An Historical Investigation of the Recreational Philosophy, Views, Practices and Activities of Brigham Young

David Lawrence Bolliger

Brigham Young University - Provo

Follow this and additional works at: https://scholarsarchive.byu.edu/etd

Part of the Mormon Studies Commons, and the Recreational Therapy Commons

BYU ScholarsArchive Citation


https://scholarsarchive.byu.edu/etd/4538

This Thesis is brought to you for free and open access by BYU ScholarsArchive. It has been accepted for inclusion in All Theses and Dissertations by an authorized administrator of BYU ScholarsArchive. For more information, please contact scholarsarchive@byu.edu, ellen_amatangelo@byu.edu.
AN HISTORICAL INVESTIGATION OF THE RECREATIONAL
PHILOSOPHY, VIEWS, PRACTICES AND
ACTIVITIES OF BRIGHAM YOUNG

A Thesis
Presented to the
Department of Recreation Education
Brigham Young University

In Partial Fulfillment
of the Requirements for the Degree
Master of Arts

by
David Lawrence Bolliger
August 1972
This thesis, by David Lawrence Bolliger, is accepted in its present form by the Department of Recreation Education of Brigham Young University as satisfying the thesis requirement for the degree of Master of Arts.

Benjamin F. DeHoyos, Committee Chairman

Alma Heaton, Committee Member

28/Jul/1972

William J. Häfen, Department Chairman
ACKNOWLEDGEMENTS

Deep and sincere gratitude is expressed to Dr. Benjamin F. DeHoyos, Chairman of my Advisory Committee, for his many hours of excellent guidance which enabled me to complete this study.

Appreciation is also extended to the staff at the L.D.S. Church Historian's Office for their efforts and suggestions concerning this study.

Gratitude is also expressed to my wife, Nadine Z. Bolliger, for her encouragement and sacrifices to bring this study to its completion.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>ACKNOWLEDGEMENTS</th>
<th>iii</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Chapter</strong></td>
<td></td>
</tr>
<tr>
<td>I. INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>STATEMENT OF THE PROBLEM</td>
<td>1</td>
</tr>
<tr>
<td>DELIMITATIONS</td>
<td>2</td>
</tr>
<tr>
<td>JUSTIFICATION</td>
<td>2</td>
</tr>
<tr>
<td>DEFINITIONS</td>
<td>2</td>
</tr>
<tr>
<td>II. REVIEW OF RELATED LITERATURE</td>
<td>4</td>
</tr>
<tr>
<td>THE RECREATIONAL PHILOSOPHIES OF THE PRESIDENTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS</td>
<td>4</td>
</tr>
<tr>
<td>Joseph Smith</td>
<td>4</td>
</tr>
<tr>
<td>John Taylor</td>
<td>5</td>
</tr>
<tr>
<td>Wilford Woodruff</td>
<td>5</td>
</tr>
<tr>
<td>Lorenzo Snow</td>
<td>6</td>
</tr>
<tr>
<td>Joseph F. Smith</td>
<td>6</td>
</tr>
<tr>
<td>Heber J. Grant</td>
<td>7</td>
</tr>
<tr>
<td>George Albert Smith</td>
<td>7</td>
</tr>
<tr>
<td>David O. McKay</td>
<td>8</td>
</tr>
<tr>
<td>Joseph Fielding Smith</td>
<td>8</td>
</tr>
<tr>
<td>BRIGHAM YOUNG</td>
<td>9</td>
</tr>
<tr>
<td>SUMMARY</td>
<td>11</td>
</tr>
</tbody>
</table>
CHAPTER I

INTRODUCTION

Brigham Young, second President of the Church of Jesus Christ of Latter-day Saints, enjoyed many recreational pursuits. According to Skidmore, author of *Mormon Recreation in Theory and Practice*, Brigham Young

... not only enjoyed recreational pursuits himself, but some of his august religious speeches were on this subject. Time and time again he spoke about recreation in his spiritual sermons to the people (63;25).

An example of his speaking on the purpose of recreation was given in a speech delivered at the Legislative Festival held in the Territorial House in Salt Lake City, March 4, 1852.

Now we are met in the capacity of a social community—-for what? That our minds may rest, and our bodies receive that recreation which is proper and necessary to keep up an equilibrium, to promote healthy action to the whole system.

Let our minds sing for joy, and let life diffuse itself into every avenue of the body, for the object of our meeting is for its exercise, for its good (75;29).

These glimpses about Brigham Young's recreational views showed need for a study of his recreational philosophy, views, practices and activities. Therefore, this historical study hoped to make a contribution on this subject.

STATEMENT OF THE PROBLEM

The major intent of this study was to pursue Brigham Young's
philosophy, views, practices and activities of recreation. Emphasis
was placed on the following:

1. Historical development of Brigham Young's personal
philosophy of recreation.
2. Recreational views of Brigham Young.
3. Recreational practices of Brigham Young.
4. Recreational activities of Brigham Young.
5. Recreational activities of Brigham Young's family.

DELIMITATIONS

In this study the investigator pursued Brigham Young's phi-
losophy, views, practices and activities of recreation. Therefore, this
study entailed the period of Brigham Young's life from 1801 to 1877.
Books and periodicals along with other historical tools were utilized to
determine Brigham Young's recreational philosophy, views, practices
and activities.

JUSTIFICATION

Brigham Young was an historical figure and members of the
Church of Jesus Christ of Latter-day Saints should be aware of his
recreational philosophy, views, practices and activities. This phase of
his life was written not only for the present but for future readers as
well.

DEFINITIONS

_County_. Church when capitalized refers to the Church of
Jesus Christ of Latter-day Saints.
Brigham Young. Brigham Young was second President of the Church of Jesus Christ of Latter-day Saints. He was born in 1801 and died in 1877.

Mormons. A nickname given to members of the Church of Jesus Christ of Latter-day Saints.

Recreation. An endeavor or activity which is socially acceptable and worthwhile in which a person voluntarily participates during leisure hours and through which he may better develop physically, mentally, emotionally and socially (4;443).
CHAPTER II

REVIEW OF RELATED LITERATURE

In this chapter a review of some of the relevant literature is presented including the recreational philosophies of all the Presidents of the Church of Jesus Christ of Latter-day Saints.

In writing on Mormon history, many writers when commenting on Brigham Young have realized the powerful influence he had on the recreational practices of the Mormon people. His recreational philosophy, views, practices and activities are readily apparent when studying his life. He not only engaged in recreational practices himself but advocated wholesome recreational pursuits for the saints as well. At the conclusion of this chapter Brigham Young's philosophy of recreation is presented.

THE RECREATIONAL PHILOSOPHIES OF THE PRESIDENTS OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

Joseph Smith

Joseph Smith was the first leader and President of the Church of Jesus Christ of Latter-day Saints. He had many ideas concerning recreational pursuits. An article entitled, "Joseph Smith as a Statesman," contains the following statement:

Joseph Smith was directly interested in sports and amusements of all sorts. In his maturity he would often go out on the play-
grounds and participate in the games with the children just like a youth of school age. He encouraged sports and games of a legitimate nature among all classes of his people for he realized their value in physiological training as well as a means of socializing the people and bringing them nearer together (48;704).

Skidmore said of Joseph Smith:

During the period of 1830-1844, under the leadership of Joseph Smith, nearly every type of recreation that the Church sponsors today was advocated, including drama, dancing, debating, boating, hiking, music, and picnics (63;23-24).

Andrus concluded this about Joseph Smith's philosophy of recreation:

His philosophy was that recreation was a necessary adjunct of each day. By having some form of relaxation and recreation one could do better work. He preached that man should have joy in this life as well as in the life to come (1;74).

John Taylor

John Taylor became the third leader and President of the Church of Jesus Christ of Latter-day Saints. He, like his predecessors, entertained ideas about recreation. Andrus presented this informative viewpoint into John Taylor's recreational philosophy.

John Taylor was a great believer in recreation, and personally enjoyed and encouraged all wholesome activities. His special talents and interests lay in linguistic and writing exercises; he was an accomplished poet, had written several poems and verses; and was active in the dancing, socials, and other recreational pursuits of the day. His greatest contribution to the Church recreational program was the 'innovation of linguistic and writing activities as a part of legitimate recreational activities' (1;85).

Wilford Woodruff

Wilford Woodruff, upon the death of John Taylor, became the fourth leader and President of the Church of Jesus Christ of Latter-day Saints. Andrus gave this keen insight into why recreational activities were minimal during Wilford Woodruff's time.

During the short term of Wilford Woodruff the Church was in conflict with the federal government over the practice of polygamy and President Woodruff's energy was given to the solution of this
problem. Because of this crisis his recreational activities were minimal. He was, however, an ardent admirer of the Tabernacle Choir and sponsored that organization on its trip to the Chicago World Fair in 1893 when it won second prize in an international contest (1:86).

Lorenzo Snow

Lorenzo Snow followed Wilford Woodruff as the fifth leader and President of the Church of Jesus Christ of Latter-day Saints. He like the other presidents considered recreation a necessary part of life.

Lorenzo Snow's sister, Eliza, penned this account of her brother:

"He then organized a dramatic company; and during the long winter evenings, his amateur performers drew crowded audiences of invited guests. Here the old and the young, the gray-headed and the little prattlers, met and mingled--the people were drawn together and a union of feeling was awakened. The effect was very satisfactory, not only in producing pleasurable recreation at the time, but was one of the aids in arousing the partially dormant energies of the people" (59:188-189).

Andrus summed up the philosophy of recreation of Wilford Woodruff, Lorenzo Snow, and John Taylor in these words.

Little has been written concerning the recreational pursuits of Wilford Woodruff and Lorenzo Snow. Their philosophy can best be given in terms of the progress the Church made under their direct guidance, as General Superintendents of the Young Men's Mutual Improvement Association, and as Presidents of the Church. Credit must be given them, as well as John Taylor, for giving impetus to the literary pursuits of the people. Under their guidance the people were encouraged to enjoy literature, drama, and poetry, both as a spectator, but more important, as an active participant. They laid the general ground work for the highly departmentalized program that was to follow (1:87-88).

Joseph F. Smith

Joseph F. Smith succeeded Lorenzo Snow as the sixth leader and President of the Church of Jesus Christ of Latter-day Saints. His son, Joseph Fielding Smith, Jr., provides this interesting insight into his father's life concerning recreation:
His whole life being spent in tribulation, persecution, care and responsibility of the gravest nature, one would naturally think that his disposition would be somber and without the quality of merriment or leisure. This was not the case. The only physical sports he ever engaged in when a youth was the Indian wrestle, or pulling of sticks, with his missionary companion. In his later years he was persuaded, for the benefit of his health, to take up the game of golf. . . . He was an excellent horseman. . . . He learned to play an excellent game of checkers. . . . He loved a good play, or concert; was a lover of good music and the drama. . . . fond of a good story (66:443).

