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AN HISTORICAL STUDY OF THE KOYLE RELIEF MINE. 1894-1962

A Thesis

Presented to

the Faculty of the Department of History

Brigham Young University

In Partial Fulfillment

of the Requirements for the Degree

Master of Arts

by

James R. Christianson

June, 1962

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The early corrections of Mrs. Mary Cornaby, the writer's high school English teacher, were of great value as an original source of inspiration at the time this project was undertaken during the spring of 1957.

He also expresses appreciation to a helpful and understanding wife, as well as to several patient, qualified typists.

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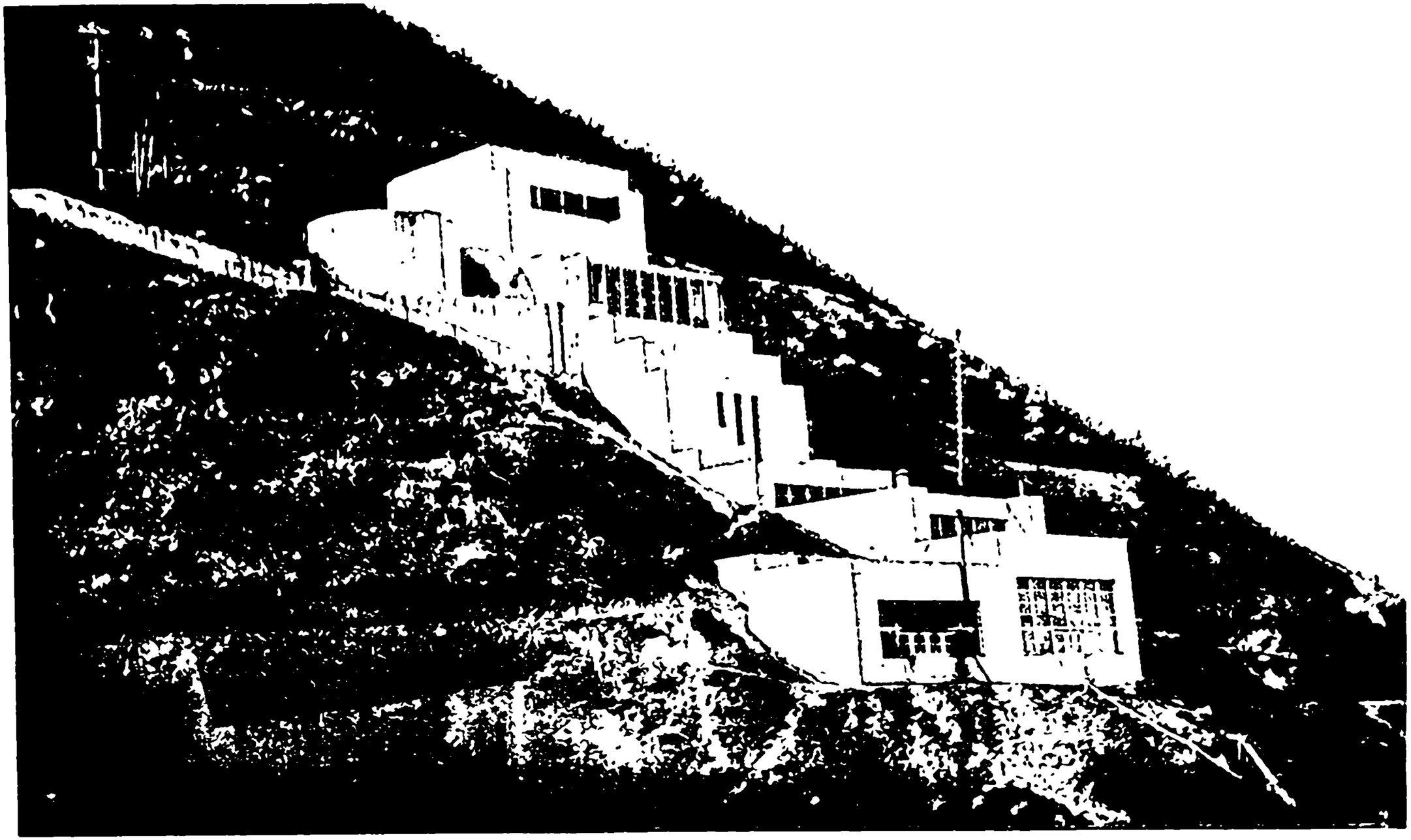

THE DREAM MINE MILL

CHAPTER I

INTRODUCTION

> It cascades down the mountain side, angular and modern -- A temple to mammon such as you may see in the industrial districts of any American city. But here on the bleak slope of Utah Valley, to the east on U. S. 91, this smokeless smelter, lonely and majestic, seems not in keeping with its surroundings![1]

Statement of Problem

For many years persons traveling on U. S. Highway 91 through Southern Utah County or U. S. Highway 89 near Spanish Fork Canyon have observed an imposing, white edifice situated on the mountain side about two miles east of the village of Salem. Many, perhaps, have wondered at the significance of this structure, the winding mountain ascending road above it, and the few buildings surrounding it. If an opportunity for inquiry had occurred, the travelers would likely have been told that the objects of their curiosity were the external evidences of John Koyle's "Dream Mine." There would then follow a rather garbled, hearsay account of the mine, its founder, and its purpose.

Since the author[2] found the above possibility to be far more real than fiction, it was determined through this study to bring into a reasonable whole, as far as they can be ascertained, the facts of the history of the Koyle Relief Mine.

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[1] Austin Fife and Alta Fife, Saints of Sagebrush and Saddle (Bloomington: Indiana Uni. Press, 1956), p. 281.

[2] The author grew up in a "Dream Mine" conscious environment and at an early age noted that many people knew something about the mine, but few knew very much and what they did know was vague and uncertain.

Justification of the Problem

It is felt that such an undertaking is both worthwhile and necessary. As the years pass, less and less of the original story will be remembered, and eventually the facts of an interesting, if not significant event in Utah history will be irretrievably lost.

In justification of this study as a serious topic for a thesis requirement, may it be said that the writing of history is not a matter of picking and choosing. History should be recorded, as far as possible, exactly as it occurred. Historic events, which to us appear to be neither realistic nor true, were perhaps very realistic and very true to those who experienced them. Strip history of its minor incidents and you have a colorless, often unrelated series of events which fail to relay to the student's mind either an understanding or an appreciation of history's significance.

Of serious note is the fact that the lives and property of a great many persons, almost all[3] of whom are or have been members of the Church of Jesus Christ of Latter-day Saints, have been profoundly effected by the mine and its founder.[4] It is felt that since this program has been

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[3]Since the purpose of the mine, as is discussed later, was to benefit the Church of Jesus Christ of Latter-day Saints, original stock sales were made to church members only. In time, a small number of non-members and a few apostates of this church obtained shares from individual stockholders.

[4]Interview with Mrs. Elsie Koyle, July 4, 1960, a daughter-in-law of John H. Koyle, and secretary of the Koyle Mining Company for many years. Mrs. Koyle claims, as do many others, that over 6,000 members of the above-mentioned church have had some direct association with the mine.

able to successfully attract and hold such a large body of devout stockholders, and do so in the face of organized opposition from both the church and state, it is surely worthy of greater attention than the casual and often distainful treatment accorded it thus far.

Extent of Previous Research

With the exception of a few brief articles, no serious history of the mine had been written until July, 1958, when some two-hundred copies of the "Dream Mine Story" by Norman C. Pierce[5] were circulated in mimeographed form. This is a reminiscent account of the life of John H. Koyle with emphasis on his claimed revelations and the supposed persecutions of the mine and its founder by the church and state. It is a creditable work in some respects, but its emotional bias in favor of the mine is extreme. The publication was obviously not intended to be scholarly and a reading of it has served only to encourage the author to greater effort in presenting the actual facts of the history.

Sources Used

In a purported vision of 1914, Koyle claimed that two personages who appeared to him, instructed him not to keep a written account of his experiences in connection with the mine. To the knowledge of his family and associates, none of whom attempted to keep record either, he remained true to this charge. Apparently, as a result of this instruction, no diaries, minutes of meetings held, or original accounts in any form were kept by the owners and operators of the mine.

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[5] Pierce has been associated with the mine from his youth. Since 1950, he has become one of the largest stockholders in the mine and one of its strongest advocates. Among the several articles which have been written concerning the mine, are two interesting poems which present a descriptive picture of the proposed purpose and future of the enterprise. See Appendix III.

The files of the Church of Jesus Christ of Latter-day Saints and the Utah State Securities Commission contain some materials concerning their relationship with the mine and its founder. This material has been very useful to the author. Local and state newspapers have also been very valuable sources of information.

The writings of the aforementioned Norman C. Pierce and a correspondence between Carter C. Grant[6] and James E. Talmage,[7] an apostle[8] in the Latter-day Saint Church, were very helpful. The latter concerns an investigation of the mine made by Grant and reported to Talmage.

Many informal interviews have served as a chief source of information for the writing of this history. In addition to their significance, however, they have presented an immense problem of evaluation. As would be expected, they who were close to the mine and its founder are often very biased and tend to remember far more of the history than they who were officially concerned with it. Since the former group far out number the latter, it has been difficult to obtain other than a biased version of some significant facts. Where this has been the case, the author was careful to accept only those statements which were verified by a number of sources.

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[6]Carter C. Grant was one of the earliest advocates of the Koyle Mine. He at one time considered it to be the most significant event in the pioneer history of the LDS Church. He recently dissolved all material connection with the Koyle Enterprise. Interview with Carter C. Grant, June 19, 1959.

[7]James E. Talmage was the Latter-day Saint Church official assigned to investigate and keep abreast of the affairs of the Koyle Mining Company. Interview with Elder Mark E. Petersen, June 27, 1960.

[8]An apostle is one of the Quorum of Twelve men who stand next to the First Presidency, a Quorum of three men, in the leadership in the LDS Church.

Arrangement of Chapters

The first chapter beyond the introduction is so arranged as to present a historical chronology of the mine, beginning with the birth of its founder, John H. Koyle, and continuing to the time of his death in 1949.

The next two chapters compliment this chronology. They are kept separate from it in order that the view of all parties concerned might be clearly understood. The two deal mainly with the position of the church and state in regard to the mine.

An explanation of the mine in terms of Mormon folklore comprises the next chapter. This is followed by a chapter relating the mine to similar mining ventures in LDS Church history. A chapter considering the intended connection of the mine with the so-called Order of Aaron[9] is next.

Chapter number eight considers the activities of the mine in recent years.

The conclusion is interpretive and details the author's views on the mine gained as a result of the study.

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[9]The Order of Aaron is an apostate faction of the LDS Church, which, since 1943, has been comparatively active in the Salt Lake and Utah County areas.

Bishop John H. Koyle
Prophet of the Relief Mine
Better known as the Dream Mine

CHAPTER II

THE HISTORY OF THE KOYLE RELIEF MINE TO 1949 - INCLUDING PERTINENT FACTS FROM THE LIFE OF JOHN HYRUM KOYLE

Only rarely can a given event, historical or otherwise, be said to have occurred spontaneously. Normally, something which happens is precipitated by some previous happening of a like or related nature. This is particularly true in the field of history.

The basic rudiments of the constitution did not suddenly take root in the minds of its authors, nor did the Civil War occur as a result of southern fire being directed on Fort Sumpter. In a like manner, the history of the Koyle Relief Mine did not have its inception with the dream of its founder which led to the first spade of dirt being taken from the mountain side.

It is felt, therefore, that some significant events from the life of John Hyrum Koyle, mine founder and former director, must be included in the history of the mine in order to secure proper understanding of its development.

Ancestry and Early Life of John Hyrum Koyle

Among the early converts to the Church of Jesus Christ of Latter-day Saints,[1] were two young men, Hyrum Koyle and Silas Hillman. In 1839,

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[1]Hereafter referred to as Latter-day Saints Church, LDS Church, or Mormon Church.

they and their families were a part of the general gathering of the exiled saints in Nauvoo, Illinois, the newly founded Zion.[2]

With the forceful eviction of the church from Nauvoo in 1846, Koyle and Hillman submitted to the leadership of Brigham Young and joined in the mass exodus to the west. As directed, they remained on the plain of Iowa until 1852 when they joined the Edward Hunter Company and moved to Salt Lake City. As a part of the colonizing program of the Church, they were immediately sent some fifty-five miles south to aid in the establishment of Spanish Fork. In the years that followed, two of their children, John Hyrum Koyle and Adlinda Hillman, were married. They were both born in Nauvoo and had shared many hardships typical of their pioneer heritage.

On August 14, 1864, at Spanish Fork, the second of six children was born to Adlinda Koyle. The child, a boy, was named John Hyrum. Four years later the family traveled 400 miles south to the Rio Virgin River and joined the "Muddy Mission." The mission consisted of three settlements along Muddy Creek, the lower tributary of the Rio Virgin. This move was made in answer to a call by the President of the Latter-day Saint Church, Brigham Young. While enroute, young John Hyrum nearly lost his life. It appears that he fell from his parents heavily laden wagon, and as the oncoming wheel was about to crush his head, a friend who had observed the fall,

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[2]Bruce R. McConkie, an accepted LDS theologian, states in his book Mormon Doctrine (Salt Lake City: Bookcraft, Inc., 1958), p. 773-774, that in addition to various Biblical and modern meanings, the term "Zion" refers to the "Pure in heart" and "the place where the pure in heart dwell." Since the righteous members were considered to be the "pure in heart," it followed that Nauvoo would be thought of as "Zion."

jerked him to safety.[3]

Life in the mission settlements was unusually hard. Settlers were ultimately dissatisifed and discouraged. By 1871 the church leaders conceded that success was not attainable and ordered the abandonment of the project.[4] Greatly relieved at the removal of what seemed to be an impossible assignment, the Koyle family returned immediately to Spanish Fork. Shortly thereafter, young Koyle and his father were quarrying stone in a nearby canyon when a slide occurred, and the boy, who very narrowly escaped, watched helplessly as his father was crushed to death beneath the tumbling mass of earth and rock. Although nine years old at the time, John Hyrum Koyle[5] soon found himself pressed into the activities of an adult world. He obtained employment at the earliest opportunity and at fourteen was considered to be a capable mule skinner.[6]

Throughout his youth, Koyle was noted for his sensitive and deeply religious nature. He is described as having been a very "good boy" who often made a point of reminding other members of his family of their duty

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[3] Eveline K. Stout, "A Short Sketch of the Life of John H. Koyle," n.d., p. 1. This sketch is a part of a personal history of Eveline Stout, located at her home in Burley, Idaho. She is a daughter of John H. Koyle.

[4] Brigham H. Roberts, Comprehensive History V (Salt Lake City: 1930), p. 129-130.

[5] Hereafter referred to as Koyle, John H. Koyle, or Bishop Koyle.

[6] Stout, op. cit., p. 1.

to God and the church.[7]

In 1884, Koyle married Miss Emily Arvilla Holt. He purchased a farm just south of Spanish Fork at a settlement called Riverside, later known as Leland.[8]

Early Interest in the Supernatural

In spite of his suggested piety, Koyle, at the time of his marriage, apparently did not have a testimony of the truthfulness of the Gospel as taught by his church. That this was of great concern to him was indicated by his expressed desire for some type of spiritual experience which would secure for him this knowledge. Each day for a number of years he petitioned the Lord in prayer that he might have revealed to him an awareness of the truths which he sought.

During the summer of 1868, Koyle reported having a dream which he accepted as an answer to his many prayerful supplications. It seems that a few days before this vision, one of his cows had been lost and he had been unable to find her. On the evening in question, he made his usual petition and went to bed. During the course of the dream which followed, he apparently viewed his lost cow. After recognizing the place where she was located, Koyle saw that one of her horns had been broken and the tip of it was sticking in her eye. The next morning he told his wife of the dream and stated that if the information given him was correct, he would accept this as an answer to his desire of many years and assume that the doctrines of his church were true.

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[7] Interview with Ellen Rose Fillmore, sister of John H. Koyle, May 5, 1957.

[8] Stout, op. cit., p. 1.

Koyle later related that upon arriving at the place indicated, he saw the cow standing just as he had envisioned her the previous night.[9] For him, this not only satisfied his original query, but was also the beginning of a long series of asserted supernatural experiences.

During the next few years, Koyle laid claim to a number of such happenings, the most significant occurring in the spring of 1890. One day, he averred, that while plowing in his fields a voice clearly asked him if he was willing to serve on a mission.[10] Looking around but seeing no one, he continued his plowing. The same voice in a somewhat more commanding tone said again, "John, will you go on a mission?" He immediately answered, "Yes." Going directly home he told his family he had received a call to be a missionary and had to do something about it. Shortly thereafter his bishop[11] came to his home and asked if he was willing to give two years of his time to the church. Answering in the affirmative, Koyle rented his farm to support his wife and three children during his absence and sold a

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[9] Interview with Merrill Koyle, son of John H. Koyle, April 28, 1957. Koyle attributed his original desire for such an experience to a sermon he had heard while attending a Sunday religious service. This occurred shortly after he was married. It seems that the speaker informed his listeners that all faithful members of the Latter-day Saint Church had a right to personal revelation from Diety. This revelation could aid and direct them in their personal lives according to need.

[10] A mission, as understood by the Latter-day Saint Church, is a commission received by a worthy man or woman to spend two or more years as a teacher of the doctrines peculiar to this faith.

[11] A bishop in the LDS Church is an adult male member who is called to preside over a ward, a group of members, usually numbering from three to seven-hundred. Although his first responsibility is to the young men between the ages of twelve and twenty-eight, his authority extends over all ward affairs and members.

cow to provide funds for his journey to the Southern States Mission.[12]

The following incident is included here, not because of its supernatural qualities, but because it is indicative of the strangely powerful, persuasive influence typical of Koyle throughout his adult life.

Just prior to the time Koyle entered the mission field, two missionaries had been killed by enemies of the church. The people were especially bitter about polygamy. One evening, shortly after his arrival, he and his companion were accosted by four men who placed them against a wall, apparently intending to shoot them. The leader of the group, an extremely large, red-whiskered man, threatingly demanded, "Now tell us what you are doing with all our young girls that you are taking to Utah and turning into polygamists?" Although greatly frightened, Koyle began talking and was so convincing that after an hour the four men laid their guns aside and began arguing among themselves. The red-whiskered fellow was determined to go on with the killing. However, by one a.m. he and his companion started asking questions. Before dawn they were almost converted. After freeing their captives, they vindicated their actions by stating that they had been misled and wished the two well on their journey.[13]

Throughout his mission Koyle reported having many dreams and forewarnings which directed the work of his companions and himself. As reported

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[12]Stout, op. cit., p. 2.

[13]Koyle interview, May 5, 1957.

by Norman C. Pierce in his writing, "Relief Through a Dream Mine," Koyle soon gained a reputation among his fellow missionaries as "a dreamer with a supernatural gift."[14]

An experience illustrative of this gift occurred sometime during the latter part of his mission. It seems that on a certain occasion he wrote to his wife telling her of a dream wherein he was shown railroad men surveying a right-of-way through the middle of their farm. He asked his wife to confirm this. Just two days previous to receiving this letter she had written him concerning this very problem. The letters had passed each other enroute.

