marshall Gold Discovery State Historic Park, Coloma,  
California, Sunday, May 25, 2008, 8:30-9:30 AM

**Program:**

**Welcome:** Paul Anderson

**Opening hymn:** Redeemer of Israel

**Opening prayer:** Susan Fales

**Introductions:** Paul Anderson

**The Readers (in alphabetical order by surname)**

Richard Bushman, descendant of California Pioneers Isaac and Sarah Goodwin

John Huntington, descendant of Oliver B. Huntington

Leo Lyman, descendant of California Pioneer Amasa Lyman

Laurel Thatcher Ulrich, descendant of California Pioneers Hezekiah and Allie Thatcher

**Music by:**

John Huntington, descendant of Oliver B. Huntington

Rachel Thatcher Loveridge, descendant of California Pioneers Hezekiah and Allie Thatcher

**John Huntington:**

Since the 1840s, California has attracted Mormon migrants looking for opportunities. For some it was a refuge from persecution. For others it offered economic opportunities. Some saw it as an opportunity to further the Kingdom of God. Still others had uniquely personal motivations in migrating to the area.

The first group came by sea to northern California in 1846. Members of the Mormon Battalion arrive in southern California in 1847. After the discovery of gold in 1848, some Mormons migrated from Utah to the mining regions of northern California. In 1851, Brigham Young sent a large group from Utah to settle San Bernardino. Many Utah Mormons would migrate to California in the 1920s during the southern California land promotion boom. During World War II, thousands of Mormons move to California to seek employment in war industries. Today, we'll listen to the voices of some of the earliest Mormon migrants who came before 1857.

On February 4, 1846, the first of these groups—over 200 Latter-day Saints—left New York Harbor for California on the ship *Brooklyn*. Four days out, the ship encountered a severe storm. In an 1846 letter, Mary Holland Sparks wrote:

**Laurel Thatcher Ulrich:**

“The ship began to roll and pitch. The sea broke over the sides of the ship. The water came down into the cabin in torrents some of the time. The captain came down into the cabin and said that he had done all that he could. The sails were all taken in and no one at the helm. We were driven by the winds for about three days. It happened that we were driven on our right course. We then hoisted our sails and sailed on very pleasantly for some weeks. Most all were seasick except myself and a few others.”<sup>1</sup>

**John Huntington:**

During the passage, eleven passengers died, and two babies were born—one named Atlantic, the other Pacific. The vessel stopped briefly at Honolulu, Hawaii, and then continued on to San Francisco. After 177 days at sea and sailing over 20,000 miles, the *Brooklyn* arrived at Yerba Buena on July 31, 1846, the first American settlers to arrive

since California became American territory just a month earlier.<sup>2</sup> Joseph T. Downey was with the U.S. Navy in Yerba Buena when the *Brooklyn* arrived. He wrote:

**Richard Bushman:**

“The arrival of the Mormons in Yerba Buena, a sect we had heard of so much, was an event which caused great surprise and no little share of excitement in our colony. Curiosity was raised to the highest pitch, and surmises ran rife among all the inhabitants. The stories of their adventures in Illinois and Missouri had preceded them, and a vague idea seemed to predominate that they were a wild and desperate people, and that trouble would soon arrive from their arrival.”<sup>3</sup>

**John Huntington:**

The officials allowed the immigrants to disembark and to unload all their possessions free of duty. The village had only about thirty buildings, and the Brooklyn Saints held the village’s first English-language church services in one of them. Over the next year and a half, using communal labor, the Saints erected more than 100 permanent structures, including California’s first public school.<sup>4</sup> In 1846, Mary Holland Sparks wrote:



**Laurel Thatcher Ulrich:**

“Some of us found houses to move into and the rest pitched tents. I lived in our tent a few weeks. We then moved to a place called the mission—into the old castles we used to read of so much in the *Children of the Abby*. It looks as though it had been a convent. There is no windows in the room except at the top of the doors—although mother and I have two little rooms where we live very comfortable. We live among the Spaniards. But they are very kind to us. They often send us a quarter of beef at a time and milk and vegetables, fruit, etc. They come to see us—some of them—almost every day. I can talk with them some. . . . There is a Roman Catholic Church a few doors from where we

live. They have an Indian priest that stays here part of the time . . . We believe in Mormonism yet . . .”<sup>5</sup>

**John Huntington:**

In January 1847, the second group of Mormon migrants, the Mormon Battalion, arrived in San Diego after a march of 1,900 miles from Iowa. They would play a dramatic role in California—and world—history.