Andrus made this comment concerning Joseph F. Smith's philosophy of recreation:

President Joseph F. Smith's mission was one of preaching moderation in recreation. He continually cautioned against over-indulgence, especially in the dance, and encouraged the reading of good literature to supplant too much physical stimulation and activity. The recreational practices among the Mormon people were well established. He advocated wholesome recreation and encouraged the people to seek it in an environment conducive to the spirit of the Church (1:92).

Heber J. Grant

Heber J. Grant became the seventh leader and President of the Church of Jesus Christ of Latter-day Saints upon the death of Joseph F. Smith. He advocated recreation and fully knew the value of it in every day activities. His philosophy can best be seen in the following words:

His philosophy was one of activity and doing—with emphasis placed on learning to conquer the obstacles placed in one's way. His philosophy concerning recreation was summed up in an interview granted the Oakland California Tribune in November, 1931, at which time he said, "We believe in dancing, good times, social amusements for our young people. . . and because we recognized early in our church history the value of entertainment, we believe that we can point the way to a higher standard of youth" (1:95-96).

George Albert Smith

The eighth leader and President of the Church of Jesus Christ of Latter-day Saints was George Albert Smith. The following presents
his philosophy of recreation written in his own words:

Well supervised recreation will continue to interest the better element of the community and a genuine desire for the best in life will be apparent in the youth of the Church. The best in this life prepares us for the highest blessings eternally. Each day should hold for every person the investment of self for others. By such an attitude we move in the direction of success and our happiness here and hereafter is assured (65;390).

David O. McKay

The ninth leader and President of the Church of Jesus Christ of Latter-day Saints was David O. McKay. His philosophy of recreation included the family as a basic unit of society and they should, "Pray, play, work, and worship together" (56;135). He also commented that, "Our homes should be more attractive and that more of our amusements should be in the home instead of out on the streets" (55;485-486). He realized that proper recreation is uplifting, ennobling, and necessary to the human soul. One writer has commented on his philosophy of recreation in the following statement:

President McKay's philosophy has been one of watchfulness and care for the youth of the Church. He has been concerned with the solidarity of the home and has urged families to do things together. He cautioned parents to know where their children were and with whom. . .(1;103).

Joseph Fielding Smith

Joseph Fielding Smith became the tenth leader and President of the Church of Jesus Christ of Latter-day Saints upon the death of David O. McKay. He, like all previous presidents, has a philosophy of recreation. In his own words he views recreation as beneficial as long as it is proper and uplifting.

I believe in physical sport, I believe in recreation and amusement of the kind that is beneficial to the body and the mind of man, and that play of the proper kind is good and ought to be indulged in
at times, especially by those whose work is such that they do not get the necessary physical exercise required by their bodies (67;304).

BRIGHAM YOUNG

Brigham Young was the second leader and President of the Church of Jesus Christ of Latter-day Saints. His motto according to one of his daughters, Susa, was "Eight hours work, eight hours sleep, and eight hours recreation" (19;251). Another daughter, Clarissa, said, "...Father believed firmly that everyone should have a proper amount of work, rest, and play during each day" (64;176-177). Another author, Lindsay, said Brigham Young, "...recognized that natural desire for innocent amusement, and the old axiom 'all work and no play makes Jack a dull boy,' had its full weight of meaning to him" (53;3).

Walker confirmed this thought by Lindsay but also added that Brigham Young "was convinced that well supervised play and amusements build strong characters while the wrong use of leisure time is demoralizing" (73;7). Tullidge in writing about Brigham Young's life stated:

It is well known to those who have studied, even casually, the character of that wonderful Mormon society-founder, Brigham Young, that he supplied his people with the agencies of both social and physical revivification (70;735).

Widtsoe in her book Brigham Young, the Man of the Hour stated:

The necessity of wise recreation in the daily life of everyone was taught and practiced by the Pioneers—otherwise their task had been well-nigh impossible. No one understood this better than Brigham Young, and through his wise grasp of the needs of the people, ample provision for wholesome amusements was made (90;143).

Jenson confirmed this concept by Widtsoe and also added this thought
about Brigham Young:

...the Saints were seeking a country they knew not where. They were poor and some were sick. Several babies were born in camp, just after leaving Nauvoo. To counteract melancholy, and aid them to the exercise of cheerful hope, President Young would have them meet around the camp fire, and engage in songs and instrumental music (49;12).

Werner commented that "Innocent amusements, approved by Brigham Young, was provided by mock trials and dances, preceded always by prayer" (87;225). Werner also commented that, "The journey was not entirely gloomy, however, for Brigham Young had brought along with his expedition not only apostles and priests, but also Captain Pitt's brass band" (87;209).

West gave this insight concerning Brigham Young and recreation: "...Brigham instituted concerts and entertainments of various kinds in order to keep the minds of the saints from dwelling on their troubles or remembering too poignantly their former prosperity" (88;170-171).

In the Memoirs of John R. Young, the idea of athletic competition sanctioned by Brigham Young was brought out in these words:

In days of rest our camp would present scenes of competitive athletic sports which would have been a credit to any nation, Brigham, like Joseph, was very fond of witnessing tests of manhood, and always had near him trusted men, who could be relied upon for strength, courage, and fidelity (91;27).

Andrus, when writing concerning the recreational philosophies of the leaders and Presidents of the Church of Jesus Christ of Latter-day Saints, summed up Brigham Young's recreational philosophy in these words: "His philosophy was that the Lord sanctioned wholesome recreation and it could be enjoyed when the participants were pure in heart" (1;84). Brinley confirmed this viewpoint and stated that, "Brigham Young advocated any type of recreational activity--provided
it was wholesome, properly supervised, and in positive environment" (3:42). Another author, Skidmore, had this to say about Brigham Young's recreational philosophy and views.

Young's theory was that there is a natural tendency to play, innate within every person. That play impulse seeks expression one way or another. If it cannot find expression in a "wholesome" manner, it will disclose itself in an undesirable fashion. Thus, the duty and privilege of the Church is to supply wholesome play activities and to guide and supervise the recreation of its members. It should assist the people to develop their talents and latent abilities. Again, Young believed that play was a means of re-creation and relaxation. Every person needs diversion from routine work, in order to exercise unused muscles and to rest those which are over taxed. Thus, play is natural phenomenon, which re-vitalizes the physical and mental systems of the individuals (63:60).

SUMMARY

The significance of recreational pursuits have not only been advocated by the leaders and Presidents of the Church of Jesus Christ of Latter-day Saints, but the leaders and Presidents themselves have participated in many recreational activities as long as these activities were of a wholesome, uplifting, and edifying nature.

In the remainder of the following chapters the recreational philosophy, views, practices and activities of Brigham Young is presented in greater detail.
CHAPTER III

PROCEDURE

This study is concerned with Brigham Young's recreational philosophy, views, practices and activities. An historical attempt was undertaken by searching for sources that were informative, pertinent and relevant for the study. These sources came from two main libraries which were the L.D.S. Church Historian's Library located in Salt Lake City and the Brigham Young University Library located in Provo, Utah. Sources used were Brigham Young's journals, the Manuscript History of Brigham Young, compilations of Brigham Young's discourses, books and articles written by his daughters, accounts written by those who were present when recreational events occurred, compilations of manuscripts and documents, and interpretations of various historians who interpreted events as they read them.

The information derived from these sources was then presented and emphasis was placed on the following areas: a brief but comprehensive biographical sketch of Brigham Young; an historical development of Brigham Young's philosophy of recreation; Brigham Young's views on recreation; Brigham Young's recreational activities; and the recreational activities of Brigham Young's family.
CHAPTER IV

PRESENTATION OF HISTORICAL DATA AND
SIGNIFICANT EVENTS IN THE LIFE OF
BRIGHAM YOUNG

The following biographical entries were selected from the
larger and more complete biographical work on Brigham Young by his
daughter, Susa Young Gates.

1801. Brigham Young was born June 1st, Whitingham, Wind-
ham Co., Vermont.
1804. His father and family moved to Sherburne, New York.
1817. Brigham went out for himself to work as carpenter,
  joiner, painter and glazier.
1824. October 8th--married Miriam Works in Aurelius
1830. First saw the Book of Mormon.
1830. The Church of Jesus Christ of Latter-day Saints
  organized, April 6, in Fayette, Seneca Co., New York.
1832. April 14th--Brigham was baptized by Eleazer Miller;
  was confirmed and ordained an elder same day.
1832. Brigham with Heber C. Kimball and Joseph Young,
  visits the Prophet at Kirtland. Brigham speaks in the Adamic
  tongue. The Prophet says Brigham will some day preside over
  Church.
1832-33. Goes on mission to Canada.
1833. Locates in Kirtland.
1833. Works at his trade in Kirtland and on temple.
1834. February 18th--Brigham Young married Mary Ann
  Angell Young.
1834. May 5th--Zion's Camp organized. . . Brigham Young
  captain of ten in this company.
1835. February 14th--Brigham Young named as one of the
  Twelve Apostles.
1835. In May, Brigham Young sent on mission with the Twelve
  to collect means to build Temple and to purchase lands in Missouri.
  Brigham Young is set apart especially to preach to Indians.
1835. In the fall--returned to Kirtland--superintended the
  finishing of the Temple--attended Hebrew school.
1836. January 21st--Brigham Young and Twelve received blessings in Kirtland Temple, the Prophet himself ministering to Brigham Young.

1836. The Kirtland Temple was dedicated. Brigham Young present.

1836. In summer--Brigham Young traveled on mission through New York, Vermont, Massachusetts, and Rhode Island, returning in the fall to Kirtland.

1837. Apostates call meeting in Kirtland to depose Joseph. Brigham Young attends and denounces them all. . . Brigham Young was a firm defender of the Prophet.

1837. December 2nd--Brigham Young was threatened with assassination for his defense of the Prophet and was told to flee to Missouri. . . .

1838. . . Brigham Young, . . President of Twelve.

1839. April 26th--Brigham Young and others, notwithstanding the danger, fulfilled the prophesy of the Prophet Joseph by laying the corner stone for a temple in Far West, Missouri.

1839. In February, Brigham moved his family to Quincy. . .

1839. March 17th--Brigham Young gathered the scattered saints and later moved ten or twelve thousand saints to Illinois, (Commerce it was called).

1839. June 11th--At Commerce, later named Nauvoo, Illinois, the lands were swampy. Much malaria, sickness and many deaths occurred. . . Brigham Young, lying ill in cabin in Montrose where Prophet came and healed him.