He made this information a matter of prayer requesting that the farm might remain intact. The impression came that there was no need to worry for the route would be changed and the farm would not be harmed. This is apparently what happened.[15]

The Dream of 1894

Returning from his mission in March, 1894, Koyle soon gave up farming and for the next eight years traveled regularly between Mercur, Utah, and Tintic, Utah, as a self-employed peddler of butter and cheese.[16] It was during this period that he reported receiving the first revelation concerning his future mine.

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[14]Norman C. Pierce, "Relief Through a Dream Mine," p. 3. This personal collection of annotated revelations of John H. Koyle was written in narrative form and covers the period from 1930 to 1957. A copy is located in the archives of the LDS Church in Salt Lake City, Utah.

[15]Ibid. An investigation of the above claim showed that the intended right-of-way would have passed over a shallow corner of Koyle's farm, not the middle of it.

[16]Fillmore interview.

According to accounts which are available today, one night during the month of August, 1894, a personage dressed in white and radiating light, purportedly appeared to Koyle in a dream and conducted him in the spirit to a mountain located to the east of his home. He was conducted to a certain elevation where the earth parted before them and they entered without any apparent resistance.[17]

As they proceeded through the mountain along a course which had the appearance of a worked out mine shaft, the messenger talked freely and explained the various formations and the runs which appeared along the excavation.[18] They followed a cream-colored leader, "which," the apparition said, "will mark your future course if you are obedient and work as directed." At an undetermined depth, Koyle was shown a tunnel he was to dig which would penetrate the mountain from an undisclosed point on the surface and intersect the excavation he had just passed through. He stated that he plainly saw mine cars carrying rich loads of ore out of this tunnel.

He observed that along its length there were various take-off points which led to incredible quantities of valuable ore. The first of

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[17] Letter from John F. Warner, (nephew of John H. Koyle), to James R. Christianson, April 20, 1957. A copy is in the possession of the author, see also Appendix I.

[18] Statement by Carter E. Grant to James E. Talmage, September 9, 193., p. 1. Located in the archives of the LDS Church. The following statement by Mr. Grant in his correspondence with Talmage is typical of the response received in the majority of interviews where a question concerning the origin of the mine was posed. "I heard this story repeated by Brother Koyle in 1911, 1912, 1913, 1914, and 1915, and many times since. One peculiar thing about Brother Koyle, he never crosses himself, repeating his dream with the same exactness as he did in the beginning. One would think that he would change it or add to it, but he never has." Grant statement, p. 11.

these was some 1,000 feet from the portal and was identified by a red iron formation in the top of the tunnel. This formation led in a southerly direction until it struck a big white vein which dipped almost straight down to a large ore body, measuring eighteen feet to the square, and running in an easterly direction under the tunnel for about 2,000 feet. Approximately 1,000 feet further on, the second take-off point was located and was recognizable by a white vein about an inch wide on the north side and eighteen inches wide on the south. He saw that by following this vein, he would come to five very rich ore bodies. This side drift, he was shown, would produce first, climaxing a period of four years depression throughout the land. The values would bring much needed relief to those sympathetic to the mine. The winze, at the 1,000 foot point, would produce second, followed by a large ore deposit, yet to be shown him.[19]

Koyle noted that the formation near the face of the tunnel was characterized by great breaks which tipped west instead of east as was typical of the rest of the strata. The walls leading from the breaks were parallel and continued to a place referred to as the "turn down."[20] It was from here that they proceeded, following a slick sided wall which dipped

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[19]Grant statement, p. 5. Pierce and Grant disagree on several points involving the tunnel. Grant's version is the one cited, since it was written twenty or more years earlier than Pierce's. He states that Koyle included the details involving the first two take-off points in his original dream. Pierce, however, indicates that the tunnel was hardly mentioned in the dream of 1894. It became important in 1914, as a means of draining the water which was holding up operations in the main shaft. At that time, according to Pierce, Koyle had a dream which gave the location and details of the two outer-most take-off points.

[20]Koyle stated that about the time mining operations reached this wall, they would begin taking ore from the side drift. Grant, p. 2.

eighty degrees to the east for some twelve feet and back to the west for about ninety feet. The formation along this course was very soft and in most places could be spaded. About one hundred feet below the tunnel level they came to cap-stone, which was flat, exceedingly hard and about three feet in thickness. It was made known to Koyle that when this point was actually reached, it would take almost a month to penetrate the stone.[21]

Beneath the cap-stone was a large body of rich, white quartz containing leaf gold. On this subject Koyle stated:

> When I was taken through the mine for the first time in 1894, after being shown the rich body of ore beneath the cap-stone, I was told that the ancient inhabitants of this land had at one time discovered these riches, having penetrated into the southwest portion of the great body of gold ore. Then the values had been closed to them and would be closed to us, too, if we also became lifted up in pride and hard-heartedness using the wealth for self-gratification only.[22]

As he passed through this formation, Koyle noted that it was about 175 feet long and dipped to the northeast and then back to the southeast just before it entered what was the remains of an ancient Nephite tunnel.

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[21] Interview with Fred Fink, July 4, 1961. Mr. Fink has worked at the mine off and on since 1920. He is one of the largest stock-holders in the company.

[22] Pierce, op. cit., p. 5. Fred Fink, while discussing this incident with the author, stated that in his opinion the riches of the mine had been withheld on several occasions because the stockholders were out of harmony with the original purpose of the mine. According to what Koyle had told him, the purpose was to help the poor and needy, and to aid the church in removing to and building up Jackson County, Missouri, and stabilizing the economy of the church when the U. S. Government is forced off the gold standard.

This tunnel, he was informed, was the one used by the ancient Nephites to convey ore from the rich deposit they had just passed through. Going down the tunnel for a short distance, he was shown into nine large rooms from which the ore had been taken. The several pillars supporting the roof of each room were filled with gold.[23] The place appeared to be a type of depository inasmuch as there was a rather large quantity of refined gold throughout.[24] Passing through the nine rooms, Koyle was led again to the old Nephite tunnel and conducted to its portal coming out in Water Canyon.[25]

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[23] Austin Fife, "Mormon Collection," 1, 462, p. 5. This is a series of notes recorded by Fife after an extensive interview with Koyle in 1948. Also Grant statement, p. 11. And Appendix II. Koyle often stated that when the side drift began to produce the price of stock would go immediately to $5.00 a share and continue to rise in value. After a period of nine months during which time the ore body at the bottom of the winze would be located, the cap-stone penetrated, and the nine rooms entered, a single share of stock would be worth well over $1,000. By this time complete harmony would exist between the church and the operators of the mine.

This was the "sales pitch" used to induce many people to buy stock in the mine. The idea that a few dollars invested would bring almost a thousand fold increase within the lifetime of the purchaser was very enticing.

[24] Interview with Dr. Allen Brooksby, July 4, 1960. Brooksby is a retired dentist from Arizona who lives at the mine and analyses any ore brought out which is thought to be of value. He and others have stated that Koyle believed that the personage who conducted him through the mine was the Angel Moroni, who first appeared to Joseph Smith in 1823, and that the gold plates from which the Book of Mormon came were located in one of these nine rooms.

[25] See Appendix I and II.

Before taking leave of him, the personage, who Koyle noticed was dressed in temple robes, reviewed with him his experience, seeming very anxious that all the details should be stamped firmly in his mind. He was promised that according to his faithfulness all he had seen would be realized.[26]

1894 to 1914

A number of visits were necessary before Koyle finally relented and began work on the shaft. An incident which convinced him that he should do as instructed occurred as a result of the third appearance of the personage to him. He emphasized the necessity of beginning immediately on the work which had been outlined. Pointing to an artesian well which Koyle's neighbor was drilling he said, "Tomorrow at twelve noon, they will strike a good flow of water and at four o'clock they will take the drill and rigging away. If this comes true, so also shall all that I have shown you about the mine come true. Now, will this be witness and testimony enough for you to begin this work?" Koyle answered in the affirmative, but later stated he actually prayed that the sign would prove false since he did not want to become involved in a treasure digging enterprise.[27] According to his wife, who had been instructed by Koyle to pay special attention to the well, the above happened just as the messenger said it would.

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[26] Brooksby interview.

[27] Fife, op. cit., pp. 2,3.

During one of his visits, the messenger had stipulated that a "doubting Thomas" was to accompany Koyle on his initial visit to the mountain. Having previously persuaded a friend, Joseph Brockbank, who apparently did not accept his dream, to go along with him, he assembled the necessary equipment, and on September 3, 1894, proceeded to the appointed site.[28] They were at the prescribed location from 8:00 a.m. until 4:00 p.m., during which time they worked as directed in the vision. In the afternoon at the hour mentioned, the "doubting Thomas" was convinced of the authenticity of the revelation.[29]

Immediately, a series of eighteen unpatented lode mining claims were staked in the Eldorado Mining District of Utah County, Utah. The name given the claims were Relief Number One, Relief Number Two, and so on through eighteen.[30]

Word that Koyle's claim to a fantastic "dream mine" was evidenced by the finding of the prophesied cream-colored leader[31] soon spread through the several communities in Central Utah. Like a magnet, the telling of this fantastic tale drew people to the Koyle property. On September 17, 1894, when the official excavation began, it was not difficult to locate sufficient men to help with the exhuming of the alleged riches.

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[28] Koyle interview, May 5, 1957. Koyle and Brockbank later stated that the spot appeared to have a halo of light above it. A small monument is now located a short distance from where the light was seen.

[29] Fife, op. cit., p. 4.

[30] "Articles of Incorporation of the Koyle Mining Company," located in the offices of the Secretary of State, State Capitol Bldg., Salt Lake City, Utah, p. 2.

[31] Note the prophecy on p. 13, line 11. After extensive digging, Koyle claimed that they found the leader just as he saw it in his dream.

During the early years of the project the mine was not incorporated and no stock or interest was sold. It was assumed that the small group of participants would be treated as partners with Koyle. It was further felt that sufficient values would be immediately forthcoming to meet any exorbitant costs that might arise. It was, in fact, apparent that Koyle expected the mine to begin producing at a very early date from the vast deposits located beneath the cap-stone. A statement indicative of his optimism on this point was made by his nephew, John F. Warner, who said:

> My father went to the mine to work early in 1895. One week he had to stay home because mother was ill. Uncle John came by and urgently remarked, "We may strike it this week and you won't be there." Of course they didn't strike it.[32]

During the ensuing years to 1909, the workings, presumably following the course indicated by the cream-colored formation, penetrated deep into the earth. During this same period, two additional excavations, each at a lower elevation, were tunneled into the mountain until they connected with the shaft. The latter two workings served no apparent purpose except that they may have been abortive attempts by the miners to force an early conclusion to the part of the dream which indicated that a tunnel should

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[32]Warner letter, p. 1. Koyle often indicated that ore would be taken from the original shaft before it would be taken from the tunnel. Norman C. Pierce, "The Dream Mine Story," p. 13. This is a continuation of his first story, "Relief Through a Dream Mine." Grant mentions that Koyle told him in 1911 that he had plainly seen in a vision the exact nature of the formation in which the ore would be found, but he was not sure how far down the shaft it was. Grant further stated that in 1914 he had several hundred shares of stock and because of what he had learned from Koyle, he was "looking forward to a speedy realization of values." Grant statement, pp. 5-8. These statements are not consistent with others made by Grant concerning the order in which the various ore bodies would be found. See p. 13.

intersect the shaft at a point directly above the cap-stone and its concealed wealth.[33]

It was evident by 1909 that the few men who had stuck with the enterprise would be unable to continue the work successfully. They had realized no returns from their investment and more men and money were necessary if failure was to be avoided. Therefore, on March 4, 1909, the Koyle Mining Company was incorporated. Stockholders were John H. Koyle, with 13,500 shares; John H. Koyle, trustee, with 49,500 shares; George Hales, with 1500 shares; John F. Beck, with 1000 shares; B. F. Woodward, with 1000; J. P. Creer with 1000 shares; and W. Jones Bowen, with 1500 shares. There were 42,000 shares of treasury stock making a total of 114,000 shares with a par value of $1.00 per share or $114,000.

John H. Koyle was listed as president and director of the corporation, with J. P. Creer as vice president and director, and W. Jones Bowen as secretary and treasurer. These three, plus George Hales, B. F. Woodward, and John F. Beck, made up the board of directors. Each of these men received their stock in return for the titles they held to the eighteen Relief claims. The claims in turn became the property of the corporation.

Stockholder's meetings were to be held annually on the second Monday in May, beginning in 1910. In case the appointed date should conflict

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[33]Such were the findings of J. O. Christensen, special investigator for the State Securities Commission, as stated in his report to the Securities Commission in December, 1932. A copy is in the file at the office of the Securities Commission, located in the Tribune Building, Salt Lake City, Utah.

with a holiday, or at the discretion of the board of directors the time of the meeting could be changed.[34]

It would appear that in an enterprise of this nature, 42,000 shares of treasury stock and whatever personal stock was available would be difficult to market. This, however, was not the case. Backed up with promises of immediate returns quoted as high as 750 to one, the available stock did not last long.

As a result of the rapid sale of the securities and the increased activity at the mine, several amendments to the Articles of Incorporation were accepted on May 18, 1912. The most significant changes were in articles two and six. In the former, the amount of treasury stock was increased to 114,000 shares. In the latter, the total capital stock was increased to 200,000 shares with a par value of $1.00 per share or $200,000.[35]

By this time interest in the mine had spread throughout the state. Regularly persons from Logan, Ogden, Salt Lake, and adjacent areas traveled to the Koyle property both to view the mining spectacle and to listen to the fantastic orations of its founder. Prospective stockholders were encouraged to obtain at least one hundred shares of stock at $1.50 per share. It was felt that when the value of a single share went to $1,000, one hundred shares would be sufficient to sustain a single family. Stock

[34] "Articles," op. cit., pp. 1-6. Koyle's original concept of the purpose of the mine was far more limited than it was at the time of the incorporation. Where previously only a few friends had been included in the treasure hunt, he now took a philanthropical view of the mission the mine was to perform and encouraged the purchase of stock in blocks of one hundred shares or more.

[35] Ibid., Amendment I.

was obtained either by direct purchase or by working at the mine. Those who chose to work were paid at the rate of three shares per day, plus a variable amount of cash.[36]

By December, 1913, the shaft was approximately 1,400 feet in depth. Progress was slow and difficult. The narrow confines at the bottom of the workings were such that no more than two men could work at a time. As the bucket was filled, it had to be conveyed up a series of eleven windlasses to the portal above. The seeping of water into the mined-out area had become a major problem. A pump kept in constant use was hardly able to keep the liquid from enveloping the workers. Accordingly, it was decided to drive a third tunnel which would connect with the bottom of the shaft, thus allowing the water an immediate exit from the upper workings.[37]

As construction of a tunnel had become a practical necessity, much speculation arose as to where it should begin. Doctor James E. Talmage, a former professor of geology at the University of Utah, visited the mine at this time. Upon being informed of the intended excavation, he indicated a spot where he thought it might well be started if it were to connect with the bottom of the shaft.[38]

On the morning of January 6, 1914, Koyle announced that he had been

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[36]Grant statement, p. 2. If a worker desired, he could receive one-half of his earnings in stock and the remainder in cash.

[37]Pierce, "The Dream Mine Story," p. 12.

[38]Spanish Fork Press, July 19, 1928, p. 1. Also Grant statement, p. 6. The place Talmage selected was on the north side of the Water Canyon, near the bottom. This was in the same canyon as the portal of the shaft.

shown in a dream the exact spot where the tunnel was to begin. Ignoring all previous suggestions, he stated that the new construction would be started about a quarter of a mile to the northwest of the original diggings and in a completely different canyon. He is quoted as saying on this occasion:

> Well, I had a dream last night, seeing the exact spot where I am to start the long tunnel that I saw in my first dream, but did not see where to start it. I know now. It is over in a canyon north of us down toward the bottom. I saw two bare spots on the sidehill, one above the other. We are to begin on the lower one. I went around, in my dream, about 300 feet west and stood against some small trees and leaned over, looking toward the lower bare place, and I was shown that if I would direct the operation regularly from this point, we would get everything in the long tunnel that I was shown in my dream, getting the first water at 300 feet, the place for the wintz at about 1,000 feet, the white vein at about 2,000. At about 2,300 feet I would get my water running out of the tunnel and over the dump, then the parallel walls, the great breaks back to the west and the slick wall. Then I was to get down on my knees and see daylight from the turning down place, the last turn toward the rich ore some one hundred feet below the tunnel.[39]

Instructing several men to follow and bring their equipment with them, Koyle headed for the designated area. The story, as later recited, indicated that the parts of the dream pertaining to the beginning of the tunnel were fulfilled exactly.

Work began on the new construction immediately. On the following Saturday, January 10, 1914, Koyle declared that he was awake in his bed contemplating a remarkable dream when suddenly a powerful, vibrating influence came over him, lasting several minutes. It recurred twice more, causing him to rise up in bed. As he did so, two men dressed in grey

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[39] Grant statement, p. 6.

clothes, having white hair and beards, one taller than the other, came stepping up to his bed.

The shorter of the two did all the talking and declared that he and his companion were in charge of the mine, telling Koyle that he had started the tunnel in the right spot and all that he had seen in his dream was to be fulfilled. After outlining the future for nearly two hours, they departed promising that both men and money would be provided according to his needs.[40] In later years, Koyle asserted that these visitors were two of the three Nephites[41] who chose to remain on the earth at the time of Christ's visit to this continent.

The first half-hour of this experience outlined the future operation of the mine and the opposition to be encountered in the persons of James E. Talmage and Heber J. Grant, President of the Latter-day Saint Church. The remaining one and a half hours, Koyle stated, could not be revealed to anyone. Although asked repeatedly to give an account of this latter period, he always answered, "It is too big. You couldn't take it."[42]

Six months after the appearance of these two personages, the Latter-day Saint Church brought pressures to bear on the mine owners and all

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[40] Ibid., pp. 7-8.

[41] Book of Mormon, 3 Nephi 23, 28:30-32. Also Appendix XIII.

[42] Fife, op. cit., p. 4.

operations ceased.[43]

1914 to 1926

The restrictions placed on Koyle by the leaders of his church were such that neither he nor his associates ventured near the mining property. As a result of this, the annual assessment work required by law could not be accomplished and the claims soon became delinquent. Under these circumstances, anyone could refile the property and replace the former possessor as the rightful owner. One person who became aware of this situation was Ben Bullock of Provo, Utah. Claiming to have been inspired in his intent, Bullock properly staked out the delinquent claims, had them recorded in his name, and at some later date signed a quitclaim deed returning them to the Koyle Mining Company.[44]

During March, 1918, Koyle, in need of a source of income, moved his family to Idaho and took up farming on a large tract of land some twelve

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[43] Koyle later related that he was informed by the two personages who had appeared to him in January, 1914, that the mine would be shut down. They also told him that the same power that closed the mine would open it. Since his membership in the Church was in question, he felt he had nothing to lose by closing the mine for whatever length of time would be required. The Church opposed the operation of the mine and the sale of stock because both were done under the guise of revelations supposedly received by Koyle. Authorities were further opposed to the venture because of statements by Koyle which linked the financial future of the Church with that of the mine.