**Musical Number:** John Huntington: “The Heavenly March” (I Am Bound for the Promised Land)

**John Huntington:**

The battalion was discharged in July, and 150 battalion members traveled north where they camped on the America River, two miles from Sutter’s Fort. The battalion party decided that 100 of them would remain in California to seek employment. They appointed a committee to meet with John Sutter to inquire about employment. Their group included skilled carpenters, blacksmiths, wheelwrights, millwrights, farmers, and common laborers.<sup>6</sup> John Sutter’s Journal:

**Leo Lyman:**

“Friday, Aug. 27<sup>th</sup> 1847. A good many of the Mormons here, to get some Blacksmith work done, & to buy some provisions. Made a contract and entered into partnership with Marshall for a sawmill to be build on the American fork.”<sup>7</sup>

**John Huntington:**

A few days later, Sutter hired approximately 60 Mormons to work on a gristmill and a saw mill in a small valley called Coloma along the south fork of the American river.<sup>8</sup> Other Battalion members made their way to San Francisco to work among the Brooklyn Saints. Battalion veteran James S. Brown recalled what happened at Sutter’s Mill in January 1848:

**Leo Lyman:**

I, being an all-around worker, [was] sometimes called from one thing to another, and the Indians did not require my whole attention. Mr. Marshall called me to come to him. I went, and found him examining the bed rock. He said, "This is a curious rock, I am afraid it will give us trouble," and as he probed it a little further, he said "I believe that it contains minerals of some kind, and I believe there is gold in these hills. . . . Then he said, "Well, we will hoist the gates and turn in all the water down here, and I believe we will find gold or some kind of mineral here. As he was a rather notional man, I had but little thought of what he said; so [do] not think I even mentioned it to the other men. We each went our way and did not see each other till the next morning. We in the cabin, at a very unusually early hour, heard a pounding at the mill, and someone said "Who is that pounding so early?" Some one of the party looked out and said it was Marshall shutting the gates of the fore bay down. This brought to my mind what he had said the evening before about finding gold, and I said, "Oh, he is going to find a gold mine, this morning." Nothing but a smile of derision stole over the faces of the parties present.<sup>9</sup>

**John Huntington:**

From Battalion veteran Henry Bigler's diary:

**Richard Bushman:**

"Monday 24<sup>th</sup> this day some kind of metal was found in the tail race that looks like gold."<sup>10</sup>

**John Huntington:**

Sutter wanted to keep the discovery quiet, but Samuel Brannan, Mormon leader in San Francisco, visited the area in April. Upon returning to San Francisco in May, Brannon stepped off the ferry onto the beach, and—according to Bancroft's history—"holding up a bottle of dust in one hand, and swinging his hat with the other, passed along the street shouting, 'Gold! Gold! Gold from the American Fork River.'<sup>11</sup> Brannan's newspaper, the *California Star*, sent the news by high-speed horse delivery from California to St. Louis. Henry Bigler wrote in his diary:



**Richard Bushman:**

“It seems that the news of the discovery of gold has reached every nook and corner of the United States and has set the world, as it were, all in motion and on the move for gold.”<sup>12</sup>

**John Huntington:**

After the discovery of gold, some Latter-day Saints who had only recently arrived in Deseret joined the rush to California. In July 1849, Brigham Young declared:

**Richard Bushman:**

“There is more delusion and the people are more perfectly crazy on this continent, than ever was the case before . . . . If you elders of Israel want to go to the gold mines, go and be damned.”<sup>13</sup>

**John Huntington:**

In September 1849, Brigham Young said:

**Richard Bushman:**

“The valley of the Sacramento is an unhealthy place, and the saints can be better employed in raising grain and building houses in this vicinity, than in digging gold in Sacramento, unless they are counseled so to do.”<sup>14</sup>

**John Huntington:**

In a March 1849 letter, Parley P. Pratt wrote:

**Leo Lyman:**

“Many of the tares have gone to the gold mines, and some of the wheat is probably going with them. . . . Elder Amasa A. Lyman of the Twelve is appointed to go to the Pacific with the mail, and to see after the wheat which may be there or are going.”<sup>15</sup>

**John Huntington:**

Pratt did not name names, but he may have been thinking of people like Hezekiah and Alley Thatcher who had been in his company during the 1847 crossing from Winter Quarters to Salt Lake City. The Thatchers left for California in 1849 with all but one of their nine children. They may have been attracted by economic opportunity, but they were among those destined to help build up a branch of the Church in California, as Amasa Lyman anticipated in a letter to Brigham Young, dated Sacramento, July 6, 1849:

**Leo Lyman:**

“We arrived at the Sutter’s Fort on the 25<sup>th</sup> of May having been 45 days on the road. . . . The Saints in San Francisco still manifest a love for the truth and the works of the Lord. I regret to say that many of the brethren of the Battalion who have been blessed in procuring gold have been as profligate in spending it. In this way thousands of dollars the fruits of their labor has been wasted leaving no trace of its having been possessed by them but their confirmed habits of profligacy and dissipation. Still among them there is some who are not yet dead. . . . I have collected \$4,102 dollars tithing and donation which I send by br. Thomas Grover who is returning with the brethren. . . . From all I have seen of the country and people, I am satisfied that a branch of the Church may be maintained who if properly guided may do well for themselves and bring help to the saints, which would hardly be realized from another quarter at present.”<sup>16</sup>

**John Huntington:**

In his letter to Brigham Young, Lyman mentioned running into Alexander Bedlam, a Latter-day Saint who had come by sea from Boston with a letter of commendation from Wilford Woodruff, who was serving in the Boston area. Badlam had hopes of obtaining means to help other eastern Saints emigrate west.<sup>17</sup> With so many Saints migrating to California, Brigham Young called Charles C. Rich in October 1849 to go to California to assist Amasa Lyman in organizing the members in California. From the autobiography of Sarah D. Pea Rich, wife of Charles C. Rich:

**Laurel Thatcher Ulrich:**

“October 6. Brother Rich was called upon to take a mission to Southern California, leaving me in bed sick with a babe three days old.”<sup>18</sup>

**John Huntington:**

Also in the fall of 1849, Brigham Young called several young veterans of the Mormon Battalion to go to California on a “gold mission.” This was a way of having only a few loyal members go to the gold field without drawing undue attention to it. The goal was to obtain financial resources to help the struggling settlements in Deseret. Henry Bigler, who had witnessed the gold discovery at Sutter’s Mill, had returned to live in Deseret, but now was called to be one of the gold missionaries.<sup>19</sup> After receiving his call, he wrote in his diary:

**Richard Bushman:**

“It fills me with sorrow to think of leaving, it was with considerable struggle with my feelings that I consented to go . . . for I am attached to this place and to these people, for they are my brethren and my friends.”<sup>20</sup>

**John Huntington:**

Henry Bigler stayed with various families in California, including the Hezekiah Thatcher family.<sup>21</sup> In September 1850, Bigler wrote in his diary:

**Richard Bushman:**

“I have exposed myself to both Indians and weather more than I ever want to do again, living out in the snow and storms and rain without shelter, some of my brethren have died. . . . All of my brethren have been sick having been much exposed working in gold . . . . I am tired of mining and of the country and long to be home among the saints.”<sup>22</sup>

**John Huntington:**

Charles C. Rich wrote to Brigham Young:

**Leo Lyman:**

“The brethren in the mining regions who had come from Salt Lake Valley with the Gold Mission or later, generally wished themselves back in the shelter of the mountains among the Saints. I think there will be a general disposition to return home this fall which I shall encourage . . . .”<sup>23</sup>

**John Huntington:**

In the fall of 1850, Amasa Lyman and Charles C. Rich returned to the Salt Lake Valley with many of the gold missionaries, who had not succeeded in finding much gold. However, there were indications that California had resources that could help the Saints. Rich’s wife Sarah D. Pea Rich later wrote:

**Laurel Thatcher Ulrich:**

“While on this mission he was blessed with a little more means to bring home to make his family more comfortable by some friends and brethren in California . . . . They assisted my husband to some money to help his family knowing the hard times we had passed through in coming across the plains to reach a place of rest. They also sent many presents to our family in the shape of clothing which came in very

good in those days of poverty and hard times; and we all felt to pray to the Lord to bless them for their kindness; although, at that time they were strangers to us, but afterwards became true friends.”<sup>24</sup>



**John Huntington:**

Whatever their initial reservations, Church leaders soon came to realize that California provided resources that could help them obtain their objectives. In the spring of 1850 in the Boston area, Wilford Woodruff wrote in his journal:

**Richard Bushman:**

“Brother [Alexander] Badlam brought over two thousand dollars in gold for himself & considerable to cheer the Hearts of several individuals & to help them to Zion. Brother Badlam has been faithful on this mission. Has returned with gold sufficient to pay all his Debts Honorably & to go Comfortably with his family to the valley. He has Come home in good health & spirits & faith & the Lord has blessed him for which I feel thankful.”<sup>25</sup>

**John Huntington:**

The day after arriving at his home in the Salt Lake Valley in November 1850, Charles C. Rich learned that he and Amasa Lyman had been called to return to California in the spring to establish a Mormon settlement there.<sup>26</sup> In an epistle to the Church, Brigham Young wrote:

**Richard Bushman:**

“Elders Amasa Lyman and Charles C. Rich . . . [have been charged with] establishing a settlement in the southern part of California. . . . We design to establish settlements as speedily as possible . . . so as to have a continued line of stations and places of refreshment between this point and the Pacific, which route is passable during the winter months.”<sup>27</sup>

**John Huntington:**

This would be the fourth major Mormon migration to California. Expecting that only about 20 men would be needed to accompany Lyman and Rich, Brigham Young traveled to Utah County that spring to send the colonizers off with a blessing. When he arrived to find over 400 eager volunteers ready to leave Utah, he was furious. As he explained later, “I was sick at the sight of so many of the Saints running to California,

chiefly after the god of this world, and was unable to address them.” One historian stated this to be “one of the few recorded instances when [Brigham Young] was without words.”<sup>28</sup> Rich’s wife Sarah D. Pea Rich wrote:

**Laurel Thatcher Ulrich:**

“My husband, after he returned home from his mission was informed by our leader, Brother Young, that he was called to return to California again the next spring . . . and remain there and make a settlement in what was afterwards called San Bernardino. . . . So Mr. Rich fixed me as comfortable as he could, and on the 16<sup>th</sup> of March 1851 he . . . started for Southern California in company with Amasa Lyman, and a large company of Saints to make settlement in San Bernardino. And on the morning that they left myself and two of my children were taken down with Erysipelas and were very sick for several days. This truly was a trying time for me as well as for my husband; but duty called us to part for a season and knowing that we were obeying the will of the Lord, we felt to sacrifice our own feelings in order to help establish the work we had set out to do when we embraced the work of helping to build up the Kingdom of God on the earth. . . . A few evenings after Mr. Rich left, I had prayed with my children and put them to bed, and while meditating, all alone I composed the following verses . . . ”<sup>29</sup>

**Musical Number:** Rachel Thatcher Loveridge: “God, My Heavenly Father”

**John Huntington:**

On March 28, Charles C. Rich wrote to his wife, Sarah:

**Leo Lyman:**

“I have felt much anxiety about how you all was but I believe and know you will be blessed in as much as you put your trust in the Lord. . . . I had a dream last night. . . . I thought the Lord had the largest and finest stone house I ever beheld. . . . I must draw this to a close and say may the Lord bless you and the children forever.”<sup>30</sup>

**John Huntington:**

Rich and his party traveled to the mouth of the Cajon Pass, where on July 6, 1851, they organized the San Bernardino Stake. The pioneers lived in a fort for more than two years before they began building individual homes. In a letter to the *Millennial Star* intended to attract British immigrants to San Bernardino, Amasa Lyman wrote:

**Leo Lyman:**

“In April 1852, we reared our Bowery, which is an adobe building, sixty feet by thirty; in which we held our conference on April 6<sup>th</sup>, which was a happy day with the Saints here. Eighty-one persons came forward and partook of the ordinance of baptism. The bowery is occupied during the week by our Day School of one hundred and twenty-five scholars, under the direction of two well qualified teachers; and on the Sabbath, after the morning service, by our Sabbath School and bible classes which are largely attended by old and young.”<sup>31</sup>