1839. September 14th--During this terrible epidemic Brigham Young and Heber C. Kimball left their sick families, without money, for their families or themselves, to go on English mission.

1840. April 6th--Landed in Liverpool. . .

1840. May 27th--First number of "Millennial Star" published. Founded by Brigham Young. . . Brigham was made chairman of committee to compile an L.D.S. Hymn Book and to print Book of Mormon.

1840. June 6th--He established the European Emigration Bureau.


1841. November 8th--The font in the temple was dedicated by Brigham Young.


1842. May 4th--Brigham met with Joseph, Hyrum, Willard, Bishops Whitney and Miller and Gen'l James Adams, in Joseph's private office, where Joseph taught the ancient order of things for the first time in these last days, and gave them washings and anointings and endowments.

1842. May 31st--Moved his family into his new brick house he had built in Nauvoo.

1842. November 26th--Brigham very ill in Quincy. The Prophet sat by his sick bed, six hours, and promised him long life. Ill eighteen days.
1843. May 11th—In council with Twelve. Appointed missionaries to Great Britain, Ireland, and the Pacific Isles.

1843. July 7th—Starts on mission to the East.

1844. May 21st—Brigham starts east with Heber C. Kimball on mission to promote the candidacy of Joseph Smith to be President of the U.S.

1844. The Prophet Joseph Smith and his brother, Patriarch Hyrum Smith, martyred in Carthage Jail, Illinois.

1844. July 16th—Brigham Young is at Petersboro; Received a letter from Wilford Woodruff, confirming news of the death of the Prophet.

1844. July 24th—Brigham Young left by boat for Nauvoo.

1844. August 8th—Afternoon meeting of the Church at Nauvoo in the Bowery. Brigham and Twelve come unexpectedly into the stand. Brigham Young arranges the Priesthood Quorums at this meeting to vote as quorums. Then as he stood up to address the people he was transfigured.

1845. April 8th—Gov. Ford writes Brigham Young advising him to go out into the untrodden wilderness.

1845. September 22nd—Committee appointed by Quincy mass-meeting waits upon Brigham Young urging the people to leave the state. Brigham Young replies: He expects to leave in the following spring.


1846. February 16th—Brigham Young organized camp into companies.

1846. March 1st—Iowa camp on Sugar Creek broken. Farewell dance given.

1846. March 27th—Reach Shoal Creek on Chariton River.

1846. April 24th—Garden Grove, a temporary settlement on Grand River, is established, 172 miles from Nauvoo. Brigham Young arranges to leave a company there to assist emigrants who follow.

1846. May 18th—Brigham Young and company reached Mount Pisgah.

1846. June 14th—Brigham Young and vanguard reached Missouri River.

1846. July 20th—The Mormon Battalion left for Fort Leavenworth after fatherly counsels from Brigham Young.

1847. January 14th—Revelation received by Brigham as to the manner of arranging Camps of Israel for Western journey.

1847. April 5th—Brigham Young and Pioneer Co., set out for the West.

1847. July 24th—Brigham Young reaches Salt Lake Valley. Declares: 'This is the right place, drive on'.


1847. August 26th--Brigham Young and company leaves valley to return to Winter Quarters to bring back his families and the body of the Church to the Valley.

1847. December 5th and 24th--At Conference in Kanesville, Iowa, of the Twelve Apostles and the Church body assembled there, Brigham Young unanimously elected President of the Church.

1848. May 26th--Brigham Young led saints out of Winter Quarters headed for the West.

1848. September 20th--Brigham Young and company reached the Salt Lake Valley. . .

1849. Brigham Young sent settlers into outlying valleys.


1849. December--General Assembly of Legislature meets. Gov. Brigham Young appointed as Governor of provisional state of Deseret--he appoints a Supreme Court, charters a State University, etc.

1851. January 27th--News received that the Territory of Utah is organized by Congress--Brigham Young is appointed Governor of Utah by Congress.

1851. April--Brigham Young plans the Old Tabernacle, directing its erection on Temple Block.

1851. November 11th--Founds the University of Utah.

1853. April 6th--Brigham Young lays corner stone of Salt Lake Temple. . .

1854. . . Builds White House and Beehive House for his families. . .

1856. June--First Hand Cart Company leaves Iowa City. Brigham Young recommended these hand-carts. . . Brigham Young builds Lion House for his family.

1857. July 24th--Brigham Young and 3,000 saints in Big Cottonwood Canyon, celebrating the 4th and 24th July with flags and patriotic speeches when news of the approach of the United States army under General Albert Sidney Johnston, is received by Brigham Young.


1861. . . Brigham sends pioneers to settle St. George, Cache Valley, Wasatch Valley.

1861. October 24th--Overland Telegraph Line completed.

1862. March 6th--Brigham Young completes and dedicates the Salt Lake Theatre.

1862. April--President Lincoln calls upon Brigham Young to arm and equip a company of cavalry to protect the mail lines of Western travel during the war.

1867. Brigham Young completed and dedicated the Big Tabernacle. . .

1868. November--Brigham Young organized Deseret Sunday School Union. . .
1869. Brigham Young organizes Utah Central Railroad Co., to build a line from Ogden to Salt Lake. Brigham Young organized Z. C. M. I. movement with central establishment in Salt Lake City. . .

1869. November 28th--Brigham Young organizes his daughters in a Young Ladies' Retrenchment Association. . .

1870. January 10th--Brigham Young drives last spike of Utah Central Railroad.

1870. Brigham Young counsels Mormon legislature to pass Woman's Suffrage Bill.

1871. November 9th--President Young dedicates site for Temple in St. George.

1872. January 9th--Case called, "The People Versus Brigham Young." When case was called, unexpectedly, Brigham Young was ill in St. George. Although sick and bitter cold weather prevailing, Brigham Young returned to face the Court trial. Case adjourned.

1873. March 8th--Brigham Young sends out missionaries to colonize Arizona.

1873. Col. Thomas L. Kane of Washington, D.C., goes to St. George to visit President Young.

1874. Brigham establishes "United Order," in several localities, a plan revealed to the Prophet Joseph Smith in Kirtland.


1875. October 30th--Brigham Young made over valuable land and buildings to found the pioneer Church school, the Brigham Young Academy at Provo.

1876-77. Brigham Young re-organized Stakes of Zion . . .

1877. January 1st--Dedicates lower part of St. George Temple. Holds April Conference in St. George Temple, where the General Authorities are present to take part in formal dedication services of the St. George Temple.

1877. April 25th--Dedicates site for Temple in Manti.

1877. May 18th--Dedicates site for Temple in Logan.

1877. July 24th--Founds the Brigham Young College at Logan.


1877. August 29th--Brigham Young died after brief illness of acute appendicitis.

1877. September 2nd--His funeral was held in the Tabernacle (18:27-36).

HISTORICAL DEVELOPMENT OF BRIGHAM YOUNG'S RECREATIONAL PHILOSOPHY AND VIEWS

Brigham Young's early life showed how little he was exposed to recreational pursuits. In an address at the dedication of the Salt Lake Theatre in 1862, Brigham Young commented about his youth in
these words:

He had himself been so piously raised, that he could never have thought of visiting a theatre, and like other youngsters under such an influence, had his doubts that if even listening to the vibrations of the fiddle, was not a step in the direction of Davy Jones (34;372).

On another occasion Brigham Young commented how he was "kept within very strict bounds", and that the "necessary gambols of youth" had been denied him (76;94). However, because of the influence his mother had on him and her mellowing the "sternness" of his father, Brigham Young was exposed to music for, "Father, mother, children, all of them, loved and made music. The mother was a choir singer in the Methodist congregation" (19;3).

According to Wait, Brigham Young had his "first taste of dancing" while living in or near Aurelius, New York. Gates and Widtsoe said that Brigham Young met his first wife at some "social gathering in Aurelius, New York" (71;37-38); (19;5). Therefore, it was clear that Brigham Young was somewhat exposed to some recreational pursuits by the time he was married.

In 1832, after Brigham Young had been baptized into the Church, he made acquaintance with the Prophet Joseph Smith, with whom he became very intimately associated. The Prophet Joseph Smith no doubt influenced Brigham Young in his recreational philosophy. According to Skidmore, "under the leadership of Joseph Smith, nearly every type of recreation that the Church sponsors today was advocated, including: drama, dancing, debating, boating, hiking, music and picnics" (63;24). Brigham Young during the Nauvoo period played the High Priest in a production called "Pizarro" (60;25-26). Gates and Widtsoe said the influence the Prophet Joseph Smith had on Brigham
Young took place in Nauvoo when

A number of Nauvoo musicians formed of members from the various bands, organized a Quadrille band, and, with the approval of the Prophet himself, staged the first dancing party, held in the Mansion House, and they there received a welcome and instructions concerning such affairs. From that time on Brigham Young felt himself justified in fostering the art of music with recreational features (19;242).

Before Brigham Young left Nauvoo he had made recreational pursuits part of his life.

When the saints were driven from Nauvoo, Brigham Young as their leader had accompany the Camp of Israel, Captain Pitt's Brass Band, and in the evening, if weather permitted, dancing, singing, and other recreational activities ensued.

A call came from the United States Government to enlist from the exiled Mormons a Mormon Battalion of five hundred men to assist the government in the Mexican war. The Saints gave a farewell feast to honor these men.

The winter of 1846-47 was spent at Winter Quarters where various types of recreational activities were sanctioned. Activities such as dancing, singing, picnicking and observing holidays were part of the Mormon's way of life.

Skidmore presents this interesting comment on how Brigham Young's philosophy of recreation developed while at Winter Quarters:

It was while the Saints were at Winter Quarters, near where Omaha is today on the west bank of the Missouri River, that Brigham Young claimed to have received a revelation from God, on January 14, 1847. Although most of this revelation had to do with other matters, one verse had to do directly with recreation. Verse twenty-eight reads: 'If thou art merry, praise the Lord with singing, with music, with dancing, and with a prayer of praise and thanksgiving.' Thus from this time onward, the Mormon people claimed to have direct divine approval of their 'wholesome' recreations (63;26).
Brigham Young while at a picnic in Winter Quarters stated, "There is no harm in dancing. The Lord said he wanted His saints to praise him in all things" (74;520-21). When the call came for the Mormon Pioneers to move out from Winter Quarters, recreational activities were not forgotten. Gates said, "Innocent amusement, such as music and dancing when the people were not on the march, games and play times for the young, were imperative" (19;56). However, Brigham Young did not tolerate excessive recreation when it could be injurious or when it was not uplifting, and wholesome. One such event occurred when Brigham Young rebuked the camp for their attitude toward recreational activities.