[44] Interview with Ben Bullock, July 3, 1960. Bullock, a self-styled mining expert, was a life-long friend of Koyle. He is at present working a gold mine of his own a number of miles to the southwest of the Koyle mine.

miles south of Burley. Financially speaking, the ensuing years spent in Idaho, away from the mine, were the most successful of Koyle's lifetime.[45]

In 1920, the LDS Church granted a request by the Koyle Mining Company allowing it to reopen the mine. In doing so, however, it stipulated that all operations should be conducted as any normal mining venture, exclusive of supernatural allegations. Because of the qualifications attached to the reprieve, Koyle remained in Idaho and Peter C. Carlston was made mine superintendent.[46]

As work resumed, it was found that the timber in the original shaft had deteriorated to the extent that mining it would be dangerous; therefore, all efforts were put to the furthering of the tunnel which was about 200 feet in length.

By April 1, 1923, the tunnel extended 2,015 feet into the mountain. The mine authorities felt sure that it was nearing the old workings, since they supposed that they could hear the shooting in the tunnel by going down the old shaft about 250 feet. On this date a notice was mailed to all stockholders reminding them of the annual meeting to be held on May 14. Everyone was encouraged to attend inasmuch as a majority of the stock had to be represented in order to make desired changes in articles five and six of the Articles of Incorporation. The desired changes concerned the fact that the company was nearly out of

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[45]Koyle interview, May 5, 1957.

[46]Fife, op. cit., p. 2. Some years later, Koyle asserted that toward the end of the shut-down one of the local authorities, who had been instrumental in forcing the closure, appeared to him at his home in Idaho and apologized for his earlier actions, stating that the Church had been in error and Koyle was to resume operations.

funds and an increase in capital stock was necessary to avoid an assessment.[47] The Board of Directors of the mine were certain that they would soon strike the ore. In case of such an event, they stated that money was necessary to "build ore bins, install electric machinery, and connect with the power plant, as well as have enough on hand to prosecute the work to a successful conclusion."[48]

The meeting was held on the appointed date and the desired changes were made. In Article Five, Salt Lake City, instead of Spanish Fork, was made the headquarters of the company. In Article Six, the capital stock was increased from 200,000 to 300,000 shares. The additional 100,000 shares were placed in the treasury of the company to be disposed of by order of the Board of Directors.[49]

According to a report by the mine secretary, William A. Jones, the meeting which presumably started in good order, ended in some manner of unpleasantness.[50] The extent of this unpleasantness soon manifested itself in the form of a number of written and oral complaints presented to the State Securities Commission. These allegations, which were directed toward the mine leadership of the time, resulted in the company

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[47] A letter to the Stockholders of the Koyle Mining Company, April 1, 1923, located in the files of the State Securities Commission. One of the main selling points used in disposing of stock was the claim that it was non-assessable.

[48] Ibid.

[49] Koyle, "Articles," Amendment II, 1923.

[50] The Salt Lake Tribune, August 20, 1932, p. 8.

being denied a request it had made for the right to sell security stock.[51]

By 1924, the Koyle Mining Company owned a total of sixty-two claims which were consolidated into a group known as the Relief Consolidation Mining Claims. All of these locations were made in the El Dorado Mining District. Eighteen additional claims, located in Utah and Nevada, were co-owned with Peter C. Carlston.[52]

One of the operations being promoted in conjunction with Carlston was the Silver Banner Mine located north of Elko, Nevada. Early in 1926, Koyle left Idaho and went to Nevada where he managed the Silver Banner for the remainder of that year. Some time during this period, a managerial dispute arose between Koyle and Carlston which resulted in Carlston severing his connections with the Koyle Mining Company.[53] Although Carlston had been associated with the mine for over fifteen years, there were many who applauded his decision to leave. It was the opinion of some that he had mismanaged company affairs and had often acted contrary to the orders of Koyle.[54]

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[51]Report of Scott P. Stewart, Director, Utah State Securities Commission, concerning the Koyle Mine, located in the files of the Securities Commission, December 15, 1932.

[52]Report of Stanley F. Bonnett to Heber C. Hicks, Secretary of the Utah State Securities Commission, March 8, 1924, located in the files of the Securities Commission.

[53]Christensen report, p. 3.

[54]Letter written by Peter C. Carlston, "To Whom it May Concern," July 13, 1933. See Appendix IV, also Fink interview. See also the letters and statements of protest housed in the files of the Utah State Securities Commission, Salt Lake City, Utah. Koyle related that while living in Burley, Idaho, he would receive an immediate premonition whenever Carlston would deviate even a foot to the right or the left of the correct course the tunnel should follow. When this occurred, he would immediately telephone Carlston and tell him he was in error to the right or left such and such a distance. Often Carlston would contradict him only to find out later that Koyle was right. Fife, op. cit., p. 5.

With the departure of Carlston, Koyle returned to Utah and resumed his position as manager and president of the company. Upon his arrival, it was reported, he found that the work in the tunnel had progressed according to his predictions.[55]

The Platinum Boom

During 1927 and 1928 the work at the mine continued. The supposed turndown point had been reached, but since the ore from the rich deposits one hundred feet down was not to come out until last, work in the drift and winze was pursued at an accelerated rate. Inspite of the fact that no values had been forthcoming on several earlier occasions when Koyle and others had maintained that they should, enthusiasm among stockholders was very high. Koyle had stated many times since 1914, that when the turn-down was reached production from the side drift would surely follow.

The optimism of the faithful was rewarded and in the less faithful it was aroused when on February 28, 1929, the Spanish Fork Press announced that the operators of the local "dream mine" had struck platinum

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[55] Ibid. According to Fink, who was employed at the mine from 1920 to 1932, a small amount of water was struck at about 300 feet. At near 1,300 feet the red-iron formation was encountered and twenty feet to the south a large white vein was evident. Near the 2,000 foot mark, the odd-shaped vein, two inches on one side and eighteen inches on the other, which was to form the side drift was encountered. About 2,200 feet from the portal, water began seeping into the tunnel; and as the work progressed beyond this point, the increased dripping soon filled a ditch which had been dug the full length of the excavation. At 3,000 feet the strata appeared to reverse itself and the workings went straight on between parallel walls that led to a slick, smooth wall which dipped downward and was expected to lead to the cap-stone one hundred feet below. At this point one could kneel down and see daylight at the mouth of the tunnel. (The latter two signs became evident after Koyle's return in 1926.) See Appendix II.

bearing ore.[56]

J. W. Warf, assayer for the company, had determined, through apparently careful but unconfirmed analysis, that ore samples brought to him from the side drift contained three-tenths percent and more in platinum.[57] This report satisfied Koyle. His years of waiting were now over. People coming to the mine were told that this was it -- he had finally struck it. Koyle was so sure of the extreme value of the ore that when asked by one of the local residents who was more cautious than many others, if it would be possible to take a small sample and have it assayed, he answered in the emphatic negative. He explained that a sample of the size requested was worth a great deal of money.[58]

Many requests for stock were soon forthcoming. Such was the demand, that the price of a single share soon rose to $5.00.[59] About the time that all available personal stock[60] had been disposed of, reports were

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[56] Spanish Fork Press, February 28, 1929, p. 1. Koyle's wife is quoted as having said that her husband had stated a month before the boom that something was to happen on the hill that would bring in plenty of money. Shortly thereafter, he went to Salt Lake City to obtain funds from the secretary of the company. After being told that no funds were available, Koyle informed the secretary that he would soon have more money than he could handle. Grant statement, p. 11.

[57] Ibid.

[58] Interview with Dr. Reed H. Bradford, June 27, 1961. Bradford grew up in the near vicinity of the mine. He is at present a professor of Sociology at the Brigham Young University, Provo, Utah. Koyle did relent, however, and the analysis which followed showed no trace of platinum.

[59] For many, this was a further confirmation of Koyle's prophetic qualities. See footnote number twenty-three.

[60] The decision of the Securities Commission in 1925 disallowed the sale of security stock; therefore, only personal stock could be sold.

received which indicated a complete reversal of original platinum estimates. Disappointed persons who came to Koyle for redress, received an additional share of stock for each one they had purchased during the boom.

1929 to 1949 -- The Long Years

When the platinum episode of 1929 turned out to be a bust rather than a boom, many became disillusioned in Koyle and his dreams. Nevertheless, an event which occurred later in the year returned him to the position of honor he had previously enjoyed in the eyes of the dissenters. As was often the case throughout his career, he seemingly exercised a power of foresight wherein he was able to foretell a future event with utmost accuracy.

According to his wife, Koyle arose early one morning in June and in a most solemn manner predicted, "Em, four months from today, Wall Street is going to crash, causing a terrible financial panic in the United States. Thousands of people on every side will be going busted." It was also predicted that money would be tight, livestock would be off, property owners would be hard hit and the country would enter the four years of famine and drought which he had seen in dreams on two previous occasions. Before the latter period had passed, the mine would begin to produce in order that money might be available to finance the storing of vast quantities of grain which would save many from starvation.[61]

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[61] Grant statement, p. 14. According to Grant, this statement by Mrs. Koyle was made during the month of August, 1929.

With the crash of the stock market in October, 1929, the platinum bust was soon forgotten. The years of 1930 and 1931 were hard ones, and it appeared that the remainder of Koyle's prophecy would be fulfilled.

The annual outing of 1931, which celebrated the thirty-seventh year since the founding of the mine, was a joyous one. William A. Jones, mine secretary, addressed the group assembled. During his oration, he recalled prophecies of Koyle which showed the time was near when the mine would begin producing. Property, he said, was mortgaged to the limit. Cars and trucks, the size of boxcars, were on the highways. The mining industry was paralyzed; Utah Lake was near its lowest known level, and the four years of drought appeared to be in its first stages. All these signs had been pointed out by Koyle as indicative of the time when the mine would come in.[62]

With all the signs pointing to an immediate fulfillment of his revelations, Koyle, in 1932, ordered the construction of a uniquely configurated, concrete flotation mill. Over the years values of varying worth had been found in the mine, but none in sufficient quantity to merit the refining and processing of the ores which contained them. The problem, Koyle explained, was that the values were present, but the current methods of processing were not capable of extracting them sufficiently from the ore. He maintained that instead of separating the values from the course material as would ordinarily be the case, they tended to go off in smoke. There was simply no processing plant that could handle

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[62] Spanish Fork Press, September 30, 1931, p. 1.

the ore. It was such reasoning as this that led to the constructing of the mill during the summer of 1932.[63]

Of special significance during the early period of construction, was the introduction of William Howard of Salt Lake City, who was found to have invented an improved sluce machine or riffle jig. Its method of operation was such that ore previously crushed to eighty or one hundred mesh size, when placed in the jig and treated with water, would form a dark, almost black scum called the "solution." From this solution or scum the metal concentrates from the previously crushed ore would be realized.

It did not take a great deal of salesmanship to convince Koyle that this was the ore treating process he needed to secure his vaporizing values. Accordingly, Howard was placed under contract to install a crusher, two units of his sluce machine, and get the mill into operation at the earliest possible date.[64]

As word of Howard's innovation spread, the "gold fever" took root in the hearts of the faithful. Declared assay estimates of over

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[63] Samuel W. Taylor, "Time and the Dream Mine," Esquire LXI, (November, 1943), 106. Taylor, as a result of an interview with Koyle, placed the cost of the mill at $60,000. This amount is far in excess of the actual cost. In the official report of an investigation made in December, 1932, by the State Securities Commission, the cost figure is set at near $20,000. At this time the mill was nearly complete. It must be remembered that the salaries of the employees were rather low and usually paid in shares of stock, not cash. Furthermore, a good deal of the materials, such as windows, paint, etc., were contracted for with stock as the medium of exchange. The price quoted for stock in 1932 was $1.50 per share.

[64] Statement by James E. Talmage, September 26, 1932, located in the files of the Utah State Securities Commission.

$1,200 per ton did much to encourage the fever. In announcing these estimates, however, the informants neglected to state that the "per ton" referred to was in terms of concentrates and not raw ore. Howard stated that he did not know how many tons of ore it would take to make a ton of concentrates. He estimated that his machines were capable of handling about fifty tons of ore each during a twenty-four hour period.[65]

Koyle, in the meantime, was overjoyed at the way events were progressing. He assured investors that more than forty tests had been run which proved that the values had been located. The mill was to be in operation before the end of the month and all comers would see that there was no deception. He further stated that hundreds of tons of the valuable ore were piled in the side drift awaiting processing. In the meantime, interested investigators were encouraged to visit the Murphy Boiler and Iron Works in Salt Lake City where they could see a model of Howard's reduction machine in operation.[66]

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[65] Ibid. J. O. Christensen, in his investigation found, as did Jerry Smith of the Deseret News, that wild reports claiming assay estimates of up to $1,000,000 per ton were circulating in areas where stock was held. Some 600 tons of ore were to be milled daily. From this, each stockholder was to receive one dollar every three days as a dividend on each share of stock he possessed. All remaining money was to be used for the relief of the LDS Church and the furthering of its cause in the world. Both Christensen and Smith reported that such claims were ridiculous and were possibly started by Howard or an associate in an effort to sell their machine. Christensen report, p. 4.

[66] Letter written by Carter E. Grant to James E. Talmage, August 6, 1932, located in the files of the Utah State Securities Commission.

By 1933, it was evident that the crudely designed apparatus would not qualify for its expected task. According to J. O. Christensen and others, the sluce machines could hardly have handled normal ore, much less manufacture values where they did not exist.[67]

Inspite of great disappointment, Koyle and his associates worked optimistically through the years from 1933 to 1937. During the latter year, another ray of hope arrived at the mine in the form of John Harper and his associates, Gus Englehardt and Jake Brakhage. These men claimed to have a revolutionary type processing plant which was an invention of Harper. The plant, they asserted, contained a special chemical solution which had the power of dissolving the metals contained in the ore. It was claimed that the values previously reported to have disappeared in smoke could now be preserved.[68]

Early demonstrations were sufficiently impressive[69] that a mass meeting of stockholders and interested persons was held in the Spanish

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[67]Christensen report, p. 4.

[68]Interview with Norman C. Pierce, April 23, 1957.

[69]The early processing was done with rough, make-shift equipment which had been hastily constructed by the promoter with the idea of impressing the mine operators. The first half-ton of ore treated produced sufficient selenium and iron hydroxide to merit shipping it to Harrison Co., of Chicago, Illinois. Pierce, op. cit., p. 43. Speaking to a friend at the time the previously accepted plant was completely installed, Koyle stated that the mill was ready to begin processing his fabulous ore. This, he said, was definitely "it." The money would now start to roll in. He emphasized this by showing his listener a check for over $100 which he said was the amount received from a shipment of values. This, he asserted, was only the beginning. Bradford interview.

Fork High School auditorium. Here the virtues of the new plant and its inventor were made the subject of much oratory. The stockholders and friends present were so impressed with the proclaimed prospects of the new process that they readily agreed to be responsible for the financing of the expensive project.

In due time, the plant was installed in the flotation mill which seemed to have been built to the exact specifications necessary to house it. The transferring of the plant from the planing boards to large scale production, however, created many problems. Production was impeded to the extent that discouragement soon followed. Furthermore, the ore was found to be very low grade. This, coupled with the fact that they had been induced to take stock and a percent of the production as part payment for their process, convinced the inventors that they should go elsewhere to invest their time and knowledge.[70]

Once again, Koyle had been wrong. Apparently he could predict anything except that which he wanted most. His "fish" were proving to be very illusive.[71]

Undaunted by the awareness that his many "signs" of the thirties had been misleading, Koyle announced again in 1943 that the time had finally come. He maintained that he had seen in a dream the exact spot

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[70]Pierce interview, June 27, 1961. Feeling among stockholders after Harper and his companions pulled out was that they had "salted" the ore when demonstrating their process. This led to their finding selenium in some quantity in ore that did not produce a trace in later analysis.

[71]Very often in describing the richness of the ore bodies he had seen, Koyle said they reminded him of fish, lying with their heads off and entrails out, all ready for the frying pan.

where tunnel number five, located in the side drift, would produce. This revealed location was then evident; they had only to begin taking out the ore.[72] In conjunction with and lending significance to this latest claim was the installation at the mill of a newly invented electric ore furnace and the discovery of an improved flotation process. Both of these innovations were put to extensive use processing the ore from tunnel number five. However, as in earlier experiences, the ore proved to be low grade. By the end of 1944, the project was abandoned as a failure.[73]

Perhaps due to previous disappointment, or because of World War II, little attention was given to these activities at the mine; therefore Koyle and a few close associates were the only persons distressed when 1944 passed and no values were forthcoming. For the "chief dreamer,"[74] these repeated failures had become exasperating. He (Koyle) was now eighty years old and had been at his task for forty-eight years. It had become difficult to convince people that his dreams were not just a matter of too much liver and onions.[75]

A very fortunate prediction made by Koyle in August, 1942, which

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[72]Taylor, op. cit., p. 104. Also Appendix II.

[73]Pierce, op. cit., p. 45.

[74]Stockholders in the mine proudly refer to one another as dreamers.

[75]Fillmore interview. Among "non-dreamers" it was a common saying that every time Koyle's wife gave him liver and onions for supper he would go to bed and have a dream about the mine or some unforeseeable event. Interview with J. Ross Jones, June 24, 1961. Jones is a nephew of William A. Jones, early secretary of the Koyle Mining Company.

was presumably fulfilled in August, 1945, rallied the faithful once more to the cause. It appears that while visiting in the home of his dentist, Dr. Alfred Brooksby, in Fredonia, Arizona, Koyle stated that in three years from that date, August 27, World War II would be over. He insisted that this statement of foreknowledge be written down as proof that he had made it. He declared this same prediction on a number of occasions. Soon it was widely known and its possible fulfillment was curiously awaited.[76] With the Hiroshima bomb becoming history on August 5, 1945, followed by the signing of the peace treaty by the Japanese on August 14, World War II had only to await the formal surrender on September 2, in order to be officially over. The war, being practically, if not officially over by August 27, 1945, restored to Koyle his slightly tarnished prophet's mantel and all apparent misjudgments of the past were forgotten. An immediate prediction by him that the mine would begin producing one year from this previously foreseen date, caused the "gold fever" to once again become alive among the "dreamers." As during the 1930's, people flocked to the mine offering their financial and physical support. True to the pattern set during earlier periods, the appointed date came and went with nothing of value coming from the mine. The prophet had missed again.

During the ensuing years until 1949, activity at the mine continued, but with completely negative results. Early in 1948, Koyle contracted an illness which increased in seriousness until May, 1949, when

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[76] Brooksby interview.

he was taken to the Payson City Hospital. On May 17, at the age of 84, Koyle died and was buried in the Spanish Fork Cemetery.[77]

With the exception of the annual assessment work amounting to $8,000, a virtual shutdown occurred at the time of Koyle's death. With this event, active faith on the part of most orthodox believers appeared to assume an indifferent "wait and see" attitude. Under these conditions the iron gate to the main tunnel remained closed, the winze filled part way with water, and the ore cars and rails became rusty and in need of repair. The Koyle Relief Mine took on the appearance of an abandoned mining camp of the eighteen hundreds.

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77 The Salt Lake Tribune, May 19, 1949, p. 7.