**John Huntington:**

Apostle Parley P. Pratt, President of the Pacific Mission, reached San Francisco on July 11, 1851, organizing a branch of the Church again after the disorganization that had resulted from the movement of the San Francisco Saints into the gold fields from 1848 to 1850. In 1853, a large group of missionaries bound for the Pacific and Indian Ocean reached San Francisco. They dispersed themselves among the Saints in the gold fields to acquire financial resources for their missions. Twins Reddick and Reddin Allred made their way to the Mormon mining camp of Salmon Falls where they had relatives. Once there, Hezekiah Thatcher gave them \$20.00 each and expressed “his unshaken faith in the work.” Thatcher allowed them to preach to a group in his home.<sup>32</sup> The Allred’s brother, James, was working in the mines near Salmon Falls, and they were anxious to see him. Reddick’s journal states:

**Richard Bushman:**

“It was dark when James came in and truly I could not refrain from tears for he had been toiling in the mines till he had lost his health and almost his voice, and only living

from hand to mouth. He felt anxious to get home and we advised him to quit prospecting and go to work by the month till he got means to take him home.”<sup>33</sup>

**John Huntington:**

In June 1855, Parley P. Pratt left California, setting George Q. Cannon apart to preside over the Pacific Mission. Cannon held area conferences in San Francisco and oversaw the work of numerous missionaries throughout California. In February 1856, he began publication of the *Western Standard*, a newspaper devoted to defending Mormonism. Writing to Brigham Young, Cannon stated:

**Leo Lyman:**

“I rely greatly on the prayers offered up so unceasingly by yourself and the brethren in behalf of the elders; I never felt my own weakness and the great need of the assist of the Lord so much as at present, and I should be tempted, did I not realize that the Lord can bestow strength sufficient on all those who put their trust in Him, to shrink from the position which I at present occupy.”<sup>34</sup>

**John Huntington:**

Cannon sent missionaries into the gold mines to baptize new members and re-baptize and recommit old members. At Cannon’s San Francisco conferences, missionaries reported on members who had rededicated themselves with the same enthusiasm that they reported on new members joining the Church. In late 1856, Frederick W. Hurst arrived in San Francisco from his mission to Hawaii. He planned to return to Utah in the spring, but after attending one of Cannon’s conferences, he received other instructions as he writes in his journal:

**Leo Lyman:**

“Sunday, April 6. We met in the capacity of Conference. . . . I can



truly say I never attended better meetings before. The Spirit of the Lord was in our midst. I will state that it was my intention previous to the conference to accompany Brother W. Cooke to the Salt Lake Valley, but the conference thought it best, as the field was large and the laborers few, to send us to the mines to preach under the presidency of Elder William H. Shearman."<sup>35</sup>

**John Huntington:**

William H. Shearman served both as editorial assistant for the *Western Standard* and director of California's revival movement that mirrored the spiritual reformation taking place in Utah. Writing to George Q. Cannon in 1856, Sherman stated:

**Leo Lyman:**

"We preached at Auburn on Sunday afternoon, where, through the politeness of the gentlemanly sheriff, Mr. Henson, we obtained the use of the Court House. We had a small, but highly intelligent audience, comprising some of the leading men of the county, and we have some reason to think that the truth has made a lasting impression on a few minds there, although it is to be feared that the cares of the world and the deceitfulness of riches will choke the seed. But few of the great, the learned, or rich among men can make up their minds to sacrifice their honor, reputation, influence and wealth, for the sake of their soul's salvation. What poor, short sighted policy; how much will they gain in the end?"<sup>36</sup>

**John Huntington:**

One missionary who worked with Sherman was Henry G. Boyle. He was a former member of the Mormon Battalion and had helped settle San Bernardino in 1851. He had participated in missionary work in California from 1851 until he left California for Utah in 1858. Boyle worked in the gold region during the short but highly spirited Mormon Reformation of 1856-57. His efforts to rid the California Saints of spiritual complacency mirrored revival efforts going on in Utah. As in Utah, rebaptism in the California gold region symbolized the Saints' rededication to live the gospel more fully. In his diary, Boyle faithfully records the names of those who recommitted themselves through rebaptism as well as the names of those joining the Church for the first time through baptism. On December 29, 1856, he wrote in his diary:

**Richard Bushman:**

“Today at 11 o’clock, we set out for Putah Creek to Baptize. We found a good place and proceeded to Baptize eight persons, namely, Brother Hezekiah Thatcher and his wife; Washington Anderson and his wife and his son; Lafayette Dunlap and Aaron, George W., and Moses Thatcher. . . . December 31. This evening we convened according to previous appointment to organize a branch of the Church [in Buckeye, Yolo County], which we did by ordaining Brother Hezekiah Thatcher to preside.”<sup>37</sup>

**John Huntington:**

By May 1857, U.S. soldiers were on their way to Utah to put down what they believed to be a rebellion on the part of the Mormons. In the summer of 1857, anti-Mormon sentiment increased in the California newspapers, and this sentiment spread to the gold mining areas. Missionaries Frederick W. Hurst and Aaron Thatcher preached to a group in the small mining community of Dry Town in July 1857. Hurst recorded in his diary:

**Leo Lyman:**

“Not long after I commenced speaking, some person threw a stone hard at my head. They threw it a little too high for it struck a cloth over my head which took its force. They also threw some mush melons or squash and struck me on the back of my head, but it did not hurt me. I can truly say I knew no fear, I really felt well. Brother Aaron Thatcher got up and spoke with power but they would not let him continue longer than five minutes. The meeting then broke up in an uproar.”<sup>38</sup>

**John Huntington:**

In August 1857, Brigham Young appointed Oliver B. Huntington to guide a command of experienced Mormon frontiersmen to California. Huntington wrote:

**Richard Bushman:**

“Now the object of this journey was to send word for all the saints to come to Utah as soon as possible as there was an army of U.S.

Soldiers enroute for Utah with hostile intentions against an unoffending people and President Young did not propose to let them come into our peaceful Settlement without asking them to stop and cool off a little and find out whether it was really right that they should come. It was deemed necessary that the whole Church of Jesus Christ should be called together to help look into this army business and that the whole Church should help that army to make a halt and cool off, lest in their hot haste they should do something wrong.”<sup>39</sup>



**John Huntington:**

Huntington’s party would reach the California mining settlements in September. Meanwhile, in southern California, a series of disputes between Mormon leaders of San Bernardino and a highly vocal faction of apostates had escalated into violent conflict. Editorials in the *Western Standard* started encouraging faithful Latter-day Saints to leave California. From San Bernardino, Henry Boyle recorded in his journal:

**Richard Bushman:**

“The apostates and mobocrats are prowling around trying to raise a row, trying to stir up the people to bloodshed and every wicked thing. O, is it not hell to live in the midst of such spirits. They first thirst for and covet our property, our goods and our chatels, then they thirst for our blood. I think I shall feel like I had been released from Hell when I shall have got away from here.”<sup>40</sup>

**John Huntington:**

In her journal, Caroline Barnes Crosby, wrote:

**Laurel Thatcher Ulrich:**

“Friday morning January 1<sup>st</sup> AD 1858. We finished loading our wagon, and set off with our faces zionward.”<sup>41</sup>

**Musical number:** John Huntington and Rachel Thatcher Loveridge: “Come to Zion.”

**John Huntington:**

In October 1857, Henry G. Boyle recorded:

**Richard Bushman:**

“I got a letter today from Brother Cannon giving me instructions that the Elders were called home and that the *Standard* was suspended and that I was released from my labors and might prepare to go home. In this I rejoice, for I believe our redemption draweth nigh.”<sup>42</sup>

**John Huntington:**

Boyle helped a group of Saints in Yolo County organized an emigrating company under the direction of Hezekiah Thatcher. Thatcher left three of his sons on missions in California and led the remaining members of his Yolo Branch over the Sierra Mountains to Carson Valley and on to Utah in the summer of 1857. The Thatchers, like many others, would now returned to Utah with much needed financial resources. Thatcher’s daughter Harriet left behind her love interest and neighbor, William B. Preston. He had just joined the Church a few months before her departure and remained behind on a mission with her brothers. Upon arriving in Salt Lake City in August, Harriet wrote to William:

**Laurel Thatcher Ulrich:**

“I have felt lost since we parted, for I have missed your company very much, especially on Sundies, but I am feeling first rate now for I expect you home in a few months, and consequently I am not going to feel lonely any more. . . . We went to the city to church on the following Sunday after we got in. Brigham addressed the audience. His principle subject was war. . . . It filled the people with fire. . . . Brigham says . . . if the United States send enough troops to overpower this people in war, he will . . . leave this

valley . . . and demolish everything that is in the valley. He says he will have every house torn down, and all the fences burned and all the trees and every scrub cut and destroyed . . . and flee to the mountains for safety. He requested all that were willing to demolish their homes and follow him to the mountains make it manifest by holding up both hands and every hand that was in the bowery was up in a moment . . . . Never saw such unity in all my life."<sup>43</sup>

### **John Huntington:**

William Preston was one example of the human resources mined by the Church in California in the 1850s. In Utah in January 1858, Brigham Young performed the marriage of William Preston to Harriet Thatcher. Preston would become a great Mormon colonizer and presiding bishop of the Church.

Many Mormons remained in California in 1857. Some retained their faith even without an organized Church. Others lost their unique Mormon identity, joining other Churches. Some remained committed to the Restoration but shifted loyalties to the Reorganized LDS Church, which sent missionaries to California in the 1860s.<sup>44</sup> Some of those who left California returned within a few years; although, the Mormons of Utah would have no organized presence in California again until the 1890s.

Mormons played a significant role in California's early U.S. history. And while Mormons made many contributions to California in those early years, California also made significant contributions to the Mormons.

**Closing hymn:**      Come Thou Fount of Every Blessing

**Closing Prayer:**    John M. Murphy

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<sup>1</sup> Mary Holland Sparks to Holly Clark, November 15, 1846, MS 7519, Church History Library, Salt Lake City; also published in Will Bagley, ed., *Scoundrel's Tale: The Samuel Brannan Papers*, Kingdom in the West : the Mormons and the American Frontier 3 (Spokane, WA: Arthur H. Clark, 1999), 159.

<sup>2</sup> Lorin K. Hansen, "Voyage of the Brooklyn," *Dialogue: A Journal of Mormon Kingdom in the West: the Mormons and the American Frontier* 3 (Spokane, WA: Arthur H. Clark, 1999), 159. *Thought* 21 (Autumn 1988): 63, 69-72.

<sup>3</sup> *Ibid.*, 65.

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<sup>4</sup> Richard O. Cowan and William E. Homer, *California Saints: A 150-Year Legacy in the Golden State* (Provo, UT: Religious Studies Center, 1996), 44; William E. Homer, "San Francisco, California," in *Encyclopedia of Latter-day Saint History*, ed. Arnold K. Garr, Donald Q. Cannon, and Richard O. Cowan (Salt Lake City: Deseret Book Company, 2000), 1066-1067; William Glover mentions 9 dwellings, see William Glover, *The Mormons in California*, ed. Paul Bailey (Los Angeles, CA: Glen Dawson, 1954), 17.

<sup>5</sup> Bagley, *Scoundrel's Tale: The Samuel*, 159-160.

<sup>6</sup> James S. Brown, *California Gold--An Authentic History of the First Find, with the Names of Those Interested in the Discovery* (Oakland, CA: Pacific Press Publishing Co., 1894), 8-9.

<sup>7</sup> John A. Sutter, et al., *New Helvetia Diary: A Record of Events Kept by John A. Sutter and His Clerks at New Helvetia, California from September 9, 1815 to May 25, 1848* (San Francisco: Grabhorn Press, 1939), 113, quoted in Kenneth N. Owens, *Gold Rush Saints* (Norman: University of Oklahoma Press, 2004), 93.n2.

<sup>8</sup> Brown, *California Gold--An Authentic History*, 8-9.

<sup>9</sup> *Ibid.*, 10-12.

<sup>10</sup> Owens, *Gold Rush Saints*, 106.

<sup>11</sup> Hubert Howe Bancroft, *History of California*, vol. 6, *The Works of Hubert Howe Bancroft*, vol. 23 (San Francisco, CA: The History Company, 1888), 56.