Most of the members of the camp were young men, full of exuberance, which often led them to waste their time in numerous frivolities. Dancing, checkers, dominoes, cardplaying for amusement, scuffling, wrestling, telling humorous jokes, loud laughter, the playing of practical jokes, etc., were indulged in. When the love of these amusements threatened the welfare of the camp, Brigham Young gave his severest rebuke of the journey (2;253).

From that time on moderate recreational activities must have ensued because no complaint was recorded while "en route to their destination" (61;186).

In the evening of July 28, 1847, just four days after the Saints arrived in Salt Lake Valley, Brigham Young in a council meeting was planning the future of the city. Recreation was not forgotten because at that meeting, it was decided that, "Four public squares of ten acres each to be laid out in various parts of the city for public parks and recreation grounds" (19;105).

Brigham Young returned to Winter Quarters in the late summer of 1847 to bring back other Saints who had gathered there. While at
Winter Quarters at one of the conferences Brigham Young remarked in a letter to Orson Spencer that, "... on Monday, Tuesday, Wednesday and Thursday, had preaching and teaching, ... music, and other recreations" (9;339).

Brigham Young in an epistle to Orson Hyde, George A. Smith and Ezra T. Benson, in 1848, stated he gave to the "brethren who had been in the service of the United States, ... a day of recreation" (9;344).

In an epistle dated August 1, 1849, signed by Brigham Young, Heber C. Kimball and Willard Richards, mention was made of a number of schools wherein various languages were taught such as "Hebrew, Greek, Latin, French, German, Tahitian, and English" (9;355). This special use of leisure time activities wherein one could better himself was always sanctioned by Brigham Young.

In another epistle dated July 20, 1849, directed to Orson Hyde, signed by Brigham Young, Heber C. Kimball, and Willard Richards, mention was made that, "We are preparing to celebrate the 24th of July as the anniversary of the entrance of the Pioneers into the Valley of the Great Salt Lake in a manner that shall characterize the Saints as the true sons and daughters of liberty" (9;362).

In another epistle to the saints in 1849, signed by Brigham Young, Heber C. Kimball and Willard Richards mention was made of the Nauvoo Legion's parade, and the festivities that accompanied the July 24th celebration. From this epistle, the feast of the 24th must have been tremendous, because mention was made that the tables were about "twelve or fifteen hundred" feet long, loaded with all the "luxuries of the field" (10;31-32).
In another epistle dated September 27, 1850, signed by Brigham Young, Heber C. Kimball and Willard Richards, mention was made that the "Nauvoo Legion, in uniform, honored the 4th of July with a public parade, which closed with a patriotic address by the Governor of the State" (10;53). In this same epistle, mention was made of the 24th of July celebration, in which, "orations, addresses, songs and praise and thanksgiving and music," were enjoyed by the Saints (10;54).

The fifty-first child of Brigham Young, Clarissa, said:

One of the first socials of which there is any record took place on Christmas night in 1850. A pioneer mother wrote of the affair: 'On this day I went to Brigham's mill to a Christmas party. Stayed all night. We had a first rate supper at midnight. I helped to get it on the table. They danced all night until five o'clock in the morning the party broke up' (64; 169-170).

Thus, at this time in Brigham Young's life, his philosophy of recreation was such that the saints began to construct buildings for recreational activities and social gatherings. In 1850, "an amusement house was built at the warm springs to be used almost exclusively for dancing" (64;170). In an epistle dated 1851, signed by Brigham Young, Heber C. Kimball and Willard Richards, mention was made of the, "Warm Spring Bath House," which was "dedicated by prayer and festival", which has since been open to the "public for health and pleasure" (10;65). However, "The Bath House hall", as Pyper stated, "was a long way from the heart of the city, and was soon abandoned for social uses" (60;47).

Part of Brigham Young's philosophy of recreation was made clear when in a speech delivered at the Legislative Festival, March 4, 1852, he said:
Now we are met in the capacity of a social community—for what? That our minds may rest, and our bodies receive that recreation which is proper and necessary to keep up an equilibrium, to promote healthy action to the whole system.

Let our minds sing for joy, and let life diffuse itself into every avenue of the body; for the object of our meeting is for its exercise, for its good.

This party was gotten up by the members of the Legislature, to rest their minds, to convene in a social capacity, and enjoy the society of each other, with their families, and to give renewed activity and energy, which will invigorate and strengthen them in the discharge of the arduous duties devolving upon them (75;29).

In this same year came this strong admonition from Brigham Young regarding recreation:

Never suffer yourselves to mingle in any of those recreations that tend to sin and iniquity, while you are away from the body of the Church, where you cannot so fully control yourselves. Let the Elders who are going out from this place carry this instruction with them into the other portions of the earth (75;48).

Brigham Young knew that as the city grew so grew the recreational needs of the people. Brigham Young also knew that people need relaxation, and a change from their daily activities. He knew also that recreational activities tend to promote group solidarity and that as the new groups arrived in the valley this solidarity was imperative. Therefore, a new structure was commenced. By 1853, Salt Lake City had a Social Hall. The Social Hall "was", according to Pyper, "the loved center of Salt Lake's socials, meetings, plays, dances, banquets, for many years" (60;48). When the Social Hall opened, "invitations were issued by the Church President, Brigham Young, for a social in the afternoon and a grand ball in the evening" (60;48). It was interesting to note that from the very first, "Social Hall was too small for the crowds who came to attend the parties and before long it became necessary to issue tickets of different colors for certain dances so that everyone would have a chance to participate" (64;174-75).
In an epistle dated October 13, 1853, signed by Brigham Young, Heber C. Kimball, and Willard Richards, mention was made of the "Legislative Ball, which happened to be on President B. Young's birthday" (10:121). No doubt the ball was held in the Social Hall.

In 1853 more of Brigham Young's recreational philosophy and views were revealed. Speaking to parents he said:

...when parents whip their children for reading novels, and never let them go to the theatre, or to any place of recreation and amusement, but bind them to the moral law, until duty becomes loathsome to them; when they are freed by age from the rigorous training of their parents, they are more fit for companions to devils, than to be the children of such religious parents (76:94).

In this same speech he related his own personal youthful experiences regarding recreation:

When I was young, I was kept within very strict bounds, and was not allowed to walk more than half-an-hour on Sunday for exercise. The proper and necessary gambols of youth having been denied me, makes me want active exercise and amusements now. I had not a chance to dance when I was young, and never heard the enchanting tones of the violin until I was eleven years of age; and then I thought I was on the high way to hell, if I suffered myself to linger and listen to it. I shall not subject my little children to such a course of unnatural training, but they shall go to the dance, study music, read novels, and do anything else that will tend to expand their frames, add fire to their spirits, improve their minds, and make them feel free and untrammelled in body and mind. Let everything come in its season, place everything in the place designed for it, and do everything in its right time (76:94).

Later in the year 1853, emphasis was placed on doing your duty first, then enjoy recreational activities. This was made clear in a talk given by Brigham Young:

...It is not for any of us to enjoy the privilege of the dance, or any other recreation, until every duty that is enjoined upon us is performed (75:113).

Brigham Young constantly stressed the importance of "spiritualized" recreation. That is, a person must enjoy the spirit of the Lord when
in recreational pursuits as when he was in a "prayer meeting". This was clearly stated by Brigham Young on February 27, 1853.

When you go to amuse, or recreate yourselves in any manner whatever, if you cannot enjoy the Spirit of the Lord then and there, as you would at a prayer meeting, leave that place; and return not to such amusements or recreation, until you have obtained the mastery over yourself, until you can command the influences around you, that you may have the Spirit of the Lord in any situation in which you may be placed. Then, and not until then, does it become the privilege of you, of me, or any of the Saints, to join in the festivities designed by our Creator for our recreation (75;113).

Thus, more of Brigham Young's philosophy of recreation was revealed. Brigham Young's philosophy and views of recreation included not only a place for gatherings at designated places for recreation but in 1854, the Beehive House was built, and at times said Spencer, "used for entertaining distinguished visitors who came to our city, or any other guests to whom Father wished to show hospitality" (64;39). Concerning these visitors, "Father", said Spencer, "always loved to take visitors to the city out for a swim in the lake" (64;179). Spencer further stated her, "Father built and launched the first boat of any consequence to sail the lake in the year 1854"; and that there, "was a formal christening party when the boat was named the Timely Gull" (64;178).

Brigham Young's philosophy and views concerning recreation included other out-of-doors pursuits. In 1855, Brigham Young said, "The outdoor air is what people need for health, it is good for them to camp out" (76;284). Gates, one of his daughters, said this about her father's outdoor activities:

Above all forms of recreation, Brigham Young loved picnics best. Of them he was especially fond--for a day's or a week's duration. Beauty of sky and cloud, crag and foaming stream, rested eyes and mind and re-charged the batteries of the soul.
There were so many canyon retreats that picnics might be taken for a day only up in Pleasant Valley in City Creek Canyon; or for a week in Big Cottonwood Canyon. He knew all the people would be blessed and mentally renovated in these out-of-door affairs as were himself and family (19;254).

Brigham Young's views concerning one of these trips to Big Cottonwood Canyon came in these words from him over the pulpit in 1857:

> We have issued almost 2,000 tickets inviting our brethren and sisters to pass the 24th of July at the Lake in Big Cottonwood Kanyon; and no doubt a great many more would like to receive tickets. Hence, I want to tell you my feelings on the subject. If I call upon my friends to join me in a short excursion, to form a social party at my residence, or to unite upon any festive or memorable occasion, I never know where to stop in my feelings until every Latter-day Saint is invited (77;56).

Again from the pulpit in 1857, Brigham Young admonished the Saints, that if

> you want to dance, run a foot race, pitch quoits, or play at ball, do it, and exercise your bodies, and let your minds rest. The blessings of food, sleep, and social enjoyment are ordained of God for his glory and our benefit, and it is for us to learn to use them and not abuse them, that his kingdom may advance on the earth, and we advance in it (78;149).

Again from the pulpit in 1859, Brigham Young explained about social enjoyments.

> Our organism makes us capable of exquisite enjoyment. Do I not love my wife, my son, my daughter, my brother, my sister, my father and my mother? And do I not love to associate with my friends? I do, and love to reflect and talk on eternal principles (79;138).

Brigham Young was ever mindful of the needs of the community, for in 1861, "President Young instructed the Seventies to go to work, and build it (The Seventies Hall of Science). . .he could help to the amount of 2,500 dollars in lumber" (31;92).