CHAPTER III

CHURCH OPPOSITION TO THE MINE

Since 1894, various obstacles have been effective inhibitors of progress at the Koyle mine. Lack of funds, lack of workers, and lack of machinery were constant sources of discouragement. These, however, were internal problems and were usually overcome or at least explained away. The main opposition suffered by the operators of the mine centered in occasional disgruntled stockholders, the Utah State Securities Commission, and the LDS Church.[1] The latter concerned a question of religious heritage and authoritarian control in opposition to personal convictions. Had the mine owners been indifferent to the first two factors, they could have operated with far more freedom, especially freedom of conscience. As it was, however, they were members of the Latter-day Saint Church, and being such by personal choice, were bound by emotional thongs which, for the most part, would direct them along any path insisted upon by the Church. Whenever a contrary course was taken, it was usually prompted by honest convictions and not due to some rash impulse or intentional challenge

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[1] It might be supposed that the habitual absence of paying ore would have been the chief deterrent of progress. On the contrary, however, this did not seem to bother anyone for any length of time. The conspicuous lack of any type of machinery within the mine was a source of frustration for some newcomers. They questioned the wisdom of using picks, shovels and explosives to excavate in scores of years that which modern machinery was capable of doing in far less time. The stock answer to this supposition was that Koyle had been told not to use any modern apparatus that would hasten or make easy the unveiling of the boundless stores of mineral wealth. The project was to be an extreme test of patience and willingness to suffer. No progressive innovations were to be allowed to temper this.

of authority. Often such an act was induced by a conflict of values, wherein unorthodox convictions superimposed themselves upon traditional truths and for a time blotted them out. This was increasingly true toward the end of Koyle's career. In fact, he was ultimately freed from all governing forces which were centered in the Church.

The Latter-day Saint Church and the Koyle Relief Mine

During the early years of the mine, Koyle claimed to receive the blessings of some Church authorities, both local and general. His stake president,[2] from whom he sought counsel, reportedly said that the mine was of God. When he approached Apostle George T. Teasdale, he was told, "God bless you. Go ahead." J. Golden Kimball of the First Council of Seventy[3] and Apostle Matthias Cowley were stockholders and life-long friends of Koyle.[4]

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[2]A stake president, serving with two councilors and a body of twelve men called the high council, preside over a variable number of wards assigned to his stake or district.

[3]The First Council of Seventy is a body of seven men which act under the direction of the Council of Twelve. It presides over the First Quorum of Seventy of which it is a part, as well as over all quorums of Seventies.

[4]Interview with Quayle Dixon, June 23, 1961, an active civic and religious leader in the Spanish Fork area and the present director of the recently incorporated Relief Mine Company. Koyle averred that when the two Nephites appeared in 1914, they instructed him to furnish J. Golden Kimball with 500 shares of stock, even if he could not pay for it. Some time later when Kimball desired to purchase exactly that amount, it is reported that Koyle handed him the certificate which he had already made out.

On May 31, 1908, Koyle was sustained as bishop of the Leland Ward, Nebo Stake of the LDS Church.[5] Prior to this appointment, he served as a councilor to the former bishop having been called at the time the ward was organized in 1900.[6] It is apparent by these appointments that Koyle was at this time in good standing with his superiors in the Church. Although his dream about the mine was widely known, the actual operation had been of a semi-private nature. Only a few friends, early believers, had become directly involved. It was not until after the incorporation of the company in 1909, that the "dream mine" affair was brought to the critical attention of the Church.

By 1913, stock sales were being made throughout most of Utah. Hundreds of members of the LDS faith, encouraged by the "will of God" image associated with the enterprise, and the overwhelming promises of stock salesmen, were caught in the whirlpool of speculation.

During the period from 1909 to 1913, many disturbing reports concerning the mine and the visions connected with it reached Church headquarters. Sensing that the problem was taking on rather sizeable dimensions, the authorities directed Apostle James E. Talmage to go to the Koyle property and conduct a comprehensive investigation.

After examining the 1,400 foot shaft, which he described as irregular tunneling which wandered throughout the mountain with no vis-

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[5] Minutes of the weekly meeting of the General Authorities of the Church of Jesus Christ of Latter-day Saints, "Journal History," June 3, 1908, p. 8. Available in the Church Historian's Office, Salt Lake City.

[6] Stout, op. cit., p. 2.

ible objective, he pronounced the property as worthless. After being pressed as to whether his decision was based on his knowledge as a geologist or if he spoke from the standpoint of his Apostleship, he answered that his declaration was that of an Apostle and in the name of God.[7]

As a result of Talmage's report, the First Presidency, on April 22, and again on July 19, 1913, corresponded with Stake President Jonathan S. Page, the ecclesiastical authority directly responsible for the actions of Bishop Koyle. Full information concerning the mine and its founder was requested. On August 2, 1913, apparently satisfied by Page's report that the "dream mine" situation was serious, the First Presidency made public the following statement:

A WARNING VOICE

To the Officers and Teachers of the Church of Jesus Christ of Latter-day Saints:

From the days of Hiram Page (Doc. & Cov., Sec. 28) at different periods there have been manifestations from delusive spirits to members of the Church. Sometimes these have come to men and women who because of transgression become easy prey to the Arch Deceiver. At other times these people who pride themselves on their strict observance of the rules and ordinances and ceremonies of the Church are led astray by false spirits who exercise an influence so imitative of that which proceeds from a divine source that even these persons who think they are the "very elect" find it difficult to discern the essential difference. Apparently Satan has transformed himself to be an "angel of light."

When visions, dreams, tongues, prophecy, impressions, or an extraordinary gift of inspiration conveys something out of harmony with the accepted revelations of the Church or contrary to the decisions of its constituted authorities, Latter-day Saints may know that it is not of God, no matter how plausible it may appear. Also they should understand that directions for the

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[7] Spanish Fork Press, July 19, 1921, p. 1. When challenged to produce a revelation received by himself or anyone else indicating that the mine was not of God, Talmage was unable or at least failed to do so.

guidance of the Church will come by revelations through the head.

All faithful members are entitled to the inspiration of the Holy Spirit for themselves, their families, and for those over whom they are appointed and ordained to preside. But anything at discord with that which comes from God through the head of the Church is not to be received as authoritative or reliable. In secular as well as spiritual affairs, Saints may receive divine guidance and revelations affecting themselves, but this does not convey authority to direct others and is not to be accepted when contrary to Church covenants, doctrines or discipline, or to known facts, demonstrated truths, or good common sense.

No person has the right to induce his fellow members of the Church to engage in speculations or take stock in ventures of any kind on the specious claim of divine revelation or vision or dream, especially when it is in opposition to the voice of recognized authority, local or general. The Lord's Church, is a "house of order." It is not governed by individual gifts or manifestations, but by the order and power of the Holy Priesthood as sustained by the voice and vote of the Church in its appointed conferences.

The history of the Church records many pretended revelations by imposters or zealots who believed in the manifestations they sought to lead other persons to accept, and in every instance, disappointment, sorrow and disaster have resulted therefrom. Financial loss and sometimes utter ruin have followed.

We feel it is our duty to warn the Latter-day Saints against mining schemes which have no warrant for success beyond the professed spiritual manifestations of their projectors and the influence gained on the excited minds of their victims. We caution the Saints against investing money or property in shares of stock which bring no profit to anyone but those who issue and trade in them.

Financial schemes to make money for the alleged purpose of "redeeming Zion" or providing means for the "salvation of the dead," or other seemingly worthy objects, should not deceive anyone acquainted with the order of the Church, and will result only in a waste of time and labor, which might be devoted now to doing something tangible and worthy and of record on earth and in Heaven.

Be not led by any spirit or influence that discredits established authority, contradicts true scientific principles and discoveries, or leads away from the direct revelations of God for the government of the Church. The Holy Ghost does not contradict its own revealings. Truth is always harmonious with itself. Piety is often the cloak of error. The counsels of

the Lord through the channel he has appointed will be followed with safety, therefore, O! Ye Latter-day Saints, profit by these words of warning.[8]

/s/ Joseph F. Smith
Anthon H. Lund
Charles W. Penrose
First Presidency

With this statement, the Church, indirectly but clearly, indicated its position in reference to the Koyle affair. Actions compatible with this stand were decided upon in a meeting of the General Authorities on August 7, 1913. After a detailed review of the information received from President Page, President Joseph F. Smith suggested that Elder Francis M. Lyman of the Council of the Twelve be responsible to see that the Nebo Stake Presidency perform its duty by releasing Koyle as bishop of the Leland Ward.[9] This action was taken on August 24, during the Quarterly Conference of the Nebo Stake. Under the direction of Apostle Lyman, the stake presidency released Koyle as bishop and ordained Lars Peter Olsen in his stead.[10]

On August 16, the Church re-emphasized its attitude toward the mine and those who would invest in it, by reproducing the article of August 2, under the heading of "Dream Mines."[11]

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[8] Deseret News, (Church Section), August 2, 1913, p. 1.

[9] Minutes, "Journal History," August 7, 1913, p. 3. It was the apparent hope of the authorities, that such a strong show of disfavor on their part would discourage further support of the mine by members of the Church.

[10] Ibid., August 28, 1913, p. 6. Koyle is said to have been an active and highly respected bishop. It is reported that the members of his ward voted one-hundred percent to retain him.

[11] Deseret News, (Church Section), August 16, 1913, p. 1.

The original statement was introduced by the following comment:

> Owing to the importance of the subject treated in the letter of the First Presidency to the officers and members of the Church which appeared in the Deseret News of August 2nd of this year, it is reproduced at the head of this column. We trust the Saints generally will profit by the advice given, and in order to bring it to the attention of all members it might be well to cause the letter to be read in ward meetings or stake conferences or other similar gatherings of the people.
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> The First Presidency warns the Saints against investing in worthless stock, even if promoters allege that they are guided by dreams and revelations. It is a timely warning. Almost everyone has heard stories of how such and such found a rich mine by following directions given in a dream, and many fondly hope for similar luck, but in most instances, it will be found on investigation, that such stories have little or no foundation in fact. They belong to a class where rumors which like the wind, "bloweth where it listeth, and thou hearest the sound thereof. But canst not tell whence it cometh or whither it goeth." No one should be guided by such rumors but by reason enlightened by the Holy Spirit.
>
> It is a safe rule not to accept the council of anyone who is in any way antagonistic to those who have been duly appointed to lead and guide Israel. And it will be found that the promoters of "dream mines" and vision enterprises generally are of that class. They find fault and pass judgment without justification. But by that very fact they warn the Saints to steer clear of them, just as the ringing or whistling of buoys during foggy weather call attention to mariners to the presence of danger by the noise they make.

Inasmuch as the Church cannot legislate physical or penal punishment against offenders of its various codes, its most powerful recourse in stemming or correcting misconduct or disobedience is a threat of excommunication. In early June, 1914, such action was deemed necessary to curb the continued activities of the Koyle Mining Company. At this time President Page and the High Council of the Nebo Stake, acting under the direction of the President of the Church, summoned the executives of the company to appear before them. At this hearing, the accused were

informed that all mining operations and stock sales must cease immediately or Koyle would be cut off from the Church. In answer to his request for a statement of the charges against him, the president of the company was shown a letter from President Joseph F. Smith which listed the accusations as: (1) that Koyle intended to redeem all of the dead, (2) that he was going to utilize the wealth of his mine in building the City of Zion in Jackson County, Missouri, (3) that he intended to increase the capital stock of the company; then sell out and make himself rich, and (4) that he was receiving revelation for other members of the Church contrary to his right to do so. Referring to the charges as being completely false, Koyle asked that his case be referred to a higher authority, namely the President of the Church. Contrary to normal court procedure, the request was granted, causing a delay in the decision at hand. Some time later, President Page visited the Church headquarters and presented Koyle's petition. The request was denied by President Smith who stated that he did not wish to meet with Koyle and discuss the mine. He informed Page that it was his responsibility to close the mine and see that no more stock was sold or else proceed with his alternative decree which required that Koyle be excommunicated.

In compliance with this ultimatum, the Koyle Mining Company, on June 24, 1914, dispensed with all operations. Not until September, 1920 was full scale activity resumed.[12]

At the time of the shutdown, the company was heavily in debt to the Co-op Store in Spanish Fork, an affiliate of the Church-owned ZCMI.

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[12] Grant statement, p. 3.

It appears that the economy-minded Heber J. Grant, who became president of the Church in November, 1918, was annoyed at the annual appearance of this debt on the Co-op books. He, therefore, granted the Koyle Mining Company the right to renew operations with the stipulation, among other things, that the debt owing the Co-op be made good at an early date.[13]

Between 1920 and 1928, nothing of record was said or done against the mine by the general authorities of the Church; nevertheless, some persons in high positions on a local level kept the issue alive by constantly referring to it in ward and stake gatherings. However, such discrediting of the venture was an expression of individual convictions and did not represent the voice of the Church.

With the seeming absence of opposition from the leading brethren on the matter, rumors were circulated in early 1928 to the effect that James E. Talmage had reversed his stand toward the mine. Inspired by reports of this falsehood, Talmage sent the following statement to the editor of the Deseret News asking that his words be published in that paper:

"DREAM MINES"

Editor, Deseret News:

Word having reached me to the effect that I have expressed favorable opinion regarding present and prospective value of a certain mining property situated near Salem, Utah County, and known variously as the "Koyle Mine," "Relief Mine," and "Dream Mine," I deem it advisable to make the following statement:

Several years ago, at the request of parties concerned, including some of the officials of the company operating the

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[13]Pierce, op. cit., p. 18.

property, I made an examination of the ground and excavations thereon, and reported to the effect that I found the so-called mine wholly barren of ore, and that the geological conditions were such as to offer no indication or promise of ore of a commercial nature being discovered on the property. I have held the same opinion since the time of my examination, and hold it today.

Furthermore, when I visited the property, I was told that the mining operations theretofore carried on and then in progress had been largely influenced and directed by alleged dreams and visions of supernatural character, received by certain of the company officials and other interested parties, by whom these statements were made known to me personally.

I am now informed that claims of supernatural direction in operating this mine are still current, and that I am understood as having endorsed them. I absolutely disclaim having given the least credence to any such alleged manifestations, whether dream, vision or otherwise.

To the contrary, immediately after making the examination and hearing the statements of persons claiming to have received supernatural aid in directing the work, and on many later occasions, I emphatically declared that I regarded the alleged manifestations as spurious and that the setting forth of such claims, allegations or intimations as inducements to prospective purchasers of stock was wholly unjustifiable and fundamentally wrong. I reaffirm this now.[14]

/s/ James E. Talmage
May 4, 1928
Church Offices
47 East South Temple
Salt Lake City, Utah

On July 15, 1928, at the quarterly conference of the Nebo Stake, Talmage once again addressed his remarks to the subject of the Koyle Mine. After referring to his 1913 visit to the Koyle property and reaffirming his declaration of that date, he denounced all stock selling schemes in which securities were sold with the idea that the enterprise

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[14] Deseret News (Church Section), May 14, 1928, p. 1.

was being directed by supernatural means, naming the Koyle mine as an example. He urged members of the Church to have nothing to do with such enterprises. He emphasized this by saying:

> I say to you that the misrepresentations which have been made in selling the stock of the Koyle Mine are of the Evil One. I come to you as a representative of the Presidency and the Quorum of the Twelve to warn you against it. I warned the owners in the name of the Lord and as His Apostle that it is barren and always will be.
>
> The Church will not close this mine or any other mine or enterprise that is legal because the Church will not interfere with private interests; but the Church will take a decided stand against anybody who tries to induce others to buy stock on the representation that angels of God have revealed these things and that the proceeds are to be used for the building up of the Church. Don't raise your hand to sustain the prophets of the Lord and authorities of the Church unless you are willing to follow their counsel and advice. If ever there was a day when the Church was led by the gift of revelation, it is this day. The authorities are not asking you to do anything that they are not doing themselves. They are leading and asking the membership to follow.[15]

Koyle was present during the delivery of this sermon. At the time he appeared nonplussed and quietly accepted the accusations of his superior. Many years later, however, he described these remarks by Talmage as the most "striking" single blow he had ever received.[16]

During the early thirties, statements offensive to the Church were liberally circulated by persons close to the Koyle enterprise. The claim that the authorities had changed their attitude toward the mine was widely held. Seeing that "dreamers" everywhere were emphatically declaring that the time of the mine had finally arrived, it would appear that

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[15] Spanish Fork Press, July 19, 1928, p. 1.

[16] Fife, op. cit., p. 1.

this was a gimmick used to encourage the purchase of stock. Also, a later assertion that Koyle was to be introduced at a future general conference as the "One Mighty and Strong," who would utilize the immense wealth about to flow forth from the "dream mine" in leading the Church back to Jackson County, Missouri, was obviously the outpouring of someone's fertile imagination.[17]

However ridiculous these allegations may have been, they were considered sufficiently serious to warrant a strong rebuttle by the Church hierarchy. On September 19, 1932, the following pronouncement appeared in the Deseret News accompanied by the 1913 declaration of the First Presidency[18] and the 1928 statement by Talmage, reaffirming his conclusions of 1913:[19]

CHURCH REAFFIRMS STAND ON KOYLE "DREAM MINE"

The attitude of Church officials concerning certain features in the mining operations of the Koyle Mining Company at the "Dream" or "Relief Mine," east of Salem, remains the same today as it was expressed in a statement issued in 1913, it was declared Monday at the Church Offices.

The reaffirming of their position came in answer to persistent reports that have reached the general authorities that stories are being circulated alleging that the Church has changed its position in regard to the "Dream Mine."

The erroneous reports are that Dr. James E. Talmage of the Council of the Twelve, is ready to apologize to the mine officials for his past statements concerning the mine and that he will tell the officials of the mine to "go ahead" and that the General Authorities are opposing Elder Talmage in his stand on the "Dream Mine," that they have called

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[17] Carlston letter, p. 2. See Appendix IV.

[18] Deseret News (Church Section,) August 2, 1913, p. 1.

[19] Ibid., May 14, 1928, p. 1.

> him to account for his statements made in public; that his Church position is in jeopardy unless he apologizes to the mine officials and that the General Authorities are themselves ready to tell the mine officials to "go ahead."[20]

During the general priesthood session of the semi-annual conference in October, 1932, in an obvious repudiation of a purported revelation declaring that the mine was of God and that the same should be made known to the members, President Heber J. Grant stated, unequivocally, that "John H. Koyle is a liar and has been lying to the people for the last twenty years."[21]

It appears that Church opposition kept pace with the activity at the mine. This was so in 1913, in 1928, and in 1932. In other years, when discouragement, indifference and inactivity quieted operations on the "sacred mountain,"[22] the Church leaders paid little attention to it.

With Koyle's successful prediction of the end of World War II and his resultant declaration that the mine would produce the following year, feverish preparations were undertaken at the mine. These activities resulted in renewed criticism from the Church. On December 29, 1945, the oft published 1913 statement of the First Presidency was released as a

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[20] Ibid., September 19, 1932, p. 1.

[21] Carlston letter, p. 2.