<sup>12</sup> Henry W. Bigler, "Extracts from the Journal of Henry W. Bigler," *Utah Historical Quarterly* 5, no. 3 (July 1932): 102.

<sup>13</sup> Hubert Howe Bancroft, *History of Utah, 1540-1886, The Works of Hubert Howe Bancroft*, vol. 26 (San Francisco, CA: The History Company, 1889), 303.

<sup>14</sup> First Presidency, "Important from Salt Lake City: Second General Epistle, of the Presidency of The Church of Jesus Christ of Latter-day Saints, from the Great Salt Lake Valley, to the Saints Scattered Throughout the Earth," *The Latter-day Saints' Millennial Star*, April 15, 1850, 119.

<sup>15</sup> *Ibid.*, 215

<sup>16</sup> Amasa Lyman to Brigham Young and Council, July 6, 1849, Young Papers, LDS Archives, quoted in Owens, *Gold Rush Saints*, 219.

<sup>17</sup> Owens, *Gold Rush Saints*, 219; Wilford Woodruff, *Wilford Woodruff's Journal, 1833-1898 Typescript*, 7 vols., ed. Scott Kenney (Midvale, UT: Signature Books, 1983), 3:413.

<sup>18</sup> *Charles C. Rich DVD Library* (Provo, Utah: Joseph Fielding Smith Institute and BYU Studies, 2005).

<sup>19</sup> See Eugene E. Campbell, "Mormon Gold Mining Mission of 1849," *BYU Studies* 1-2 (1959-60): 19-31.

<sup>20</sup> *Ibid.*, 23.

<sup>21</sup> *Ibid.*, 31.

<sup>22</sup> *Ibid.*, 28.

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- <sup>23</sup> Leonard J. Arrington, *Charles C. Rich: Mormon General and Western Frontiersman* (Provo, UT: Brigham Young University Press, 1974), 153-154.
- <sup>24</sup> *Charles C. Rich DVD Library*.
- <sup>25</sup> Woodruff, *Wilford Woodruff's Journal, 1833-1898*, 3:358.
- <sup>26</sup> Arrington, *Charles C. Rich: Mormon*, 154-155.
- <sup>27</sup> *Ibid.*, 158.
- <sup>28</sup> Cowan and Homer, *California Saints: A 150-Year*, 169-171; J. Kenneth Davies, *Mormon Gold: The Story of California's Mormon Argonauts* (Salt Lake City: Olympus Publishing Company, 1984), 306.
- <sup>29</sup> *Charles C. Rich DVD Library*.
- <sup>30</sup> *Ibid.*
- <sup>31</sup> *Millennial Star*, July 15, 1851, 212.
- <sup>32</sup> *Treasures of Pioneer History*, 5: 324.
- <sup>33</sup> *Ibid.*
- <sup>34</sup> Roger Robin Ekins, *Defending Zion: George Q. Cannon and the California Mormon Newspaper Wars of 1856-1857* (Spokane, Wash.: The Arthur H. Clark Company, 2002), 39.
- <sup>35</sup> Frederick W. Hurst, *Diary*, compiled by Samuel H. and Ida Hurst, 1961, 68, located at Harold B. Lee Library.
- <sup>36</sup> *Western Standard*, May 31, 1856, 3.
- <sup>37</sup> Mormon Missionary Diaries, Diary of Henry G. Boyle, December 29, 1856, online at <http://www.lib.byu.edu/dlib/mmd/>.
- <sup>38</sup> Hurst, 80.
- <sup>39</sup> Owens, *Gold Rush Saints*, 331.
- <sup>40</sup> Mormon Missionary Diaries, Diary of Henry G. Boyle, November 17, 1857, online at <http://www.lib.byu.edu/dlib/mmd/>.
- <sup>41</sup> Crosby, 508.
- <sup>42</sup> *Ibid.*, October 1, 1857.
- <sup>43</sup> Harriet A. Thatcher, Great Salt Lake Valley, to fiancée, William B. Preston, 5 August 1857, Preston Papers, Special Collections & Archives, Merrill-Cazier Library, Utah State University, Logan, Utah.
- <sup>44</sup> Inez Smith Davis, *The Story of the Church* (Independence, Missouri, 1943), 434.