In March of 1861, Brigham Young preached again to the people on recreation, in perhaps one of the best statements on why recreation is justified.
Little boys play with their wagons, tops, marbles, etc., little girls with their dolls, cradles, and skipping ropes. They are in the height of their enjoyment, while there sits the mother whose mind comprehends all the children can enjoy, and then she can see enjoyment far beyond what they are then capable of enjoying. Perhaps her vision is open to see forward into the eternity before her, and that she will be able to preserve her identity in the future existence. Do you not see how easy it is for her to circumscribe all those little children can enjoy? Her feeling is, "I am delighted: it is a great satisfaction to see my children enjoy themselves." But how would she like to engage in their plays? "It is my joy to see them enjoy themselves." Do you like to get together in your parties? How are you looked upon by beings in the eternal worlds? Precisely as a mother looks upon her children when they are enjoying themselves and passing their time so kindly with each other...I also delight in enjoying myself with the brethren and sisters, and giving to my natural organization the food that the natural body requires. The body requires food, and the immortal spirit requires food; the whole organization requires something to feast upon, and we get up amusements to satisfy it (80;358-59).

Again in 1862, Brigham Young preached to the people on recreation.

We amuse and enjoy ourselves a great deal in this Territory, in dancing and in other amusements. I am as fond of amusement as any person, and love to see others enjoy rational amusement in its season...In a few weeks from now we intend to give the people a few evenings entertainment in our new theatre... (81;218).

Concerning the new theatre, Brigham Young knew it was what the people needed. The following excerpt appeared in the Deseret News under the title, "Amusements."..."the Social Hall was found to be too small to accommodate the public. The erection of the present Theatre was decided upon." Further the article stated, "...under the direction of the President of the Church, it was the right thing at the right time" (43;1278). In a meeting held at the Seventies Council Hall in Salt Lake, was this interesting comment concerning the Salt Lake Theatre:

...Bro. Brigham came in and said he wanted the Brethren to build a new Seventies Council Hall. The coming season said he would like to have a Theatre go up too, said by doing this he
believed that we could get along with building the Temple faster than if we should not. . . (72;205).

Therefore, plans went ahead to construct the Salt Lake Theatre. On March 6, 1862, Brigham Young made the following remarks at the dedication of that edifice.

I want such plays performed as will make the spectators feel well; and I wish those who perform to select a class of plays that will improve the public mind, and exalt the literary taste of the community (81;245).

The Salt Lake Theatre was indeed important to Brigham Young for on one occasion, one of his daughters quoted him as saying, "If I were placed on a cannibal island and given a task of civilizing its people, I should straightway build a theatre for the purpose" (64;147).

In 1865, Brigham Young brought recreation into a proper perspective when he said, "...Then let us seek to extend the present life to the uttermost, by observing every law of health, and by properly balancing labor, study, rest, and recreation, and thus prepare for a better life" (82;132).

In 1867, Brigham Young was quoted as saying, "...As I have frequently told the people at our places of recreation, if they cannot go there with the Spirit of the Lord, they had better stay at home" (82;283).

Brigham Young, in his visits to the various wards in the city and other settlements, admonished the Bishops to prepare places for recreational activities. In one such meeting, Brigham Young in 1868, said:

The Latter-day Saints have many pastimes, and they enjoy themselves in social society with one another. Yet I think, in my reflections, that we should have an increase--and we are having partially an increase--of recreation of our youth... and in all of our amusements have objects of improvement that are worthy of pursuit...
I would be very pleased to learn that your Bishop, brother Miller, was preparing a place for parties; with a little pond to float boats on, and other means of enjoyment, where the people could assemble to have their exercises (83;238-39).

In 1869, Brigham Young gave a very strong statement concerning recreation:

...Recreation and diversion are as necessary to our well being as the more serious pursuits of life. There is not a man in the world but what, if kept at any one branch of business or study, will become like a machine. Our pursuits should be so diversified as to develop every trait of character and diversity of talent. If you would develop every power and faculty possessed by your children, they must have the privilege of engaging in and enjoying a diversity of amusements and studies. ... (13;61).

Brigham Young, again in 1871 reemphasized "spiritualized" recreation in these words:

...and if we should happen to be found in a room dedicated for the purposes of amusement and an accident should occur, and an Elder engaged in the dance is called upon to go and lay hands on the sick, if he is not prepared to exercise his calling and his faith in God as much there as at any other time and in any other place, he never should be found there, for none have a legal right to the amusements which the Lord has ordained for his children except those who acknowledge his hand in all things and keep his commandments (14;117).

Brigham Young time and time again admonished the Saints to live their religion. If recreational activities interfered with their religious worship he told them about it. In a discourse in the New Tabernacle, in 1872, he said:

Now, remember, my brethren, those who go skating, buggy riding, or on excursions on the Sabbath day--and there is a great deal of this practiced--are weak in the faith. Gradually, little by little, the spirit of their religion leaks out of their hearts... (15;83).

Brigham Young, in 1875, delivered a discourse in the Old Tabernacle, in which he advised the men on the use of their leisure time.

Now for men...they ought to make every hour of the day
useful... A certain portion of the time should also be spent in storing their minds with useful knowledge, reading the Bible, Book of Mormon, and other Church works, and histories, scientific works and other useful books (16;73).

Brigham Young was ever mindful of the young people in the community. He always had their interest at heart, and was concerned for their total welfare. He knew that the young people would get their recreation somehow and somewhere; therefore, if their leisure time could be channeled it would be for their betterment and the betterment of the community. In one of his discourses he remarked: "I built that theatre to attract the young of our community and to provide amusement for the boys and girls, rather than have them running all over creation for recreation (83;312-13). Sensing their needs and under his direction, the '"Retrenchment Association' for the young women and the 'Mutual Improvement Association' for the young men" were organized so that part of their needs and leisure time might be more fully used for profit and wholesome activities (63;60).

Brigham Young not only advocated many recreational pursuits but saw the need for and celebrated holidays as well. One of Brigham Young's daughters, Susa, presented this thought:

Brigham Young fostered all holiday celebrations and the 4th of July, the Nation's birthday, with the birthday of the state, the 24th of July, were made perpetual institutions from the very founding of the Territory. New Year's Day, Thanksgiving, Washington's Birthday, and May Day were as widely celebrated. Christmas Day was celebrated also (19;255).

Another of his daughters, Clarissa, remembered that, "Father loved children very much and made our home entertainments and holidays just as delightful as the facilities of the day would permit" (64;191).

As much as Brigham Young enjoyed recreational pursuits, his philosophy was that excessive recreation was not needed. Gates said,
Moderation was the key which unlocked the door of perfect enjoyment in all things. He preserved a reverent spirit, partaking of all kinds of pleasure in a mood which might be interrupted at any time with a hymn, a song, a sermon, or a prayer (19:252).

SUMMARY

An historical development of Brigham Young's recreational philosophy and views has been attempted by the writer. The writer, however, realized that it was very difficult to determine just when and where Brigham Young developed his complete philosophy and views concerning recreation. However, one event stands out that started him in his development of a recreational philosophy, and that event was when he joined the Church in 1832. His philosophy of recreation after that time developed out of a culmination of events, needs, maturity, wisdom, inspiration, common sense and revelation.

RECREATIONAL ACTIVITIES OF BRIGHAM YOUNG

Brigham Young's Birthday

Parties

From journals and histories it was evident that Brigham Young enjoyed recreational events on his birthday. Larkin in his journal gave this concerning one of Brigham Young's parties: "...This was the Presd 66th Birthday, & he gave a party at his Farm, & Tonight Capn Croxall's Brass Band serenaded him at his Residence" (51:726).

From Brigham Young's History a party was described in these words:

...several demonstrations of respect in his honor. The Deseret University adjourned its sessions on this account, and between 9 and 10 o'clock this morning, the Theatre string and Brass Band, ...serenaded the President at his residence
Another party for Brigham Young was described in these words:

President Young's birthday has been the occasions of many congratulations and much genuine rejoicing here today, with the people of this city, . . . Early in the morning he was serenaded by the band, subsequently the St. George Choir went to his house, and sang choice original and other songs and invocations. . . . At 3:00 p.m., the President met with some forty old gentlemen and ladies where they dined together and had a pleasant social, . . . On President Young's return to his home, he was met at the gate by a number of young misses, dressed in white, who sang a touching song, composed for the occasion, and suitting the action to the word, strewed flowers from the gate to the house for him to walk on (47;1620).

Dancing

Another recreational activity Brigham Young engaged in was dancing. His daughter, Susa, said, "Since the Prophet's sanction of the quadrille band in Nauvoo days Brigham Young had understood the relation which could exist between work and recreation— even dancing" (19;263). An entry from Brigham Young during the Nauvoo period read:

The labors of the day having been brought to a close at so early an hour, vis.: eight-thirty, it was thought proper to have a little season of recreation, accordingly Brother Hanson was invited to produce his violin, which he did and played several lively airs accompanied by Elisha Averett on his flute, among others some very good lovely dancing tunes. This was too much for the gravity of Brother Joseph Young who indulged in dancing a hornpipe, and was soon joined by several others, and before the dance was over several French fours were indulged in. The first was opened by myself with Sister Whitney and Elder Heber C. Kimball and partner. The spirit of dancing increased until the whole floor was covered with dancers. . . (62;557).

Pioneer William C. Staines in reminiscing about his pioneer days gave this insight concerning Brigham Young and dancing.

With President Young and the Twelve, and their families,
came the Nauvoo brass band, led by Captain William Pitt. Every evening after supper, and when our animals were all fed, we had a large piece of ground cleared of snow, and a big fire made, consisting of a number of large logs, about thirty feet long, and some even two feet through, cut and piled. These answered two purposes: seating the people, and lighting and warming the company. This fire was in the center of our camp, which consisted of several hundred wagons, and several thousand souls. At the sound of the bugle, which was the signal for prayers, all attended to this duty in their families; after this, the captain, with several members of the band, would get their violins and flutes, and play dancing tunes. A number of the old and young would dance upon the frozen ground. After dancing a while we would have singing, and readings on different subjects, having a number of good readers and singers with us. These amusements were kept up just as long as our fire held out to burn. President Young and his brethren, the Twelve, used to participate in these pleasures (85;334).

An entry from William Clayton's journal while the saints were at Winter Quarters reported this about Brigham Young and dancing:

"...at 6:00 met with the band at Father Kimball's and played for a party till after one o'clock. President Young and Kimball danced considerable and all seemed to feel well" (11;68).

Brigham Young in his journal gave this account while at Winter Quarters concerning dancing:

In the evening I attended the Council of Seventies and made arrangements for several dances and festivals in the new Council room. I told the brethren and sisters I would show them how to go forth in the dance in an acceptable manner before the Lord. I then knelt down and prayed to God in behalf of the meeting imploring His blessings to rest upon those present and dedicating the meeting and house to the Lord. At the sound of the music I led forth in the dance accompanied by Elders H. C. Kimball, W. Woodruff, and Joseph Young; the dance went off with much satisfaction (74;509).