[22] Dreamers consider the rugged obtrusion where the mine is located to be hallowed, deified earth which has been preserved and dedicated for the many humanitarian purposes suggested by Koyle.

renewed warning to the members. It appeared on this occasion under the signatures of Presidents George Albert Smith, J. Reuben Clark Jr., and David O. McKay. They prefaced the warning by stating that continued reports had reached them concerning long-standing evils which the members had been warned against many years before. In order that there would be no justification for any misunderstanding by members of the Church regarding the attitude of the First Presidency on this matter, they were having the 1913 statement reprinted and commended it to the careful consideration of all.[23]

In September, 1946, an editorial appeared in the Church Section of the Deseret News once again answering numerous inquiries as to whether or not the Church had changed its position toward the Koyle mine and if Apostle Talmage had admitted he was mistaken in what he had said about the affair.

The members were once again given to understand that at no time had the Church officials changed their attitude regarding the activities of the Koyle Mining Company. Reference was made to the various proclamations of the Authorities dating back to 1913. The Talmage statement of 1928 was repeated in part and the results of an investigation of the mine in 1933, by Dr. Fredrick J. Pack of the University of Utah were given. The article concluded with the following counsel:

> At various times backers of this mine have reported the discovery of both gold and platinum, but their tests have failed under assay. However, the thing against which the authorities of the Church warn the people is the claim of supernatural

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[23] Deseret News (Church Section), December 29, 1945, p. 1.

> direction in this mine. All members of the Church are urged to follow the advice of the General Authorities in this regard, and avoid the disappointment that has come to many who have preferred to believe in the so-called dreams and visions of men seeking by supernatural means to operate mines.[24]

On January 7, 1947, Koyle was called before the President and High Council of his stake where a formal Church court was held. According to the few accounts which are available, the proceedings in some respects, composed a scene of questionable justice. In a secular court the accused normally has the advantage of a non-partisan judge and jury. As occasioned here, however, this was not the case. Practically everyone present was well versed in the history of the mine in addition to being intimately acquainted with its aged prophet. Partisan feelings for and against the old man were such that emotions might very well have replaced facts as a basis for judgment.

As it turned out, Koyle was presented with a pitiless decree which required that he either repudiate all divine claims with respect to the mine, accept fully and completely the stand of the First Presidency regarding his mining operation, and retract all statements wherein he said the Church leadership was mistaken in its attitude toward him and his work, or suffer excommunication from the Church.

It was said that Koyle's mind at this point was in a complete quandary. He repeatedly bore testimony to the reality of his numerous supernatural experiences and wept because of the incertitude he experienced in facing so firm an ultimatum. As in 1913, he desperately sought to stay the decision of the court by requesting a hearing with the Presi-

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[24] Ibid., September 7, 1946, p. 1.

dent of the Church. As this was a contrary procedure, the plea was denied. With no visible way out and persuaded by a close associate who begged, "For heaven's sake Bishop, don't let them take away your membership," Koyle signed the prepared statement. Before signing, however, he stipulated that the document should not be made public until after he had a chance to present his case to the head of the Church. Apparently the local authorities fully intended to honor this agreement; but when it was made clear that such a meeting could not rightfully be arranged, the statement was released to the press and appeared in print on the following day.[25]

The early shock waves caused by Koyle's act were soon resolved in an attitude of disbelief. It was shortly apparent that the article of repudiation had been signed simply as a means of retaining membership in the Church for Koyle and possibly for some who were closely associated with him. In a short time, weekly meetings at the mine were resumed and activities proceeded at an accelerated rate.

During the months that followed, Koyle completely ignored the requests made of him in the statement he had signed. This obvious indifference to the expressed attitude of the Church resulted in a directive from the First Presidency wherein the leaders of the Palmyra Stake were counseled to deprive Koyle of his membership. Accordingly, Apostle Mark E. Petersen was sent to Spanish Fork as an advisor to the local authorities. On April 1, 1948, the trial was held and the ultimate disciplin-

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[25] Deseret News, January 8, 1947, p. 1. Also Appendix V. Information concerning the trial was received from reliable individuals who asked that their names not be mentioned, since the official trial record was not made public.

ary power of the Church was exercised to the end that Koyle was excommunicated. On the day following this incident, the Deseret News commented on the proceedings and stated that the action was taken due to insubordination to the rules and authority of the Church.[26]

Throughout the trial, Koyle had very little to say. He had been ill for some time and appeared to pay little attention to the proceedings. As judgment was passed, however, he rose to his feet and called down the wrath of heaven upon those trying him. The special object of his attack was Apostle Mark Petersen whom he felt had engineered his trial and excommunication.[27]

Since Koyle's excommunication and subsequent death on May 17, 1949, the Church has remained distantly aware of the mine and its leading personalities. Some of the sons and daughters of known stockholders, when called to serve as missionaries, have been questioned concerning their personal attitude toward the mine. Members of the board of directors and some other leading stockholders are occasionally counseled to hold their company activities in keeping with the standards of the Church. An indication of this more relaxed attitude was the recent ordination of Merrill Koyle to the office of bishop of the Salem Second Ward. This was done in spite of the fact that he is a son of the former "dream mine" prophet and at the time was a member of the board of directors. He did,

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[26] Ibid., April 16, 1948, p. B-1.

[27] Interview with Apostle Mark E. Petersen, June 27, 1960. Contrary to the thinking of many Koyle partisans, Petersen was in Spanish Fork at the time of the trial, but did not attend it. He was present only in case advice on procedure was needed. Believing that Petersen was responsible for his being excommunicated Koyle is said to have called down the judgments of heaven upon him, stating that he would go "down, down, down, and out of the Church." Pierce, op. cit., p. 53. Also Fink interview and interview with high councilmen who attended the trial.

however, resign his position as a director and his wife discontinued her services as secretary of the company at the time of his ordination.[28]

Summary

In conclusion to this chapter, it appears advisable to speculate on the source of or reasoning for the strong stand of the Church against the mine -- this heretical cancer that had taken root in the very heart of Mormondom.

Koyle often claimed that the whole basis for the argument between himself and the Church stemmed from the fact that over the years members of the First Presidency had been jealous of him and his angelic visitations. The possibility that such a human element may have been involved is traced to a statement made in 1910 by President Joseph F. Smith. President Smith advised at this time that it would be a fine thing if the next temple to be erected by the Church would be in Old Mexico. He had just visited the Mormon colonies there, and being greatly impressed by their faithfulness and industry, suggested that they should have a temple. Previous to this, Koyle told many of his friends of a dream in which he saw the saints hastily leaving Mexico, having been forced to flee for their lives. As a result of Smith's later statement, Koyle was criticized and told that his dream was from the wrong source. To this he answered, "If President Smith had seen in a dream what I saw, he would

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[28] Dixon interview, June 23, 1961. Also Pierce interview, June 27, 1961. The present attitude of the Church is to leave the topic alone, with the hope that in time it will be forgotten by most people and those who remember it will do so with indifference.

know that there would not be enough saints left in Mexico to support a temple." It is reported that a possibly distorted version of this harmless rebuke of the President was related at Church headquarters bringing Koyle into immediate disrepute. The forced exodus of the members from Mexico in 1912 did not improve Koyle's supposedly unfavorable position.[29]

On other occasions, Koyle indicated that the brethren were not sufficiently informed to pass fair judgment on his enterprise and a number of favorable revelations which they had received concerning it had been disregarded. The latter, he claimed, was the case of President Joseph F. Smith, James E. Talmage and some local authorities who had to be "called home" in order to be reoriented as to the mine's sacred purpose.[30]

Others have suggested that the position taken by the Church was an inspired one. Typical of this line of reasoning is a statement by Marion Boyer of Springville, Utah, a long-time friend of Koyle and a steadfast member of the Church, who said:

> If the mine is God-inspired, then the stand taken by the Church is a wise one. Since it had to take some view, whether positive or negative, on so controversial an issue, it was to the advantage of the mine when it took a negative one. Had the Church sanctioned the mine, stock would have been bought by thousands of fortune-seeking members, who, desirous of immediate returns, would never have had the patience and faith which the now more than sixty years would have required of them. Under such conditions the mine could never fulfill its destiny. If the mine is not of God, then the stand of the Church was a necessary and correct one. In either case, it is better to wait

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[29] Grant statement, p. 13.

[30] Fife, op. cit., p. 2. Also Pierce, "The Dream Mine Story," pp. 55-56, and Koyle interview, May 5, 1957.

> and observe the eventual outcome rather than oppose the Church in its action.[31]

There are other views which would suggest an answer to the question of the Church-Mine conflict. For example, one stockholder, in an anonymous letter to the author, stated that the persecutions by the Church were due to: "men who were high in office, but low in intellect."[32] It appears, however, that the most accurate solution is found in an elementary understanding of the teachings of the Church regarding the doctrine of revelation, its sources and its limitations. This, it would seem, was adequately presented over the years in the several declarations of the LDS leaders regarding Koyle and his project. In a sense, it would have been a sign of irresponsibility on the part of the authorities if they had not acted in an attempt to re-direct Koyle and prevent the spread of a movement which was taking unfair advantage of the religiously ingrained emotions of the people -- emotions for which the Church was to some degree responsible.

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[31] Interview with Marion Boyer, April 30, 1957.

[32] Letter fron an anonymous stockholder to James R. Christianson, July 25, 1961, in answer to a questionnaire sent out by the author.

CHAPTER IV

GOVERNMENT OPPOSITION TO THE KOYLE RELIEF MINE

On May 15, 1923, the Koyle Mining Company applied to the Utah State Securities Commission for the right to sell 20,000 shares of Treasury stock at $1.50 per share. In harmony with Commission policy a qualified engineer's report determining the exact merit of the venture was requested.[1] Before the investigation was completed, however, a formal complaint was registered against the company by five of its stockholders. Dated June 19, 1923, the statement of charges was precipitated by dissatisfactions arising from an annual stockholders meeting held earlier that year on May 14.[2] The five charged that the corporation was being run in a careless, unbusinesslike manner. They felt that all efforts to correct the situation had been ignored. Anyone who openly questioned this state of affairs was told, "The operation of this mine is none of your business and if you don't like it, you can always

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[1] Report of Heber C. Hicks, Director of the Utah State Securities Commission, to the Securities Commission, May 22, 1925, and December 17, 1926, located in the files of the Securities Commission. With the formation of the Commission in 1919, legal restrictions were placed on the sale of company securities. For the first time since 1909, when its Articles of Incorporation were granted, the Koyle Mining Company became to some degree operationally dependent upon the good will of a government agency.

[2] Letter addressed to the State Securities Commission protesting certain alleged activities of the Koyle Mining Company, signed by Cuoyaw Gaw, E. H. Lohmoleg, L. L. Holmes, B. T. Noyle, and C. W. Thornton, June 19, 1923, located in the files of the Securities Commission. See Chapter II, pp. 27, 28.

get out." They further complained that no audit had ever been made of the company books and Peter C. Carlston, the man who handled them along with superintending the mine, was unfit for his position. Other irregularities which they protested, indicated that stock had been sold with the representation that the company owned certain properties which were in reality non-existent and several claims which rightfully belonged to the company were in the names of directors, who to that date, had neglected to restore them to the corporation. In conclusion, they requested that before the company be permitted to sell stock the following requirements should be exacted:

> (1) A full and complete audit of the books of said corporation be made by a licensed, expert auditor.
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> (2) That the office of secretary and treasurer and manager or superintendent be held by separate, qualified individuals, and that they be placed under adequate bonds to the corporation.
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> (3) That all claims or patented property held by John H. Koyle, Peter C. Carlston or their assignees in the Eldorado Mining District be deeded to the Koyle Mining Company.
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> (4) That any contracts between the Koyle Mining Company and Peter C. Carlston be annuled and that said Peter C. Carlston be removed from any active participation in the affairs of the Corporation, other than his rights as a stockholder.[3]

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[3] It is interesting to note that all four of these demands were eventually met to some degree. By 1924 all claims (sixty-two in number) in the Eldorado District were listed as being the property of the Koyle Mining Company. During this same year, a partial audit was made of the company books. (Bonnett report, also Chapter II, p. 23.) By 1927 Carlston was no longer with the Koyle concern and the offices of Secretary and Treasurer and Manager or Superintendent were held respectively by Wm. A. Jones and John H. Koyle.

Acting in accordance with these demands, the Commission notified the officials of the Koyle company that such a complaint had been received and stated that a hearing would be held at their convenience.[4]

By February 18, 1924, nothing had been heard from the leaders of the "dream mine" so the Commission again addressed itself to the matter and informed the directors of the company that Stanley Bonnett was being sent to the Koyle property to investigate the affair in accordance with the complaint of June 19, 1923.[5] Pursuant to the instructions of the Commission, Bonnett examined the stock and mining claims of the company. He reported that of the 300,000 authorized shares of capital stock[6] there were 101,567 unissued Treasury securities, and 198,424 shares outstanding. Of this latter figure, 24,552 shares had been issued to contractors for work completed, and were the only listed issues from 1914 to January, 1924.[7] It was apparent that the company was badly in need of funds, and therefore had petitioned for the right to sell treasury stock.

In October, 1924, verbal charges were filed against the Koyle Mining Company which prompted the Commission to order a complete audit of the corporation's records. Accordingly, A. E. Price was formally authorized to perform the examination. Although Carlston had been notified of the intended audit, Price was repeatedly unable to locate him and

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[4] Letter from Heber C. Hicks to the Koyle Mining Company, July 19, 1923, located in the files of the Securities Commission.

[5] Ibid., February 18, 1924.

[6] Koyle "Articles," Amendment No. II. See Also Chapter II, p. 22.

[7] Bonnett report.

was finally called back to Salt Lake City.[8]

Because the company refused to furnish a proper engineer's report or to allow a complete investigation of their books, the application for the right to sell stock was officially denied on May 23, 1925.[9]

Throughout 1926, the Securities Commission was deluged with expressions of discontent from stockholders in the Koyle enterprise. To Heber C. Hicks, director of the Commission, it appeared that "dream mine" stock was being sold to innocent and gullible people through improper methods. He, therefore, recommended that the Commission force a complete audit of the company's stock records and accounts to determine the truthfulness of these complaints.[10] Before any definite action was taken on this proposal, however, the attention of the Commission was directed to a great deal of excitement at the Koyle workings, caused by the announcement of a rich platinum strike.

Due to the questionable integrity of some Koyle Mining Company officials and because of the extraordinary significance of such a discovery, an immediate investigation of the platinum claims was ordered. Thomas Varley, a mining engineer, was employed by the Commission to examine the property and make a full report relative to the value of any ore

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[8] Hicks report, December 17, 1926. The reluctance of Carlston to have the records of the company examined is explained by a report of J. O. Christensen in 1932 wherein he states that he examined them at the home of Carlston and found that they were very disorderly and incomplete. Christensen report, p. 4.

[9] Ibid., May 22, 1925. See also Stewert report, Dec. 15, 1932.

[10] Ibid., December 17, 1926.

[11] Spanish Fork Press, Feb. 28, 1928, p. 1. See also Chapter II, pp. 29-30.

found therein.[12]

Pursuant to his instructions, and accompanied by Arthur L. Crawford, Assistant Microscopist of the Department of Mining and Metallurgical Research, University of Utah, Varley made an extensive investigation of the interior of the mine and took eight representative samples from the areas where platinum was reportedly discovered. At the Research Laboratories of the University of Utah, the ore was carefully prepared for assaying and analytical determination. One set of the samples was sent to the Union Assay Office in Salt Lake City and another to the United States Bureau of Mines Rare and Precious Metals Station at Reno, Nevada. A third set was given to J. W. Warf, the company assayer who reported the original discovery, and a fourth was taken by Crawford who examined it microscopically. In each instance, with the exception of Warf, the resultant analysis indicated no trace of platinum or silver and but a slight, inconsistent occurrence of gold. At the time Varley concluded his investigation and submitted his report, Warf was still unsuccessfully trying to analyze the samples provided him. An inquiry revealed that he was attempting his assay with insufficient and improper equipment in the basement of his home. When taken to the research department of the United States Bureau of Mines and questioned as to his methods of determination, it became apparent to all present that he could very easily have been mistaken in his original analysis. This conclusion was strengthened by reason of the fact that no platinum was discovered in any of the samples

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[12] Letter from Heber C. Hicks to John H. Koyle, March 22, 1929, located in the files of the Securities Commission.

assayed by the above-mentioned laboratories.[13]

As a result of this investigation and the numerous transactions involving a remarkable rise in the price of Koyle Mining Company stock, the Commission referred the case to the Office of the District Attorney with the recommendation that a Grand Jury investigation be undertaken. After due examination of the evidence presented to him by the Commission, District Attorney Ray VanCott determined that the facts of the case and the expenses involved would not warrant such action.[14]

On February 2, 1932, as a result of persistent rumors having reached the office of the Securities Commission to the effect that so-called personal stock was being sold to numerous individuals and paid as salary to workers, Scott P. Stewart, Commission Director, issued letters of warning to Koyle and other leading proponents of the mine which clearly defined the law against the fraudulent and illegal sale of stock.[15] In response to this inferred charge of fraud, William A. Jones, Secretary of

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[13]Investigation of The Reported Platinum Occurrence in The Koyle Mining Company's Property near Salem, Utah, more definitely known as The Dream Mine, by Thomas Varley, Mining and Metallurgical Engineer, representing the Utah State Securities Commission and Arthur L. Crawford, Assistant Microscopist, representing the Department of Mining and Metallurgical Research, University of Utah, May 16, 1929, located in the files of the Securities Commission; also Christensen report, p. 2.

[14]Letter from Heber C. Hicks to the Hon. Ray VanCott, District Attorney, June 5, 1929, located in the files of the Securities Commission. See also Stewart report, p. 1.

[15]Letters from Scott P. Stewart, Director of the Utah State Securities Commission, to officials of the Koyle Mining Company, February 2, 1932, located in the files of the Securities Commission. During the summer of 1931, Koyle assured the Commission that neither treasury nor personal stock was being sold for the purpose of developing the property.

the Company, and his attorney, Martin M. Larson called at the office of the Securities Commission and assured the director that all stock transfers since 1927 were legitimate and that their validity would be verified in a report to be presented to the Commission in the near future.[16] However, in a letter to Stewart, dated March 11, 1932, Jones ignored his promise of a brief explaining the purported irregularities and claimed, as Koyle had done earlier, that neither the company nor any of its agents were soliciting sales or purchases of securities, either from the treasury of the company or the stock of individuals. This, he wrote, was and had been the policy of the company since 1927. Solicitations or sales for the development of company property were no exception.[17]

Plainly irked at the inconsistency of Jones' statements and the obvious indifference of the company officials to his verbal and written appeals for a clarifying explanation of the continued reports of fraudulent stock transactions, Stewart informed Koyle, Jones, their attorney, and other leading company officials that a formal hearing would be held Friday, August 12, 1932, at 10:00 a.m. in the office of the Securities Commission. Each was requested to come personally or be represented by someone conversant with the facts.[18] Due to an unforeseen schedule conflict, Attorney Martin M. Larson could not be present on August 12, so the date was changed to the following Friday, August 19th.

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[16] Letter from Scott P. Stewart to William A. Jones, March 23, 1932, located in the files of the Securities Commission.

[17] Letter from William A. Jones to Scott P. Stewart, March 11, 1932, located in the files of the Securities Commission.

[18] Letter from Scott P. Stewart to Officials of the Koyle Mining Co., August 2, 1932, located in the files of the Securities Commission.

In addition to the members of the Commission, the hearing was attended by Larson and Jones, representing the company, and two stockholders, Herman Mueller and Paul Frankhauser. The latter two, along with University of Utah geologist, Dr. Fredrick J. Pack, were present by special request of the Commission.

A leading question at the outset of the hearing concerned the source of all funds being utilized to build and equip the large flotation mill at the Koyle property and the source of funds used in furthering the general mining operation -- this in light of the fact that the company had no permit to sell stock. The query was first directed to Jones, but he refused to answer stating that Larson, as the company attorney, was there to do the explaining. After persistent questioning by Stewart and others of the Commission, Larson explained that Koyle was responsible for all operations, including the payment of his fees. The company, he said, had nothing to do with it. He qualified this by stating that in 1927, an arrangement had been made between the company and Koyle, wherein the latter contracted to dig a tunnel some 1,500 feet in length and make all necessary improvements in return for 50,000 shares of company securities which would become his personal stock. Such an agreement, Larson asserted, was entirely legal. When asked if this stock had been sold to carry on the several operations referred to, Jones answered that he knew nothing of Koyle's activities, except that the tunnel was being dug and improvements were being made as per the agreement.

During the course of the hearing, Jones admitted that the "dream mine" was not being operated along a scientifically sound, geological pattern, but by the visionary experiences of Koyle. In connection with

this, the secretary was asked if Koyle had actually seen the ore if his claims were based on nothing more than "dreamland fantasies." He answered that Koyle had actually viewed the values with his natural eyes, but for anyone else they were not perceivable. When pressed by the assertion that the only justifiable purpose in the continued existence of the enterprise was its spiritual connotation, Jones shouted, "We have ore at the mine. Nine samples taken of the deposit show values from $4.00 to $44.00 or $45.00 per ton in gold. . . . Furthermore, we purpose to bring out the resources of our mine for the good of the people in the country despite all opposition."

At the conclusion of the hearing, a complaint was heard from Herman Mueller who testified that stock had been sold to him in 1922, with the promise that it would pay dividends in one year. He was also told that he would have to "hurry to get in or it would be too late." Mueller further complained that no stockholders meeting had been held for ten years. His several protests to the company were passed over with the comment that Koyle could do anything he pleased, even choose the directors if he wished. What was done at the mine, he was informed, was absolutely Koyle's business, and therefore, stockholder meetings were not essential. Jones explained that an additional reason for the absence of yearly meetings was the antagonistic attitude of certain Church authorities who caused the last meeting to end in such turmoil that Koyle decided it was best not to agitate the people. After all, he concluded, since they had located the ore and were ready to produce it, of what value would meetings be?

The hearing ended with the company officials obligating themselves to produce the alleged contract between Koyle and the organization as well as their records which were to be carefully audited. The Commission, in the meantime, was to retain a qualified geologist who could carefully examine the Koyle operation and scientifically appraise its mineralogical possibilities.[19]

Accordingly, on August 30, 1932, J. O. Christensen was employed by the Commission to make an examination of the records of the Koyle Mining Company and conduct such research as became essential to the matter.[20] A letter had previously been sent to the company secretary stating that a representative of the Commission would immediately contact him, expecting to have access to the necessary records. On the day following his appointment, after familiarizing himself with the available history of the company, Christensen contacted Jones and requested permission to proceed with the assigned audit. His request was refused by the secretary who claimed that the examination, as agreed upon, was to take place at the discretion of the company. Thereupon, September 5, was set as a compromise date for the inspection. On this day and again on September 6, access to the company books was denied the investigator. On September 8, Christensen visited Martin M. Larson, hoping the attorney would use his influence in making the desired records available. Instead of receiving help, however,

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[19] Salt Lake Telegram, August 19, 1932, p. B-1; The Salt Lake Tribune, August 19, 1932, p. 8; Deseret News, August 20, 1932, p. B-1.

[20] Letter from Scott P. Stewart to J. O. Christensen, August 30, 1932, located in the files of the Security Commission.

he found the attorney openly hostile toward the Commission. This agency of government, he claimed, had heaped undue criticism and adverse publicity upon the Koyle enterprise. The antagonism of Martin and the other officials of the company was such that a demand for the surrender of all records on September 12 and again on September 13 and 14 was completely ignored.

During the period of his unsuccessful investigation, from August 30 to September 13, Christensen interviewed numerous individuals in an attempt to better understand the affairs of the Koyle undertaking and discover, if he could, legal grounds for an aggressive prosecution of the company. One such conference was had with Peter C. Carlston, the former manager and avid promoter of the "dream mine." He discovered during his visit that Carlston had in his possession all of the company records covering the period of his management. They were, he observed, very rudimentary and incomplete, revealing only that the commissions received by some salesmen and agents for the disposing of stock were far in excess of what the law allowed.[21]

On October 15, 1932, after briefly discussing with Koyle the possibility of setting a definite date for an official study of the interior of the mine and after making a detailed inspection of the new flotation mill, Stewart visited the local offices of both the County and the District Attorney and suggested that a Grand Jury investigation be considered as a means of controlling the Koyle affair. As with an earlier request for such an investigation, the question of expense made the

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[21]Christensen report, pp. 1-6.

undertaking appear doubtful.[22]

Throughout November and December, Stewart and Christensen earnestly continued their efforts to secure evidence which would justifiably bring the mine officials to trial. Numerous stockholders were contacted and questioned concerning the time of and circumstances under which they purchased "dream mine" securities. By December 9, they were reasonably sure that a sale of some 81,500 shares had occurred between March 8, 1924 when a certified audit indicated that the number of shares outstanding was 198,424, and August 19, 1932, when Jones and Larson testified that 280,000 shares had been issued. This was an excess of over 31,000 above the 50,000 granted Koyle in 1927. The evidence further indicated that regularly employed salesmen were currently selling the stock with no indication that the supply was limited. It appeared possible that the 20,000 shares of the total issue of 300,000 remaining unsold in August had been largely disposed of.[23]

On December 10, Stewart, Christensen and Assistant Salt Lake County Attorney, Lorin O. Thomas, met in Spanish Fork with a prominent group of local businessmen to go over the Koyle problem. After a detailed discussion of the matter, the host delegation proposed that any action against the mine be postponed; first, until an adequate investigation of the exact underground conditions of the mine could be made; and second,

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[22] Stewart report, December 15, 1932, p. 2.

[23] Ibid., December 9, 1932. See also Koyle "Articles," Amendment No. II, 1924.

inasmuch as the project had been permitted to develop for thirty-eight years unmolested, it seemed ill-advised, they felt, to interrupt it now just when it bore promise of fruition. A six-month stay of interference with the project was asked on these grounds. The Commission representatives countered this proposal by reasoning that an investigation of the workings was already a part of their program, and if commercial ore were actually present, prosecution of the case would not alter that fact, nor would it retard the development of the mine. A further observation pointed out that a six-month stay would give the Commission the appearance of being remiss of its duty to investors by failing to protect them. It was finally agreed that diligent action should be continued and an authoritative investigation of the mine made within two weeks.[24]

On December 23, 1932, Dr. Fredrick J. Pack was enlisted by the Securities Commission to make a thorough and conclusive examination of the Relief Mine. After careful sampling, which was directed and observed by Koyle and his chief assayer, Buck Grant, the samples were taken to the Metallurgical Laboratory of the University of Utah and prepared for examination by two prominent assaying firms. The resultant analysis of all eight samples by both firms indicated values of no more than twenty cents per ton in gold and no measurable amount of silver. Pack concluded his report by stating that the Koyle property offered no possible encouragement for the future. He condemned the enterprise on the basis of its geological and commercial features. He stated that seldom, if ever, had

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[24] Stewart report, December 12, 1932, p. 2.

he seen a mining prospect so lacking in mineralization.[25]

Following Pack's report, the State Securities Commission ordered Director Scott P. Stewart to file action with the County Attorney charging the Koyle Mining Company management with selling securities without permission.[26]

In accordance with this directive, Stewart met with the County Attorney who took the case under advisement. He then authorized A. Ezra Gull, Commission Secretary, to audit the books and records of the Koyle corporation. After many unsuccessful attempts to procure the desired documents, Gull gave up and reported his failure to the Commission. The habitual refusal of the company officers to submit to the demands of the State prompted the members of the Commission to recommend that mandamus proceedings be resorted to. Accordingly, a registered letter was sent to the officials of the Koyle Mining Company demanding that their records be surrendered at the Commission office, on or before February 7, 1933. Any failure to comply was to be followed by a court order forcing their surrender. When, by February 10, nothing had been heard from the Koyle people, the Commission formally requested that the Attorney General intercede and initiate the necessary mandamus proceedings.[27]

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[25]Report by Dr. Fredrick J. Pack to the Utah State Securities Commission, January 13, 1933, located in the files of the Securities Commission. See also Appendix VI. The analyses performed under Pack's direction were from ore deposits which some were claiming would run well over $1,000 per ton. See Chapter II, p. 29.

[26]Deseret News, January 20, 1933, p. 1.

[27]Letter from Scott P. Stewart to the Honorable Joseph Chez, Attorney General for the State of Utah, February 10, 1933. Also, letter from Scott P. Stewart to the Officers of the Koyle Mining Company, February 1, 1933, located in the files of the Securities Commission.

On March 2, 1933, Koyle and Jones were served with writs commanding them to appear before Commissioner Milton H. Welling and the State Securities Commission in Room 121 of the State Capitol Building. The hearing was set for March 24, 1933, at 10 a.m. The defendants were further charged with producing at the hearing all books, records, stock books, stock certificate books, and all documents of the Koyle Mining Company; also all books and records showing cash receipts and disbursements during the four year period, 1929-1933; and all books, accounts and records showing the assets and liabilities of the company as well as all accounts of labor over the same period.

At the appointed time and place, the hearing was held. To the dismay of the State officials, however, their apparently well-prepared case completely losts its momentum, when first, all the desired records and other subpoenaed information were not made available; and second, several key witnesses changed their testimonies and refused to speak out against Koyle and the mine. The result was that several years of careful

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[28] Subpoena issued by the Utah State Securities Commission in the case of Milton H. Welling as Commissioner vs John H. Koyle and William A. Jones as President and Secretary respectively of the Koyle Mining Company, February 28, 1933, located in the files of the Securities Commission. The writ was issued under the authority granted by Section k, Sessions Laws, 1925, Chapter 87, as amended by Chapter 79, Laws of Utah, 1929, relating to prevention of fraud in sales of securities. The law reads in part, "The Commission is hereby authorized to issue subpoenas compelling the attention of witnesses and the production of books and records, to administer oaths, and to do other such things as may be necessary in investigation of matters properly coming before it."

research and preparation were valueless in the face of this turn of events which caused the dismissal of the hearing due to an obvious lack of evidence.[29]

In spite of what would appear to be a sound victory for Koyle and his followers and a resounding defeat for the Securities Commission, Stewart continued his diligent search for facts and testimony which would bring the renegade mining company to heel. During the remainder of 1933, and until he was replaced as director of the Commission in 1934, Stewart pursued this task. Throughout this period numerous testimonies were taken from a long list of stockholders, but none of them added significantly to what was already known.[30]

Early in 1935, the Federal Securities and Exchange Commission conducted a brief investigation into the Koyle problem. A rather long list of stockholders was secured and questionnaires were mailed to each individual on the list. The extremely partisan response to the circular, plus the conclusive lack of available evidence pointing to fraud and other irregularities soon discouraged the federal representatives and the investigation was dropped.[31]

According to the records which are available, the Koyle mine was not brought to the attention of the Securities Commission again until November, 1946. At this time the question of Koyle's right to utilize

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[29] Deseret News, March 24, 1933, p. B-1. Also Pierce, op. cit., p. 26; and Taylor, op. cit., p. 106.

[30] Stewart report, April, 1933 and 1934.

[31] Fife, op. cit., p. 2; also Pierce, op. cit., p. 26.

the stock allowed him in 1927 was legally decided. Attorney General Grover A. Giles, in answer to a question directed to him by Lawrence Taylor, Director of the State Securities Commission, stated that the law does not prohibit the sale of personal stock either by the owner or by a duly qualified agent acting in his behalf. He also wrote that the funds received from such a sale could legitimately be used to improve and/or further a given mining operation.[32]

As far as can be determined, the State's case rests on this verdict by the Attorney General; nevertheless, because of the unprofessional manner of operation and the unsound purpose of the venture, the Commission has never granted the company the right to sell treasury stock.[33]

Summary

It seems clear from the evidence presented in this phase of the mine's history that there have been some irregularities in the stock transactions of the company. Whether they were deliberate violations of the law, a product of incredible ignorance, or simply a means of survival which was necessarily turned to when all legal avenues became unattainable was not and apparently cannot be determined. The extent to which Koyle was involved in these questionable manipulations if stock is also not clear. That he was aware of the deplorable condition of his company's books and the frustrating manner in which they were never available for

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[32]Letter from Grover A. Giles, Attorney General of the State of Utah, to Lawrence Taylor, Director of the State Securities Commission, November 7, 1946. See Appendix VII.

[33]Interview with Sterling Harding, Director of the Utah State Securities Commission, February 6, 1961.

proper audit can hardly be disputed. One wonders just what the company had to hide by being deliberately evasive. It is also fairly safe to assume that had some of the discontented stockholders been willing to testify in court, a number of the agents for the company might well have been indicted for fraud, both for selling securities without a legal permit and for the manner in which they sold them. J. O. Christensen, special investigator for the Commission, expressed to some degree this same conviction when he said:

> . . . It is well nigh impossible to find a stockholder who will complain, or support the Commission in its attempt to force compliance with the law. We have established to our own satisfaction, which is entirely different of obtaining ample concrete evidence to bring about a conviction in court, that the Koyle officials are constantly violating the law by selling, without permit or sanction of the Commission, mining stock, part of the proceeds of which are directly employed in developing the enterprise.[34]

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[34] Christensen report, p. 6.

CHAPTER V

THE MISSION OF JOHN H. KOYLE IN THE LIGHT OF MORMON FOLKLORE[1]

When in 1894 and again in 1913, John H. Koyle specifically declared[2] that he had been visited by kindly appearing, white bearded, grey-clothed, elderly men -- he was very much in harmony with some aspects of the traditional folklore of his culture.

In localities of Utah and neighboring states where the Latter-day Saint faith is well established, one frequently hears accounts of the supernatural appearance and disappearance of just such remarkable individuals who are said to deliver messages of intense spiritual or personal importance, give blessings in exchange for food and shelter, direct lost people to safety, and perform numerous other services.

These strange persons are thought to be either the Prophet Moroni, the last of a series of proclaimed prophets who lived in ancient America, or one or more of the Three Nephites, so-called Disciples of Christ, who, it is said, also lived out their days of mortality in

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[1]Folklore is a science of the commonplace. It may be defined as the beliefs, superstitions, tales, legends, magic rites, rituals and institutions as generally recognized among homogenous groups. The folklorist takes the view that what is most important is not truth as such, but man's view of truth, not fact but myth. Myth is defined as man's view of reality. The folklorist strives to intelligently understand man's common place views of reality, just as a Botanist, through the assembling and classifying of plants, strives to understand them. Hector Lee, The Three Nephites, (Albuquerque: Univ. of New Mexico Press, 1949), p. 12.

[2]Koyle stated that he enjoyed the presence of immortal beings on several occasions, but only after these two experiences did he clearly identify or describe his visitors.

ancient America to the time they were "caught up" and appointed special emissaries of the Savior to go among all people as witnesses of the truth.[3]

One of the earliest post-Book of Mormon references to this legend is recorded by Washington Irving in his book, The Life and Voyages of Christopher Columbus.[4] Irving states that a member of a shore party sent by Columbus to obtain fresh food and water strayed from his companions and to his great surprise discovered a sizable group of Indians attentively listening to the words of three elderly men dressed in flowing white robes. Noting his presence, the three advanced toward the sailor who fled in fear, supposing that he and his companions were about to be attacked.[5]

A further recorded incident occurred in 1823. In September of that year, Joseph Smith, the founder of Mormonism, confessed to a series of visits from a resurrected personage whom he described as the ancient Prophet Moroni.[6] Smith professed to further visitations from this same being until the year 1829, at which time he apparently completed the sacred record entrusted to him and published it in the following year as the Book of Mormon.

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[3]See Appendix VIII for the basis of this legend in Mormon folklore.

[4]Washingtin Irving, The Life and Voyages of Christopher Columbus (New York: James B. Millar Co., 1844), p. 285.

[5]E. D. Partridge, a former professor of Brigham Young University, Provo, Utah, stated that this alleged report recorded by Irving left little doubt as to the authenticity of the Book of Mormon. It did not, he said, "take much imagination to see the 'disciples' awaiting an opportunity to make themselves known." E. D. Partridge, "The Three Nephites --Did One of Columbus' Sailors See Them?" The Improvement Era 12 (June 1909), pp. 621-624.

[6]The Pearl of Great Price, Joseph Smith 2, pp. 52-56.

During this same period several of Smith's associates allegedly experienced the presence of a similar character. One of them, David Whitmer, stated that one night in June, 1828, an unknown benefactor plowed some seven acres of his land; and shortly thereafter, three strangers were seen expertly liming one of his fields. He also found that he was able to harrow in a few hours time a plot of ground that normally would have taken three days. Greatly aided by these events, Whitmer was able to make a previously planned journey to Harmony, Penn., having been called there by the beleagured Joseph Smith whose work of translation was being continually disrupted by unruly mobs. While in the process of transporting the Prophet, his wife, and his scribe from Harmony to the Whitmer home in Fayette, New York, David reported that a nice-looking old man suddenly appeared to the group. After greeting them and declining an invitation to ride in their wagon, he stated that he was on his way to Cumorah.[7] He then disappeared and was not seen again during the journey.

In discussing the subject many years later, Whitmer stated with assurance that the individual he had seen along the road between Harmony and Fayette was Moroni and that he had also appeared to his mother shortly thereafter. It appears that Mrs. Whitmer was greatly burdened by the continued and unaccustomed presence of Smith and his party in her home. Shortly before the translation was finished, she began giving vent to her feelings. Just when it appeared that the

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[7]Cumorah is the name given a hill near Palmyra, New York, wherein Joseph Smith is said to have found the Gold Plates, having been previously directed there by this same Moroni.

problem would get out of hand, she reported that a man who introduced himself as Moroni, appeared to her as she went to milk the cows. On this occasion, he revealed to her the golden plates which Smith and his scribe had presumably been working on.[8]

During June, 1829, three men, Oliver Cowdery, Martin Harris, and David Whitmer, were visited by a being whom they identified as Moroni. Among other things, they were shown the special plates which the Prophet had been translating.[9]

In spite of the several incidents just described, and irrespective of the fact that the Book of Mormon tells of the continued existence in the flesh of the three "Nephites," bonafide claims which suggest the known existence of these ancient personages, numbered only six by 1855. After this date, however, the number increased until by 1940, at least 150 different accounts had been isolated by several interested folklorists.[10]

It is interesting to note that with the increased number of occurrences, the identify of the person or persons supposedly seen is given as one or more the three "Nephites," rather than the record keeper,

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[8] Preston Nibley, Witnesses of the Book of Mormon (Salt Lake City: Stevens & Wallis, Inc., 1946), pp. 70-71. Also Brigham H. Roberts, Comprehensive History of the Church of Jesus Christ of Latter-day Saints, I (Salt Lake City: Deseret Book Co., 1931), pp. 126-127.