During Brigham Young's stay at Winter Quarters he, with others attended a dancing school held in the Council House (74;525).

An entry from Brigham Young's History after the saints had been in the Salt Lake Valley more than two years read:

On the 25th one hundred and fifty persons assembled by invi-
tation at my house, to celebrate Christmas day. The tables were
twice filled by the company, and all were feasted with the good
things of the Valley. When the tables were removed, dancing
commenced, which was continued with energy and without inter-
ruption, except for supper, till a late hour (20;167).

Carvalho, a traveler gave a description of Brigham Young at
a grand ball held in the Social Hall towards the end of April in 1854.

At the appointed hour I made my appearance, chaperoned by
Governor Young, who gave me a general introduction. A larger
collection of fairer and more beautiful women I never saw in one
room. All of them were dressed in white muslin; some with
pink, and others with blue sashes. Flowers were the only orna-
ment in the hair. The utmost order and strictest decorum
prevailed. Polkas and waltzing were not danced; country dances,
cotillions, quadrilles, etc., were permitted.

At the invitation of Governor Young, I opened the ball with
one of his wives. The Governor, with a beautiful partner, stood
vis-a-vis. An old fashioned cotillion was danced with much grace
by the ladies, and the Governor acquitted himself very well on
the "light fantastic toe."

... After several rounds of dancing, a march was played by the
band, and a procession formed. I conducted my first partner to
the supper room, where I partook of a fine entertainment at
the Governor's table. There must have been at least two hundred
ladies present, and about one hundred gentlemen. I returned to
my quarters at twelve o'clock, most favorably impressed with
the exhibition of public society among the Mormons (8;223-25).

Clarissa, one of Brigham Young's daughters commented that,
"Father was an excellent dancer and could turn a 'pidgeon wing' with
the best of them. I remember, too, that he was always plentifully
supplied with partners" (64;172).

Dramatics and the Theatre

An early account of Brigham Young's activities in dramatics
was given by one of his daughters.

The Prophet (Joseph Smith) had formed a dramatic company
in Nauvoo and among those who took part in these primitive
theatricals was Brigham Young. ...A prominent tragedian from
Philadelphia, Thomas A. Lyne, came to Nauvoo and finally joined
the Church. Under the direction of the Prophet Joseph, Lyne
organized a very creditable company and produced some popular
plays, among them was "Pizarro". Brigham Young played the High Priest in this production... (19;272).

After the Salt Lake Theatre had been built Brigham Young was a regular attender. According to one of his daughters, "Father had the upper box on the east side, and very often I would go with him and enjoy the performance by his side" (64;164).

While Brigham Young was in St. George, he frequented a theatrical performance. Walker, one of the characters in the performance wrote: "...at night played the character of Harry Hammer in the Golden Farmer. The President and Geo A. were present. I felt well and was glad to contribute my mite to their amusement (72;409).

Excursions

Brigham Young enjoyed taking excursions. However, in the early part of his history very little was mentioned concerning such recreational activities, as excursions. But, when he went to England on a mission, he wrote of some excursions he took to enjoy the many places to be found there. A typical entry concerning such activities was dated April 21, 1840, which read:

We took coach to Dudley, and had a plain view of the old Dudley Castle, the age of which is not known; it is partly in ruins. We rode to Worcester, and spent several hours in the city, visited the noted ancient Cathedral, which is 400 feet in length, and contains many fine specimens of sculpture of ancient bishops, lords and princes, some of which, historians say, have been there for 700 or 800 years, ... Nearly every portion of this majestic edifice is carved out of solid marble; the pulpit is carved out of one block. It also contains a small chapel hewn out of solid marble (5;727-28).

He took other excursions to visit other parts of England while he was there. He visited such places as the Tower of London, the Horse Armory, the Jewel Room and the Thames Tunnel (5;776). He also visited Buckingham Palace and the Westminster Abbey (5;776).
With "Elders Kimball, Woodruff" said Brigham Young, we "accompanied Dr. Copeland to the College of Surgeons, and went through every department of it. We also visited the National Gallery" (5:791). Other sights he saw in England on these excursions were St. Paul's Cathedral, The London Bridge, the Iron Bridge and the British Museum (5:791).

While Brigham Young was on a mission to the East, to collect funds for the Nauvoo Temple, he took an excursion to enjoy a picnic dinner. In his own words:

In company with the Twelve and about 150 Saints, I left Philadelphia on an excursion on the Delaware River to Gloucester Point. We partook of a picnic dinner, and the day was spent in harmonious recreation (84:263).

Another entry in Brigham Young’s journal concerning excursions stated:

In company with Orson Pratt, Wilford Woodruff and Geo. A. Smith, I visited the State House and the Independence Hall, where the patriots signed the Declaration of Independence. We sat in the chair which John Hancock occupied when he signed that instrument. We saw a statue of Washington, the portraits of LaFayette and others, and the painting presented by Benjamin West to the city corporation, representing the situation of Paul and Barnabas when they were set apart to the ministry. This building was erected in 1733 (84:279).

Typical of the excursions after Brigham Young entered the valley was this one by the historian Jenson:

On July 27, 1847, three days after the arrival of President Brigham Young in Great Salt Lake Valley, he with some of the Apostles and Sam Brannan and others traveled westward to the lake... The company enjoyed a bath in the lake and continued the journey as far as Tooele Valley, passing Black Rock enroute (50:69-70).

From an entry in the Manuscript History of Brigham Young was this concerning a picnic excursion.
Picnic Excursion. Agreeable to invitation by Prest. B. Young, the First Presidency, his excellency Gov. Cummings, and several other citizens, with ladies and children, rendezvoused, today, at a romantic, shady location, a short distance above Mill Din Big Cottonwood Canyon (27;950).

On this occasion there was "music, dancing and the song enlivened the social gathering" (27;950).

Brigham Young enjoyed short excursions to the surrounding areas such as an excursion to Grantsville. "Prest. Young returned from Grantsville 2:30 p.m. where he had been for a pleasure ride and enjoyed himself very much" (30;324).

Another entry from the Manuscript History of Brigham Young concerning excursions was this one dated September 25, 1863.

Presidents Brigham Young and Heber C. Kimball, with a few others, returned on the 25th from a very pleasant excursion to Great Salt Lake. What with riding, resting and boating in Prest. D.H. Wells new boat, the 'Swan', they appear to have derived much benefit from their trip (37;915).

With the advent of the train, Brigham Young, took opportunity to enjoy many train excursions. One such excursion to Ogden from Salt Lake City involved four carloads of people. Those present on this excursion included Brigham Young, George A. Smith, Daniel H. Wells and some members of the House of Legislature, officers from the Nauvoo Legion, and other citizens and wives (44;197). Another occasion for a train excursion involved the "testing of the new engine recently received from the East by the Utah Central Railroad."

Brigham Young on this occasion invited about 180 people to participate in the testing of this engine. "The train left the city at 8:00 a.m. and returned at 7:00 p.m. Everyone was pleased with the trip" (46;2885).

Fairs
Brigham Young attended the first Deseret State Fair held in 1856.
During the fair he went to the cattle show. He also addressed the people (26;719).

Holidays

**Fourth of July.** It was a practice of Brigham Young to foster holidays, and join in the festivities of the day. On such an occasion as the 4th of July, many activities were planned for the occasion. According to Jenson:

The first recorded celebration of Independence day by the Utah pioneers was on July 4, 1851, when a procession of 150 carriages left Salt Lake City at 8:00 a.m. and arrived at Black Rock four hours later. The company included the First Presidency and other Church officials, prominent citizens and friends led by the Nauvoo Legion and a brass band. A new flag, made for the occasion, had been raised on the flag pole at Black Rock and a program of bathing, dancing, speeches, singing, etc., was enjoyed, picnic partaken of and a night encampment made, the return journey not being until the following morning (50;70).

From the Manuscript History of Brigham Young was an account of a 4th of July held in 1854.

At sunrise a national salute by the artillery, accompanied by the ringing of the Nauvoo Bell, rattling of small arms, and music by the various city bands.

8:30 a.m., the escort was organized to wait upon myself and suite, by Col. J.C. Little, Marshall of the day, and L.W. Hardy assistant. Under the direction of the committee of arrangements.

8:45 a.m., the escort being summoned by the firing of cannon proceeded to my residence, where with my suite I was received under the flag of the committee of arrangements and escorted to the Tabernacle amid the ringing of bells, music by the bands and a salute by artillery. At the same time the U.S. Mammoth flag was unfurled to the breeze (22;59).

Also on this festive occasion the Declaration of Independence was read, speeches were delivered, "music, anecdotes, toasts and feasting concluded the ceremonies of the day" (22;59).

**Twenty-fourth of July.** The 24th of July celebrations were celebrations in which Brigham Young participated wholeheartedly.
These celebrations were always dear to him, since it commemorated the entering of the pioneers in the Salt Lake Valley in 1847. One such celebration held on the 24th of July 1849, Brigham Young was not only the principle speaker, but he participated in a procession from his home to the bowery, and in the activities in the bowery, and in a feast for "several thousand of the saints" (61:493-96).

According to Roberts, "A like celebration to this was held again in 1850. . . and again in 1851" (61:497). From the Manuscript History of Brigham Young the 24th of July celebration in 1854, was celebrated in, "Great Salt Lake City by a grand procession with banners, firing of cannons, music and feasting" (23:65).

Clarissa, one of Brigham Young's daughters said, "Father always had a float of the wonderful fruit that was grown upon our place" in the parade (64:202).

The 24th of July celebration in 1856 was celebrated by the First Presidency at the head of Big Cottonwood Canyon where such activities as "dancing, singing, swinging, fishing and sailing on a raft" occurred. Other activities included the playing of the bands, choirs singing and speeches being made (25:474).

An account of a 24th of July celebration in Big Cottonwood Canyon in 1860 is given by an historian in these words:

President Brigham Young issued an invitation to the people to join in a picnic excursion to the headwaters of Big Cottonwood to enjoy the cool air, the mountain scenery surrounding the lake, to regale themselves in various ways, and appropriately commemorate the day. 23rd: There were about two hundred carriages and other wheeled vehicles at the mouth of the canyon early on Monday morning. This number was greatly increased as they were leaving the city and passing through it from other places all during the forenoon, raising such a dust in that direction as is seldom seen. In spite of the unfavorable state of the weather for outdoor pastimes, the
people enjoyed themselves with considerable zest.