[9] Roberts, op. cit., pp. 137-147.

[10] Lee, op. cit., pp. 8, 31. Some historians who have considered the subject feel that these early claims to personal visitations were a direct carry-over from the European heritage of the individuals involved. These assertions, they say, directly parallel the Wandering Jew, Joseph of Aramathea, and John the Beloved, stories which were prominent in European folklore during this period.

Moroni. Students of this phase of Mormon history feel that the change of reference was directly due to the first public discourse on the subject delivered in 1855 by Orson Pratt. On April 7 of that year Pratt called the attention of the Church membership to the possibility of just such appearances by stating: ". . . How pleasing--how glorious it would be, could we see those three old Nephites whose prayers have ascended up, for something like 1800 years, in behalf of the children of men in the last days . . . . Do you suppose that these three Nephites have any knowledge of what is going on in this land? They know all about it. They are filled with the spirit of prophecy." He continued by saying that they were not far distant and would begin to appear as soon as the time was right.[11]

With this talk by Pratt and the apparently open sanction of the Church leadership, it was not long until the legend became deeply entrenched in the lives of most Latter-day Saints. Although the number of asserted appearances has not been accurately determined, countless versions of each were soon being related from one end of the Great Basin to the other.

An account typical of those told through Mormondom was related by Mrs. Mary Bullard, one of the early Utah pioneers. Her story goes as follows:

> I was born in Novu 1842. Came to Utah 1848 with my parence I was baptised in City Crick Salt Lake City that ran down threw the valey. I was married when quite young to Ezra Nelson Bullard. Have had a large family of 15 children. In 1867 I was very sick

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[11] Ibid., p. 30.

to all human aperience there was no sho for me to get well. We were poor Could not ceep hired help. My relitives had quite a Bit of Sickness. Could not be with me all the time. My husband was out in the lot watering garden. I was alone and one of the old Nefites viseted me came up to the bed and took hold of my hand and said to me My Dear Sister you are very sick. You think you are going to dy and so does all your relatives and Nabers.

I said Yes. Then he shuck his head and said No No the lord has a grate work for you to do. You will live and rais a large family you shall have Power over the Eavle one to Save the lives of your Children and Many of the Saints lives. He told me I was to ambisous and went***ey and my strength and if I would be carefull care of My Self I could live to Be a hundred years old or more gest as my hart desired. Why he said I would not lay a Bed like this Mary any longer if you onley had faith a nuf why you could get up rite now and dress yourself. But not to go to work. Set up a while then lay down and then get up again. Be carful take care of your self and you soon be well and stout he held my hand all the time he was talking to me he then let go of my hand and took out of his vest Pocket a little Book and went to writing Something looked up to me and said Dear Sister how long have you Been in the Valey of the Mountains. I said 22 years this fall I Believe. He shuck his head and said No no 23 years this fall.

My eyes was quite weak I shut them and when I opened them he was gon. I got rite up and hunted my close and dressed. When my husban came in I was up seting in a chair he said Why who Been her to help you. No Body I said. Ive gest mad up my mind to get well and I am agoing to. I hant a going to lay in Bed any longer only when I want to rest. I did not tell no Body. I thought they would try to make me Believe I'd been a Dreaming. I new I had not. The third day I went a crost the Block to my fathers and the questions he ask me was in my mind nite and day untill I ask my father how long we Been in the Mountains and he said I dont no 22 or 23 years. Well I said I want to no he was reading a Bible he Bot from Emigrants he Bot the fall we came to Utah he wrote his name in it and dated it he looke and said 23 years this fall. He then turned to me and said Now Mary I want you to tell me what has Brot this grate change in you. I no it is Some over ruling Power you cant fool me. So I then told him he told me it was one of the old Nefites that he had visited him once when he was sick told me gest how he was dressed and he was the same.

I soon was caled to go among the sick and found that was the work the lord had for me to do. I worked among the sick for about 30 years. Was the means of helping many soles in the world. Ive had many Pat on the Sholder and say God Bless you are laing up tresures in heaven. You save my life I can say that the Lord did Bless me in my Labors. I helped many Poor People and would take no Pay as I thought they Needed the Pay worse than I did.

I can say the Lord blessed me grately in my labors. I never new what it was to Be at home with my family a week at once. I am now in my 94 year and am the Mother of 15 children and I have Bout 90 grand Children and one hundred and 25 Grate grand children and 35 grate grate grand Children and 7 of the 6 generation. . .[12]

A further account, which to the knowledge of the writer has never been made public, was experienced by an ardently devoted member of the Latter-day Saint Church. Unlike the other Nephite stories, this account is directly related to the "Dream Mine" affair.

On the day following Armistice Day, November 12, 1918, this person had retired to a previously designed spot near the top of Ensign Peak overlooking Salt Lake Valley. Here, as he had often done in the past, he kneeled in prayer and in the spirit of the occasion, thanked God for the resolving of the great conflict just concluded.

Following an indefinite period of prayer and meditation, he turned from his hallowed sanctuary[13] and began making his way back to to his means of conveyance located some distance down the hill. As he did so, he observed a man dressed in a long black coat rapidly ascending the steep incline in his direction. He soon noted that in spite of the grade and distance, the man did not stop to rest, even though he did not appear to be young. With about thirty feet still separating them, he greeted the stranger and then for some reason for which he could

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[12] Ibid., p. 19.

[13] This man had always felt that this spot was sacred. He considered his reverence justified when he later learned that the first endowment and sealing sessions were performed there when the Church originally moved west and before the Endowment House was completed.

not account, he addressed him saying, "You must have come up here for the same reason that I did." After assenting to this, the stranger began relating the history of the valley which lay before them. He discussed Brigham Young in a very familiar manner; and spoke of the great mineral wealth in the surrounding hills, indicating that one day great quantities of gold would be brought forth and placed at the disposal of the Church. As he continued at length, his listener became restless and excusing himself, continued his way down the mountain. Having gone but a few rods, however, he turned to observe the progress of the intruder. To his amazement, he saw no one. Studying the terrain carefully he observed that there was no available cover into which a person could have disappeared in so short a time. Finding after a number of days that it was impossible to forget the incident, he made it a matter of prayer and eventually found satisfaction in the decision that he had enjoyed the rare experience of seeing and talking with one of the three "Nephites."

Many years later following numerous requests on the part of a close friend, he traveled to Spanish Fork and proceeded to examine the Koyle Mine and the validity of the claims set forth by its founder. Although he had never met Koyle, he had over the years extended to the Company several thousand dollars worth of supplies on credit. This he had done with no thought of personal gain or interest, but as an act of friendship extended to several associates who were a part of the Koyle venture.

After spending a day on the hill viewing the internal and external evidences, he sought out the prophet of the "dream mine" and while riding

to the home of the latter he listened to his story. Of the many things he heard, the one which astounded him most and which excited his interest in the project of the dreamer was the description given of one of the two men who reportedly appeared to Koyle in 1914. It was exactly that of the man he had seen many years before atop Ensign Peak.[14]

Summary

It is not the intent of this chapter to draw any firm conclusions concerning the supernatural experiences referred to herein. The material is set forth in order to show that in some respects the claims made by Koyle tend to stamp him as a definite, although highly unusual, product of his time. It also indicates that the present claims of the Koyle people to the appearance and continued association of one whom they consider to be a Nephite,[15] are not completely abortive in the light of traditional Mormon folklore. A recent story of a "hitchhiking Nephite" which circulated and was believed by many throughout the Church is a further evidence of this same phenomenon.

As previously stated, one of the reasons why this legend continues is because it has existed with the sanction of the Church authorities apparently for the practical purpose of establishing faith in the Gospel. A further reason for its continuance lies in the fact that

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[14] Personal interview with William F. Perschon, August 25, 1961. See also Chapter II, pp. 18-19. Perschon was formerly a bishop of a Salt Lake Ward and President of the Swiss-Austrian Mission of the Latter-day Saint Church.

[15] Brooksby interview.

[16] Roberts, op. cit., 6:194-95; 7:356.

it enables a church member to closely identify himself with the functioning of his religion in a manner that tends to draw attention to him. It might be suggested, therefore, that predisposition and state of mind have a considerable influence on the Nephite stories.[17] Such a conclusion does not infer that the reported experiences are falsifications or that the people involved are not sincere. The fact is, however, that there are times when people believe what they want to believe and see what they want to see, completely divorcing themselves from reality. Such an assumption is well illustrated in the following story:

> On one occasion, an elder who had just returned from his mission accompanied his sister to a testimony meeting to bless her new-born child and give it a name. When the meeting was opened for testimonies, who should get up but the elder's uncle. Now the elder knew his visiting "Uncle Lew" for what he really was -- an imposter and hypocrit of the worst type. On more than one occasion he had seen his own mother eject this uncle from her home because of his wild ravings about religion which were in such disharmony with his dissolute personal life and shady business practices.
>
> Both the elder and his sister grew more and more embarrassed as the sermon of Uncle Lew expanded in an ever enlarging crescendo which finally reached the prophetic vein. Their only thought of comfort was that this reprobate uncle was not of the community, or at least that he was not known as their uncle. Had their own feelings not been conditioned by their previous knowledge of the speaker, they might have noticed that the audience was held in rapt attention. As it was, they breathed a sigh of relief when Uncle Lew stopped speaking, and they cast sidelong glances at those near them to see if anyone had perceived their embarrassment.
>
> Nearly a month passed. The elder's mother was entertaining several of the brethren and sisters of the ward, and the elder and his sister were assisting with refreshments. The conversation of the group drifted to the stranger who had given such an inspiring sermon at the last testimony meeting. His prophecies and admonitions were enumerated, and his manner and appearance described. They conformed in every respect to those which seem typical of the Three Nephite apostles. "And finally," some said,

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[17] Lee, op. cit., p. 18.

> "he left the meeting house and disappeared in the street and no one has seen or heard of him since!"
>
> After the guests had departed, the elder spoke to his mother, "Mom, do you know who that Nephite was?" "Why, no, son, who was it?" "Well," he replied, "It was Uncle Lew."[18]

One of the first resolves of an honest critic is to assume that he cannot scientifically view the emotional and religious concepts of an individual or group of individuals and therefrom derive a fair and accurate judgment. The psychologist, James, concluded this when he pointed out that people instinctively recoil from seeing objects with which they are emotionally involved handled by the intellect as any other object is handled. He emphasizes, instead a study of the pathological aspects of the subject, at the same time strenuously objecting to the over emphasis of medical materialism in explaining mystical experiences. "Medical Materialism," he explained,

> . . . finishes up Saint Paul by calling his vision on the road to Damascus a discharging Lesion of the Occipital Cortex, he being an epileptic. It snuffs out Saint Teresa as an hysteric, Saint Francis of Assissi as an hereditary degenerate. George Fox's discontent with the shams of his age, and his pining for spiritual veracity, it treats as a symptom of a disordered colon. Carlyle's organ-tones of misery it accounts for by a Gastro-duodenal Catarrah. All such mental overtensions it says, are, when you come to the bottom of the matter, mere affairs of diathesis (auto-intoxications most probably), due to the perverted action of various glands which physiology will yet discover.[19]

Whatever the direction of one's bias, little disagreement should be found with the alleged statement by Apostle James E. Talmage, who concluded the subject of the Nephites by stating that the tendency on the part of some members of the Church to attribute any unusual happening to the three "Nephites" make them, "the most over-worked of all individuals."[20]

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[18] Austin E. Fife, "The Legend of The Three Nephites Among the Mormons," The Journal of American Folklore LIII (January-March, 1940), 17.

[19] William James, The Varities of Religious Experience (New York: Longman, Green and Co., 1907), p. 9. As "cited" in Lee, p. 95.

[20] Lee, op. cit., p. 33.

CHAPTER VI

RELATED MINING VENTURES

Although the Koyle mine is undoubtedly the most famous dream mine in Mormondom, it is certainly not the only one. Workings of a like nature have been located at High Creek and Maple Creek in Cache Valley, Northern Utah. Still in evidence are the diggings undertaken following the dream of a Mormon woman in Tijuana Valley, Southern California. A number of Utah communities have their local John Koyles who have wasted a lifetime at the site of some mine or buried treasure, the location of which was revealed in a dream.[1]

Typical of such is the story of an old man named Peay who lived in Provo, Utah. It appears that while still young and before the turn of the century, he had a dream wherein he was shown that at the time Cortez entered Mexico, the Nephites or their descendants carried their records and treasures north. They supposedly made trail signs all the way to a point located low in the foothills north of Provo.

Motivated by his dream, it is reported that the youthful Peay went to Old Mexico and followed the signs right to the last one which pointed toward Alpine, whereupon he observed the exact spot in that area where a vast treasure was located.

Although it is said that the time was not right, work was started and continued for the next thirty-five years, ceasing in 1938 due to

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[1]Fife, Saints, p. 283.

the death of the old man. The location is known as the Nephite-Lamanite Mine, and is apparently still in evidence some distance north of what is known as the Old Bear Home in Alpine.

With the passing of the years stories have filtered down which tell of the strange experiences Peay had in working his claim. It appears that as he extended his drift into the mountain the excavation had the appearance of having been previously worked out. Each year as a point about seventy-five feet from the portal was reached, he would find himself powerless to go further. On several occasions, a personage is said to have appeared to him, and standing before him, prevented his digging further. At this point, gravel would begin to sluff into the tunnel, forcing a hasty exit. Each spring as he returned to his labors, it was found that the workings were completely filled in, requiring him to begin anew his task of exhuming the Nephite treasure. Such was his repeated experience for the next thirty-five years.[2]

A venture which is rather like the Nephite-Lamanite undertaking was pursued in the mountainous area near Brigham City in Northern Utah. There the decadent evidence of the Majestic Mine stands as a memorial to the labors and dreams of Fredrick J. Holten which spanned more than half a century.

According to his own testimony, Holten, while still a young man living in England, was "caught up" by the spirit of the Lord and brought to Utah, at that time a territory of the United States. Being directed by a heavenly messenger, he was taken to the mountains near the present

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[2] Ibid., p. 285.

site of Brigham City, and at a specified spot was shown a mining location from which he was to extract a vast fortune in gold. This wealth, he was told, was to be used to industrialize Brigham City and make it totally self-sustaining. A communal order of some form was to be initiated and the city itself was to grow to become larger than Los Angeles, California. At the proper time the continued outpouring of earthly treasures would be used in the construction and beautification of a New Jerusalem to be located in Jackson County, Missouri.[3]

As directed, Holten came to Utah and began mining. Some time later he claimed to have what he called his "dream of the good ship, Zion." He supposedly saw himself aboard a ship which represented the Mormon Church. A great and terrible storm approached, and in the confusion that ensued, the ship was steered in the wrong direction. At this time he related that the captain was removed, and he, Holten, replaced him. After guiding the ship safely through the storm he eventually brought it securely into port. As a result of this asserted experience, Holten firmly believed that he would one day become the president of the Mormon Church and retrieve it from the apostate course into which it supposedly would fall.[4]

At the time of his death, Holten was ninety-five years old and totally blind. The last years of his life were spent in a home for the aged in Logan, Utah. The Majestic, for a time worked by two of Holten's sons-in-law, now stands abandoned. During the sixty or more years of its operational history no paying ore of any description was ever brought forth.

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[3] Interview with Fredrick J. Holten, June 1, 1959.

[4] Ibid.

A further example of this same phenomenon is to be noted in the activities of Ben Bullock of Provo, Utah. Bullock maintains that in the year 1915 he received a heavenly manifestation while plowing on his farm near Provo. Coming to the end of a furrow, he suddenly became very weak, but states that he did not lose his senses. At this moment many things concerning his future were revealed to him. Observing that he would suffer as far as his standing in the Church was concerned, he was nevertheless, not to become bitter.[5] A stewardship of great wealth was to be his eventual reward, but only after he had lost all that he possessed except a few mining interests. The entrusted riches were to be used for the building up of the Kingdom of God, the gathering of the righteous to Zion, and for the feeding and housing of the Saints during times of famine and distress. He saw a large, beautiful mountain which had not existed before, but which represented the great wealth he would eventually receive. It was further revealed that if he was faithful, all that he had seen and many other things would come to pass.[6]

In 1921, on the night following his death, Jesse Knight supposedly appeared to Bullock and stated that his mission had been to reveal the treasures of the earth and distribute them for the edification of the Church and its members. His mantle was put to rest upon Bullock whose mission would be even greater than was Jesse's. He was informed that he would have to go through much trial and tribulation, even more than Jesse had endured.[7]

[5] Bullock states that he was in great financial need due to a number of crop failures and was contemplating giving up his position as bishop. Before he could do so, however, he was replaced.

[6] Interview with Ben Bullock, July 3, 1960.

[7] The writer was not able to discover the extent to which Knight may have suffered.

Bullock laid further claim to an appearance on the night of February 13, 1957, of the deceased John H. Koyle. He infers that after renewing their friendship, Koyle expressed dissatisfaction with the way the mine was being run. He reportedly informed Bullock that he was digging in the right place and would soon strike a very rich ore. He also indicated that the chain of mountains to the southwest of Payson, Utah, was filled with vast quantities of valuable ore.[8]

Bullock has spent forty-seven years at his task. His chief operation is the Bullock Tunnel[9] which is located to the east of Santaquin, Utah. However, he has numerous other interests. According to the records of the United States Securities and Exchange Commission, he is listed as president of Black Gold and Mines Corporation, Del Marva Oil and Gas Corporation, Liquid Gold and Mines Corporation, Utah Galena Oil Corporation and Syndicate Oil and Mineral Company.[10]

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[8] Certified statement made by Ben Bullock in the presence of witnesses on February 14, 1957. A copy is in the possession of Norman C. Pierce.

[9] On March 5 and 6, 1959, Edward S. Hanley, a mining engineer acting under the direction of the U.S. Securities and Exchange Commission, made a thorough investigation of the Bullock Tunnel. Inspecting the various diggings at the 5000, 5500 and 6800 foot elevations, he concluded that except for a trace of iron oxide stain, no metallic mineralization was present. Although it had been reported that some galena ore had been taken from the upper workings some time before 1923, it was not in evidence at the time of the investigation. Hanley indicated, however, that if such an ore were present, then the project had possibilities. In such an event, however, the tunnel at the 5500 foot level which had been sunk with the intent of intersecting the ore-body, would still not be necessary and stood as a gross demonstration of poor judgment and mismanagement.

"In my opinion," Hanley concluded, "the property that I examined is one of poor metallic mineralization and there is little reason to expect commercial production." U.S. Securities and Exchange Commission, "Ben Bullock File," New House Building, Salt Lake City, Utah.

[10] Ibid.