About half-past 10 o'clock on Monday morning the signal was given of the approach of President Young and family. They were met by Mayor Smoot and Marshal J. C. Little who guided them to the camping grounds. The Martial Band, under Major Huntington, saluted and played "Happy Land," Captian Ballo, with his band, took their places in front of the procession playing "Du Dah." Captain Pitt's Nauvoo Brass Band, stationed about the center of the camp, as the President approached them, played "God Save the King" which was followed by Ballo's Band playing "The Star Spangled Banner." President Kimball had been delayed a short time, when he appeared with his family, followed by President Wells and his family. They received the same hearty ovation. Before dusk, Joseph A. Young climbed the highest tree on the grounds, cleared its top of several of the branches and hoisted in their place the National banner, which would have been duly saluted by the roar of cannon and the shouts of the people, but at that moment there came a clap of thunder and a drenching rain that sent all scurrying to their tents and wagons. The weather in the evening cleared and the remaining hours were devoted to the renewal of acquaintanceships.

24th: At 6 o'clock a.m., a salute of three guns was fired in honor of the First Presidency, music intervening between the firing. At 9 o'clock the four bands, Martial, Pitt's, Ballo's and Farmington, were stationed at convenient distances along the camp, fronting camp grounds of the Presidency. At a signal from the Marshal, Major Huntington fired a salute of thirteen guns, one for each year since the arrival of the Pioneers. Each band in turn played a choice piece of music between the firing of guns. The day was spent in various amusements, such as quoit playing, throwing stones, running, leaping. Three boweries had been set up and were patronized by both young and old, who vied with each other in the Cotillion, Money Musk, and Sir Roger de Coverly— the bishops acting as Masters of Ceremonies. At 6 o'clock in the evening a salute of twelve guns was fired in honor of the Twelve Apostles. At 10 o'clock one of the bands played "Home Sweet Home." This had little effect on the boweries as merry-making continued there.

25th: Wednesday morning the camp was awakened by the Martial Band, breakfast was over, by 9 o'clock the last of the company was in motion for home. Upwards of eleven hundred persons gathered together and we have not heard of the first case of disagreement or discourtesy, either in going, in camp, or in returning (6:18-19).

The 24th of July celebration which took place in Salt Lake City in 1867 was given in these words from the Manuscript History of Brigham Young: "... great event of the occasion here was undoubtedly the grand party at the Theatre, where a very large company enjoyed
themselves exceedingly until about 4:00 a.m. on the morning of the 25th" (42;717-18). Those in attendance besides Brigham Young, were Heber C. Kimball, Daniel H. Wells, John Taylor, Wilford Woodruff, George A. Smith, Ezra T. Benson, George Q. Cannon along with pioneers and others (42;717-18).

Lectures

An entry from the History of Brigham Young showed that he on occasions attended lectures.

The Quorum of Twelve did not meet on account of the lecture in the Tabernacle given by Captain Gibson on the subject of the Manners and Customs of the Natives of the Islands of the East Indian Ocean. President Young was present and made a few remarks at the conclusion of the lecture (29;50).

Music

Another of Brigham Young's recreational pursuits was music. He not only listened to music, but sang as well. According to one of his daughters, Susa, even though Brigham Young's father was strict, Brigham Young was nevertheless early in life exposed to music, for "Father, mother, children, all of them loved and made music" (19;3).

In one of his talks he commented about how he sang to Joseph Smith:

After we returned from Missouri, my brother Joseph Young and myself had been singing after preaching in a meeting; and when the meeting was dismissed, brother Joseph Smith said, 'Come, go down to my house with me.' We went and sung to him a long time, and talked with him (81;89).

It was a practice of Brigham Young to encourage others who had musical ability and talent. In an entry dated November 1, 1845, Brigham Young said, "I paid William Clayton one hundred and fifty dollars to purchase instruments for the brass band" (62;510).
Brigham Young's daughter, Susa, said her father also encouraged Dominco Ballo's musical ability.

...Captain Dominco Ballo, was a converted Italian, a graduate of the Milan Conservatory of Music, who had been the leader of a brass band at West Point before joining the Church. He came to Utah in 1854 and his genius was at once recognized and encouraged. ...(19;244).

Brigham Young commented in his journal about attending concerts in the Music Hall while in Nauvoo (62;569-80). As the Saints were crossing the plains a typical entry from William Clayton's journal commented about the brass band playing for Brigham Young and others (11;8,24,72).

Brigham Young while in Winter Quarters commented that the "Presidency attended singing school" (74;385).

Brigham Young was chosen the Honorary President of the Deseret Musical Association. He encouraged and supported singing, even allowing classes to use his private school (35;531).

Brigham Young many times was serenaded by the brass bands at his home. One such entry from the Manuscript History of Brigham Young was as follows, for January 1, 1853:

The Quorum of the Twelve Apostles met at the Council House at eight a.m., thence marched to Pres. Brigham Young's and wished him a happy New Year. ...

While the Twelve were paying their respects to Pres. Young, the band was playing a lively tune in front of the house. The governor saluted the two bands with a happy New Year, and received some excellent music (21;1).

While Brigham Young was visiting in St. George one of the pioneers commented about a similar experience: "...At night we serenaded the Pres. and his party with music and singing" (72;357). Susa, Brigham Young's daughter commented:

Brigham Young's whole family were musical and he was happy
when he could sit at ease in his own prayer-room surrounded by his wives and children listening to the songs of Zion sung by the tuneful voices of sons and daughters (19;249).

Clarissa, another of Brigham Young's daughters wrote: "Father usually discussed the topics of the day, and then we would all join in singing some familiar songs, either old-time ballads or songs of religious nature" (64;33).

Brigham Young, at the dedication of the Salt Lake Theatre in 1862 made these comments about music:

...Sweet harmonious sounds give exquisite joy to human beings capable of appreciating music. I delight in hearing harmonious tones made by the human voice, by musical instruments, and by both combined (81;244).

Parties

A favorite recreational activity of Brigham Young was the party. He enjoyed many and varied types of parties. A typical entry from his history read, "The Twelve and Trustees partook of supper provided by Brother John Pack at the Mansion; after which the band discoursed sweet music" (61;383). Another entry stated, "I attended a party at the Mansion; most of the Twelve and their families and about one hundred and forty others were present: the brass band performed some good pieces" (61;389). An entry in Brigham Young's History dated April 12, 1845 read, "The old police invited the Twelve and their families to a party at the Masonic Hall, when a comfortable repast was partaken of" (61;395).

While at Winter Quarters Brigham Young recorded that, "I had a family party in the Council House in the afternoon and evening" (74;520). Another entry from Winter Quarters stated, "Bro. W. Richards and I attended the High Priests party; we retired at two on
the morning of the 4th" (74;533).

Clarissa, one of Brigham Young's daughters, recorded:

One of the first socials of which there is any record took place on Christmas night in 1850. A pioneer mother wrote of the affair: 'On this day I went to Brigham's mill to a Christmas party. Stayed all night. We had a first rate supper at midnight. I helped to get it on the table. They danced all night until 5 o'clock in the morning the party broke up' (64;170).

Brigham Young attended a party held for the Mormon Battalion in the Social Hall in 1855. On this particular occasion, there were speeches, dancing, supper and a speech by Brigham Young (24;1).

From Brigham Young's Manuscript History was the following concerning a party for the Historian's clerks:

The Historian's Clerks were invited to attend a party at the Social Hall,... Presidents Young and Kimball were present; the party was a grand affair;... The best of feelings and sociability prevailed. Pres. Young enjoyed himself very much (30;342).

Another entry from the Manuscript History of Brigham Young stated he attended a Printer's party.

The Printer's Party this evening was attended by Prests. Young, Kimball and Wells who greatly enjoyed themselves. Prest. Young remarked, that this was the fifth party he had attended this week (33;342).

An invitation to the Pioneer and Battalion Festival to be held in the Salt Lake Theatre was signed by Brigham Young, Heber C. Kimball and Daniel H. Wells. The following was from the Manuscript History of Brigham Young:

The Pioneers of 1847 and the officers and soldiers of the Mormon Battalion are hereby invited to attend a Festival, to be held in the New Theatre, in Great Salt Lake City, on Thursday the 16th day of July next, at 2 o'clock p.m.

The festival will be celebrated by a Picnic Ball varied by songs, toasts, speeches, etc. As the new Theatre will afford ample accommodations for all the Pioneers and members of the Battalion with their ladies, none need deprive themselves of the privilege of participating.

It is particularly desired that all who intend to be present at
the coming Festival will, on or before the 4th of July, forward to us their names, with the numbers of ladies they intend to bring, as none will be admitted who fail to do so, unless specially invited.

One dollar and fifty cents per couple, and fifty cents for each additional lady, will be charged to meet expenses of music, lights etc. . . (36;564). 

In the Manuscript History of Brigham Young, an excerpt from Wilford Woodruff's journal stated that, "Zion's camp met for the first time since 1834". On this festive occasion held in the Social Hall October 10, 1864, those present dined, supped, and danced until 2:00 a.m. Speeches were made by some of those present. In the speech made by Brigham Young, he remarked that "...... if the company behaved very well they should be the first company chosen to go back to Jackson County" (38;777). The minutes for the second annual Zion's Camp Festival from the Manuscript History of Brigham Young gave the following information concerning the party held in 1865. The Festival was called to order by Brigham Young after which Brigham Young with others sang a favorite hymn entitled "Hark! Listen to the Trumpeters." The festive occasion called for speeches, dinner, dancing, singing and reminiscing (39;932). The third annual Zion's Camp Festival was held October 10, 1866 in the Social Hall.

On Wednesday, the 10th October, the remaining brethren of those who went up from Kirtland to Missouri with the Prophet Joseph Smith in 1834, and known as Zion's Camp, were invited by President Young, to meet together in the Social Hall for a reunion, to enjoy themselves and participate again in each other's society.

There was on this occasion songs, social chats, dinner, dancing and reminiscing (41;816).

Another entry from the Manuscript History of Brigham Young stated he attended a party given by the police force in honor of Ex-mayor Abraham O. Smoot. At this party there was dancing, supper
and addresses by some of those present. Brigham Young on this occasion in his address "made a few cheering and excellent remarks" (40;173).

A pioneer recorded a party he attended with Brigham Young in St. George. "... At 7:00 p.m. I went to a Social gathering of the Temple hands held in the Basement of the Tabernacle Bro. Brigham. ... we had a social chat-singing-Pies & cakes" (72;487).

Captain Howard Stansbury who was in the Great Salt Lake Area gave a description of Brigham Young mingling freely in recreational activities such as parties:

... Confidence and sisterly affection among the different members of the family seemed pre-eminently conspicuous, and friendly intercourse among neighbors, with balls, parties, and merry-makings at each others' houses, formed a prominent and agreeable feature of the society. In these friendly reunions, the president, with his numerous family, mingled freely, and was ever an honoured and welcome guest, tempering by his presence the exuberant hilarity of the young, and not unfrequently closing with devotional exercises the gayety of a happy evening (68;138).

Sleigh Riding

Elijah Larkin who was a guard and gatekeeper for Brigham Young mentioned in his journal that Brigham Young had Hyrum Clawson purchase him a sleigh in New York for sleigh riding (51;703-04).

Visits to Settlements

It was a practice of Brigham Young to visit the settlements periodically. There was always some recreational activities that accompanied these visits. According to West.

Brigham made periodic visits to all the settlements, inspecting their progress, advising them, and bringing them news of their brethren in Salt Lake. He took his councilors with him, Heber Kimball and Willard Richards, traveling in a train of carriages and supply wagons. Often they would be met at the out-
skirts of a village by escorts of horsemen, sometimes by a band of musicians; occasionally the entire settlement would be on hand to greet them, lining the roadway into town. Important visitors to the territory were sometimes invited to accompany the party (88;211).

On one such trip to the northern settlements, Junius F. Wells, accompanied the party, and reported:

The company remained at Soda Springs...spending the time visiting the many springs, tasting the waters and viewing the remarkable lime formations, incrustations of twigs and foliage in the floating gardens, fishing in Soda Creek and Bear River and in the Blackfoot, ten miles away... (86;55).

Other recreations were enjoyed while visiting the settlements such as a huge feast for the President and his party. At one such visit to Provo, Mrs. Thomas L. Kane, a member of the party described a tremendous dinner prepared for the occasion.

What had we for dinner? What had we not! Turkey and beef, fresh salmon trout from the lake, wild duck, chicken pie, apple fritters, wild plum, cranberries, and currant-jellies, a profusion of vegetables; and then mince pies (drawn from the oven after the grace was said!), smoking plum-puddings for us, and wholesome plain ones for the children (who preferred the unwholesome!); pears, peaches, apples, and grapes, pitchers of cream and scarcely less creamy milk, cakes, preserves, and tarts numberless... (88;212).

Celebrations often took place when Brigham Young visited a settlement.

One such celebration took place in Logan. According to one account:

The biggest celebration took place when Brigham Young came to Logan. People gathered on horseback and went to the Church farm, located in what is now College Ward, to meet him. They carried spears with long black handles. These were made by John Ash, my father, who was a gunsmith. When they reached the bridge leading into Logan they saw 'Welcome' spelled out in flowers. The Sunday School lined each side of the street, were dressed in white and carried garlands of flowers in honor of President Young (67;103).

In a visit to St. George, a pioneer recorded in his journal his preparations for Brigham Young.

...making preparations to welcome the President and Party.
The school children were out with flags and Banners Music and an arch of evergreens and roses with the word "Welcome" was constructed for him to pass under I carried a large Banner with "Zion's Workman" inscribed on all was peace and quiet (72;538).

Further this same pioneer said: "...went out with the Band to meet the President and Company, who arrived here between 4 and 5...at night rehearsing preparty to a concert for the President and party tomorrow (72;356-57).

Wilford Woodruff who accompanied Brigham Young on one of his visits to Nephi wrote this interesting insight to how Brigham Young felt about all this attention.

When the company reached Nephi many women and children came out to meet and greet him. They built a large pyramid of evergreens with the word "Welcome" woven into it...President Young, however, was not exalted in his feelings because of these attentions (12;453).

RECREATIONAL ACTIVITIES OF BRIGHAM YOUNG'S FAMILY

Brigham Young's family enjoyed many recreational activities and opportunities. According to one of his daughters, Clarissa, "in our own family life recreation always played an important part, for Father believed firmly that everyone should have a proper amount of work, rest, and play during each day" (64;176). She also reported that the family had a recreational room (64;28), a gymnasium with horizontal ladders and straight ladders, horizontal bars, back boards to straighten our shoulders and make us walk upright, jumping ropes, wands, hoops, roller skates, wooden swords, dumbbells, swings, and a big ball to kick and roll about (64;30).

Further, she said they had a family swimming pool about "twenty feet square and four or five feet deep" (64;31), a "studio" for painting (64;45), home parties (64;176), excursions to "Brighton Resort in Big
Cottonwood Canyon, and the Great Salt Lake (64;177), picnics (64;177), toys (64;194), enjoyment at various celebrations (64;196-201), sleigh riding (64;219) and theatre seats (64;147) were also part of the recreational activities of Brigham Young's family.

Another daughter, Susa, had this to say about recreational activities and opportunities for her father's family.

...he early bought musical instruments—piano, organs, and a beautiful harp—and procured as competent musical teaching for the children as the country afforded.

In summer we were happy with our school, the frequent May walks, picnics, swimming in the "font", and all sorts of summer games and amusements. In winter, school for the days, varied by skating and sliding down hill; the evenings were ever short to us, for they were filled with private theatricals, corn-parching and popping, munching apples and walnuts, or making molasses candy, for which a large hook was hung in one of the lower rooms to "pull" the candy into creamy whiteness.

We were so numerous that we seldom went beyond our own home for amusement except to an occasional dancing party or theatre. Instead, we got up theatres and concerts, pantomimes and minstrel shows, with unwearied vigor and fun. Father was seldom so busy that he would not spend an hour or so witnessing the theatrical performance or aiding in the final rites of pulling candy and braiding it into creamy sticks of delicious sweetness.

The long "parlor" which was prayer-room, reception-room, music-room and best room, was usually filled on Sunday evenings with a quietly gay crowd of young women and their "beaus."

Music and laughter, jest and repartee, filled in the evening till the clock struck ten (17;341-44).
CHAPTER V

FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

It is the purpose of this chapter to present the findings, conclusions, and recommendations concerning the recreational philosophy, views, practices, and activities of Brigham Young.

FINDINGS

The most significant findings from this study are the following:

1. There was conclusive evidence that Brigham Young had a positive recreational philosophy and that he practiced that philosophy.
2. Joseph Smith influenced Brigham Young in his recreational philosophy.
3. Brigham Young developed his recreational philosophy over a period of time.
4. Brigham Young had buildings constructed for recreational purposes.
5. Brigham Young enjoyed large social group gatherings.
6. Brigham Young enjoyed cultural refinement recreational pursuits.
7. Brigham Young emphasized a "spiritualized" recreation.
8. Brigham Young provided recreational activities for his family.

50
CONCLUSIONS

The following conclusion is based on the findings of the study concerning the recreational philosophy, views, practices, and activities of Brigham Young.

The conclusion is that Brigham Young like all the Presidents of the Church of Jesus Christ of Latter-day Saints had a positive recreational philosophy.

RECOMMENDATIONS

The writer recommends that based upon the findings of the study concerning the recreational philosophy, views, practices and activities of Brigham Young, the following be considered:

1. It is recommended that a more detailed study be made concerning Brigham Young's philosophy of recreation before he joined the Church.

2. It is recommended that a study be made of Brigham Young's ancestors concerning their recreational philosophy and activities.

3. It is recommended that a complete study be made of each of the Presidents of the Church of Jesus Christ of Latter-day Saints concerning their recreational philosophy and activities.
BIBLIOGRAPHY
BIBLIOGRAPHY


18. ______. Brigham Young, Patriot, Pioneer, Prophet. Address delivered over Radio Station KSL, June 1, 1929. 36 pp.


24. History of Brigham Young, MS., February 6, 1855, p. 1.

25. History of Brigham Young, MS., July 24, 1856, p. 474.

26. History of Brigham Young, MS., October 1, 3, 1856, p. 719.

27. History of Brigham Young, MS., August 26, 1858, p. 950.

28. History of Brigham Young, MS., February 9, 1860, p. 36.


31. History of Brigham Young, MS., February, 1861, p. 92.

32. History of Brigham Young, MS., July 4, 1861, p. 294.

33. History of Brigham Young, MS., February 14, 1862, p. 342.

34. History of Brigham Young, MS., March 6, 1862, p. 372.

35. History of Brigham Young, MS., May 7, 1862, p. 531.
37. History of Brigham Young, MS., September 25, 1863, p. 915.
38. History of Brigham Young, MS., October 10, 1864, p. 777.
39. History of Brigham Young, MS., October 10, 1865, p. 932.
40. History of Brigham Young, MS., March 4, 1866, p. 173.
41. History of Brigham Young, MS., October 10, 1866, p. 816.
42. History of Brigham Young, MS., July 24, 1867, pp. 717-18.
43. History of Brigham Young, MS., December 18, 1867, p. 1278.
44. History of Brigham Young, MS., February 7, 1870, p. 197.
45. History of Brigham Young, MS., June 1, 1871, p. 485.
46. History of Brigham Young, MS., November 8, 1872, p. 2885.
47. History of Brigham Young, MS., June 1, 1876, p. 1620.


VITA

Name: David Lawrence Bolliger

Place of Birth: January 30, 1937, Oakland, California

Undergraduate and Graduate Preparation: Undergraduate major was German and minor was English. Graduate major was Recreation Education with related areas.

Degrees Awarded: B.A. Degree, August 1965 at Brigham Young University.

Areas of Special Interest: Reading, recreational sports, hunting and researching.

Professional Experience: Seven years teaching Seminary with the Department of Seminaries and Institutes of Religion.

Professional and Honorary Organizations: Master M-Man Award

Civic and/or Church Positions: Full-time Missionary, Norway Mission;

Elder's Quorum President; Seventies Group Leader; Sunday School Superintendency; Deacon's Quorum Advisor; Stake Missionary; Sunday School Teacher; Teacher Development Instructor; Stake High Councilor.
AN HISTORICAL INVESTIGATION OF THE RECREATIONAL PHILOSOPHY, VIEWS, PRACTICES AND ACTIVITIES OF BRIGHAM YOUNG

David Lawrence Bolliger
Department of Recreation Education
M.A. Degree, August 1972

ABSTRACT

The problem of this study was to investigate Brigham Young's recreational philosophy, views, practices and activities. This historical research was conducted and information gathered from Brigham Young's journals, the Manuscript History of Brigham Young, compilations of Brigham Young's discourses, books and articles written by his daughters, accounts written by those who were present when recreational events occurred, compilations of manuscripts and documents, and interpretations of various historians who interpreted events as they read them.

The historical data collected indicated Brigham Young developed over a period of time a definite philosophy of recreation in regards to his personal life. He enjoyed not only large group gatherings where recreational events occurred but he enjoyed cultural refinement recreational pursuits as well.

COMMITTEE APPROVAL:

Benjamin De Hoyos, Committee Chairman
Alma Heaton, Committee Member
William J. Hatton, Department Chairman