The securities for these companies, none of which are registered with the Securities and Exchange Commission, are conjointly held by the Bullock Trust and Investment Company. The Company is supported by the voluntary sale of personal stock by stockholders who donate part of the sale to the company.[11]

During 1959 and 1960, the Bullock enterprises were under investigation by the U.S. Securities and Exchange Commission, having been charged with numerous fraudulent misrepresentations in stock sales.[12] A case in point is that of Mrs. Lillian Jane Workman, a sixty-seven year-old widow, who in April, 1957, purchased $300.00 worth of Del Marva Oil securities from Parley W. Pierce, one of the principal stockholders in the Bullock concern.

While being proselyted for the sale, Mrs. Workman was told that in 1850, Brigham Young, a former president of the Latter-day Saint Church, had predicted that great wealth would come from Santaquin Mountain. Bullock, she was informed, as per his vision in 1915, was to be an instrument in bringing the wealth forth. On this premise she was promised that if she would invest $300.00, which had been set aside for her own burial expenses, the earned dividend would be sufficient to sustain her during a two-year mission for her church should she desire to go on one. In addition, she was specifically promised a $1,000 return on her investment within three month's time. She was not told that her purchase was

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[11] Ibid.

[12] Ibid.

for "personal stock," but on the contrary, was given to understand that her total investment would be used for corporation purposes.

To clinch the deal and assure their victim that they were God's gift to her future welfare, Pierce and Bullock revealed the secret of the latter's overwhelming success as a mining and oil expert. Before her amazed and curious eyes, the two displayed and then demonstrated for her a strange appearing object which she later learned was a type of "divining rod." The device was made of wire tubing and shaped like a "W" with a fifteen inch wire welded on one end to the apex of the "W" and containing on the other end a plastic bottle cap. The instrument was generally carried about in a small case containing numerous tiny bottles which were said to be filled with a variety of pure substances. Applying the so-called principle of "like attracks like," and "the natural attraction of like substances," a bottle containing, for example, gold would be screwed into the end of the rod. A diviner, in this case Bullock, would hold the rod by the two arms of the "W" and proceed slowly in the direction at which the gold might be located. If the desired substance were in the area the arm with the sample on the end of it would indicate the direction to be taken and eventually pinpoint the exact location of the ore body; or for that matter, any substance a sample of which might be contained at the end of the wire.[13]

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[13]Letter from G. Gail Weggeland, acting Attorney-in-Charge of the United States Securities and Exchange Commission, 1119 Newhouse Building, Salt Lake City, Utah, to James R. Christianson, January 24, 1962. A copy is in possession of the author. In order to impress his listeners with the extreme sensitivity of his device, Bullock has often boasted that should a human foreskin be placed in a container at the end of the rod, and the rod held close to the abdomen of a pregnant

Greatly impressed by what she had both seen and heard, Mrs. Workman suggested that Bullock must be in great demand by numerous big oil companies. She was answered that he had been offered thousands of dollars to work for such agencies, but was not interested in "big money" having only the future security of his Mormon brothers and sisters in mind.[14] Needless to say, Mrs. Workman purchased the proffered securities.

These and other evidences of their supposed "good faith" have been presented by Bullock, Pierce, and several other fellow conspirators to numerous hapless individuals from all parts of the United States. Most of the contacts were made by the highly sanctimonious Bullock and his cohorts during the regular spring and fall conferences of the Latter-day Saint Church, or at any time of the day or year as Mormon faithful, usually elderly ladies, were going to or from a visit at the famous Salt Lake Temple.

Although the file of the Securities and Exchange Commission is bulging with certified affidavits describing the fraudulent acts of Bullock and his associates, as yet only punitive actions have been taken

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woman, the resultant motions of the rod will indicate whether the expected child is a boy or a girl. Interview with G. Gail Weggeland, August 25, 1961. The "divining" rod has been Bullock's chief aid as he has engineered his way through the mountain during the excavating of his prime project, the Bullock Tunnel. A favorite come-on used by the diviner is to tell people that the "rod" clearly indicates that he is only eighteen or twenty feet from the mother lode. The writer was told this in 1957 by one of Bullock's associates and again in 1959 by Bullock himself.

[14] Securities and Exchange file.

against the offenders. In view of the fact that Bullock is well past his eightieth birthday, it is doubtful that anything more than an occasional warning will be directed toward him.[15]

A final illustration which to a degree parallels the "dream mine" story concerns the "Humbug" and other mines of Jesse Knight, Utah's most successful miner. The Humbug,[16] the first of Knight's sucesses, is to the knowledge of the writer, the only mining venture of its kind that ever developed as its owner had foreseen that it would.

During the late 1800's, Jesse had been prospecting along the east side of Godiva Mountain in the Tintic, Utah, area. He was sitting under a pine tree to rest when to his great surprise he heard a voice say, "This country is for the Mormons!" The impression which followed left with him the feeling that God had chosen him to be a special steward of Utah's mineral wealth and that his continued efforts would be marked with repeated success so long as he generously used the profits to further the Lord's work.[17]

In 1896, while they were working the Humbug Claim, Knight told his son, "We are going to have all the money we want as soon as we are

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[15] Weggeland interview.

[16] A friend named Roundy, who refused to associate himself with the Knight venture, referred to the undeveloped claim as a "damned old humbug." This name stuck.

[17] J. William Knight, The Jesse Knight Family (Salt Lake City: Deseret News Press, 1941), pp. 83-86. See also Fife, p. 282.

in a position to handle it properly. We will some day save the credit of the Church."[18]

Letters brought to light in 1930 show that in 1899, Knight responded to a plea by Wilford Woodruff, President of the Latter-day Saint Church, who was calling on wealthy members to come to the aid of the Church, which at the time, was in great financial need. He presented Woodruff with a check for $10,000. For the Knight family this was a literal fulfillment of the above prophecy. In later years, sums amounting to several hundred thousand dollars were given to this same religious body as a result of the Knight successes.[19]

Summary

As far as the writer has been able to discover, the Knight venture was the first of Utah's "dream mines." Assuming this to be true, and inasmuch as it turned out to be the only success, one is led to speculate as to the true source of inspiration of the men responsible for the numerous failures. Such reasoning is encouraged by the fact that invariably, these other men, vis. Koyle, Bullock, Peay, Holten, and others were acquainted with Knight and his success. Even if he had published an infallable formula for success, his visionary contemporaries could hardly have patterned their several ventures more closely after his own than they did. In every case the original motive of each is traced to some form of supernatural experience.

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[18] After much hardship, the Humbug was a success. Knight continued to invest his money and eventually became a multi-millionnaire. The mine required some fourteen years of continual labor before it finally paid off in the latter part of 1896. Knight, op. cit., p. 85.

[19] Ibid., pp. 84-86.

Each man was to become the steward of a vast store of wealth; each was to suffer undue hardship, and finally, each was to dedicate his fortune to the building and sustaining of the Kingdom of God as found in the Latter-day Saint Church.

While this might not be a case of the blind following the blind, it does portray, in some respects, a child's game of "follow the leader."

CHAPTER VII

THE KOYLE RELIEF MINE AND THE ORDER OF AARON

Any suggested relationship between the Aaronic Order and the Koyle Mine is seemingly more speculative than factual. Although it is essentially true that there exists in the minds of some, a concrete desire for a union of the two. The questionable future of each, irrespective of numerous boastful claims to the contrary, tends to dissuade any eventual possibilities for such. One must conclude success for both parties in order to assume otherwise. With this in mind, the present chapter presents a brief narration of the history of the Order of Aaron, plus the available facts of its conjectured association with the mine.

The Aaronic Order and/or The Order of Aaron

According to Maurice L. Glendenning[1], founder and present director of the Aaronite movement, this organization was instituted and established by Christ in the year 1736 B.C. Although not generally accepted by mankind, he claims that there was and is a continuation of this church to the present. He proposes that Zacharias and John the Baptist as well as Christ and his apostles were members of the order. The Dead Sea Scrolls, he asserts, contain the actual history of the Order of Aaron previous to the time of Christ. During this period, those of

[1]Interview with Maurice L. Glendenning, Chief High Priest of the Order of Aaron, August 14, 1958.

the Order were commonly known as Essenes, baptists, seers, and healers.

The Aaronites believe that from the time of Christ until the present, the Priesthood of Aaron was kept intact by the ancestors of their prophet, Glendenning.[2] Suggested proof of this ancestoral connection is presented in the form of several documents.[3] These are:

1. A certified statement by Glendenning's father, Milton W. Glendenning, written in 1945, just previous to his death at the age of ninety-five. The statement refers to his knowledge of a marble tablet upon which was inscribed a blessing given to him by his father, Henry Glendenning. He then states that since Maurice Glendenning is his first-born, he is entitled to all rights and blessings of the Sons of Aaron as referred to on the stone tablet.

2. A marble tablet with an inscribed blessing which states that Milton W. Glendenning is a direct descendant of Aaron and that his son should bring about the restoration of the Keys of the Priesthood of Aaron.

3. An encased catskin with a beautifully penned blessing thereon given to John Glendenning by his father John Glendenning who was the third great grandfather of the Aaronite leader. This was written in the year 1799. It confers the blessings of the seed of Aaron upon John Jr. and his descendants.

4. A certified genealogy tracing the Glendenning family line back over more than a thousand year period. Commentary on the work by its author, not a Glendenning, states that the Aaronic Priesthood and its powers were traditional in the history of the Glendenning family. He further indicates that the century-old family Baronage in Scotland was operated under a primitive type communal order.

A second genealogy is referred to which supposedly traces the lineage of the Glendennings back through one of Christ's apostles to Aaron, the brother of Moses.[4]

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[2] Ibid.

[3] Each of the documents referred to are in the possession of Maurice Glendenning and were viewed by the writer.

[4] The Book of Elias, (or Record of John),(Salt Lake City: Corporation of the President of the Order of Aaron, 1944), Section 138.

The Order of Aaron as presently organized owes its existence to the efforts of Maurice Lerrie Glendenning. This son of a Cherokee Indian and a traveling salesman began at the age of seven to receive strange manifestations, which though variable in nature, have continued to the present. What started as distant, but beautiful strains of music, soon became a choir and eventually a single voice which spoke directly to him, commanding him to keep a record of all that was said.

In 1926, due to adverse social and economic conditions, Glendenning moved to Salt Lake City, Utah, and two years later had his family join him there. The following year, 1929, he and his wife were baptized into the Latter-day Saint Church. The reason for their joining, he said, may be traced to the fact that they both felt a need for religious affiliation and there were no other churches of a practical nature available.[5]

From the very beginning, Glendenning found that he was unable to understand the many messages he claimed to receive. However, as the teachings of his church became more familiar, such words as priesthood, Elias, authority, consecration, and many others, took on new meaning and eventually he was able to comprehend that which the voice had been dictating to him since 1908. Of special help at this time were a number of acquaintances to whom he showed the writings and from whom he received apparently satisfactory explanations of their meaning.[6] This early group

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[5]Glendenning interview.

[6]Interview with Ed Schofield, August 11, 1959. Schofield was the first man to whom the writings were shown in Provo. He became one of the earliest followers of the Aaronite banner.

of associates were, without exception, members of the Mormon Church who found in the doctrines of Elias a ready answer to the theological differences which had arisen between them and their church. By the end of 1931, numerous well-attended discussion groups were meeting throughout Utah County. In April of that year, the Church, cognizant of the impact the teachings of Glendenning were having upon many of its members, issued warnings to the faithful to beware of individuals professing revelations. Elder Joseph Fielding Smith of the Council of the Twelve stated, ". . . and when we find people secretly distributing what are said to be revelations . . . that have not come from nor received the approval of the authorities of the Church, we may put it down that such things are not of God."[7]

Although Glendenning's following was impressive, his economic situation was not. Therefore, in 1932, he and two associates, Francis Johnson and Ray K. Hughes, moved to a dry farm in Alton, Utah. A communal order of a sort was attempted by the three families, but it failed miserably. They were forced to live in tents. They had but one cow and the crops were very poor. When Glendenning became ill and would not do his share of the work contention arose and the partnership was dissolved.[8]

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[7]"Semi-Annual Conference Report of the Church of Jesus Christ of Latter-day Saints," April 4-6, 1931.

[8]Interview with Claud C. Weight, August 14, 1959. Mr. Weight was an early "Dream Mine" advocate who switched his allegiance to Glendenning but always held that the movements would one day unite.

Following the Alton experience, the Glendennings moved to LaVerkin, Utah, and later, in 1938, they moved to Los Angeles, California. During the latter move, while walking alone near Crystal Springs, Nevada, the Aaronite leader claimed that Christ and Elias appeared to him and blessed and anointed him as follows:

> Unto you my fellow servant, in the name of Elias, we come holding all the keys and authority vested in the Priesthood of Aaron.
>
> And you, being a son of Aaron, set apart and ordained in the spirit and having come into the flesh by the will of the Father, we now place our hands upon your head and restore unto you all of the keys and authority of the Priesthood unto which you were ordained in the spirit.
>
> To act in this authority with all of the keys of the Priesthood of Aaron as a First High Priest of the Order of Aaron.[9]

When visited by a delegation of believers from Utah County in September of 1942, Glendenning announced that the time had come for the work of Elias to commence. A second group arrived in November of the same year and made the first consecration which consisted of a financial donation. On August 18 of the following year, the Order of Aaron was formally organized according to the laws of the State of Utah. The people who associated themselves with the new organization had originally started out with the idea of revitalizing and reforming the Latter-day Saint Church. They now had a church of their own.[10] It came as a surprise to no one when on January 15, 1945, Glendenning and his entire

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[9] Blanche W. Beeston, Now My Servant (Caldwell, Idaho: Caxton Printers, Ltd., 1957), pp. 84-85. Also Book of Elias, Sec. 217. The appearance of Elias on this occasion was in harmony with an earlier claim by Glendenning which indicated that the voice he had been hearing was that of Elias under whose direction he was to establish the Order of Aaron or the "Work of Elias."

[10] Ibid., p. 89.

following were excommunicated from the Latter-day Saint Church on grounds of apostasy.[11]

In the spring of 1945, Glendenning traveled to Missouri in search of material proof of his Aaronite ancestory. He avers that after a great deal of research he discovered the previously mentioned catskin and marble tablet.[12]

During this same journey in August of 1945, the Aaronite prophet was arrested in Kansas City, Missouri, on charges of illegally wearing the official uniform of a captain in the United States Medical Corps. He pleaded guilty to the charges and was committed to the Medical Center for federal prisoners at Springfield, Missouri. He was released on October 29 of the same year. The news article, which reported the incident stated that he was also held in Albany, Missouri, in connection with a charge of auto embezzlement, but the prosecution posted notice of discontinuance.[13]

Directly following the report of these two incidents, Glendenning was released as Chief High Priest of the Order, and Edwin W. Lee took his place. Along with the change in leadership, sweeping changes were made in the organization. These reforms led to the granting of a new charter by the state in March, 1946.

Under the articles of the new charter, anyone entering the Order had to consecrate all personal properties. In return, he would receive a stewardship which he became responsible for as if it were his own and from which he was required to pay an annual tithe plus all surplus above

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[11] Deseret News, March 19, 1946, p. 8.

[12] Glendenning interview.

[13] Deseret News, March 19, 1946, p. 8.

and beyond his needs. The tithing and surplus were to be used for the support of the fulltime administrators and for carrying on of all organizational functions. Originally a member could withdraw or be expelled and give up only ten percent plus increase. The new bylaws abolished all possibility of restoration.[14]

Also under the new articles members of the order were classified into three groups: tithing members, consecrated members, and united order members. Tithing members are people who were on a first year probation and had not consecrated their properties. They could not vote; they had to pay one tenth to the order and were allowed to withdraw at any time. Tithing members who desired to continue in the order after their one year experience would become consecrated members following a second year of probation and in turn be eligible for full fellowship as united order members after their third year with the organization. Having once consecrated their properties, however, the consecration and united order members must forfeit everything to the sect if they should decide to withdraw from it.

At the present time the Aaronites have a few holdings in the Provo and Springville, Utah, areas, plus two much larger locations in Central-Western Utah on the Utah-Nevada border. At this latter place the towns of Partoun and Eskdale have been established and are the home of the majority of the 200-300 members of the Order.

For a number of years the headquarters of the Order and the home of the Chief High Priest have been located at eighth East and fifteenth

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[14] Ibid.

[15] Maurice L. Glendenning, "Personal Letter," February, 1950. On file at the Brigham Young University Library. A few years after he was deposed, Glendenning regained his former position of leadership.

South in Salt Lake City.

Teachings Peculiar to the Order of Aaron

According to Claud Weight, there have been seven dispensations of the gospel given to men. The last one, the Dispensation of the Fulness of Times, was to be divided into "two times" before the coming of the "One Mighty and Strong"[16] who is believed to be Jesus Christ.

Joseph Smith, it is taught, was given the "first time" which was unto the gentiles and for the gentiles. This gentile time was to be a forerunner of the "second time" or the "time of Elias."

This "first time," it is believed, was to last for one dispensation or 120 years. The Lord apparently foresaw that the Church of Joseph Smith would consist of a hard-hearted and unbelieving people, and therefore prepared for the restoration of the House of Levi to coincide with the end of the "first time," at which time a setting in order of the House of God would also be necessary.[17]

Other representative doctrines are:

The Law of Consecration -- There is no place in the scriptures where this law has been revoked and it must therefore be lived for a fullness of salvation. There is no equality outside the law of Consecration.

Sacrament -- The doctrine of transubstantiation is considered valid. The bread, like the body of Christ, should not be broken and the wine should not be new.

Spirit children -- In the Spirit World, spirits begat spirits. Aaron was the first born of Christ. All Levites are the spiritual

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[16] Doctrine and Covenants 85:7.

[17] Weight interview.

children of Christ.

Reincarnation -- The Book of Elias teaches that many have previously resided in the flesh on one or more occasions. It is a common concept among members of the Order that Glendenning is actually the first-born son of Aaron.

Evolution -- Concerning evolution, the Book of Elias states, " . . . Now, before these days, according to my word given unto Moses, was he nourished in the seas from which all creatures came, but in those days he was not man, for he had not the intelligence given unto him from God. Therefore shall ye know that from the seas of the earth all creatures were born, even man, even the fowls . . . ."

Plural Marriage -- Strict adherance to the doctrine of monogamy. Polygamy is one of man's most serious sins. Joseph Smith did not practice polygamy. It was first instituted in Utah.

Standard Works -- The Bible, the Book of Mormon, the Pearl of Great Price and the Doctrine and Covenants, with the exception of section 132, are the word of the Lord as is all truth, no matter where it is found.[18]

The "Dream Mine" -- An Appendage to the Order of Aaron

In early 1932, about the time his movement was beginning to find solid footing in the Utah Valley area, Maurice L. Glendenning, having been appraised of the history and purpose of the Koyle Relief Mine, made a visit to that place. Ed Schofield of Provo, Utah, accompanied him to the hill and introduced him to Bishop Koyle.

As has been noted, both men were strongly visionary and neither was in good standing with his church. The fact that they had these two characteristics in common caused Glendenning to suppose that his listener would be immediately sympathetic to the Aaronite cause. He had already

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[18] "New Revelations for the Book of Elias," 1948, Chapters 2, 5, 15, and 21. Book of Elias, Sec. 205, 213, 215, 214, 147.

won the full support of Claud Weight, a strong believer in and close associate of the Bishop. Weight, Schofield, and others had convinced him that the Koyle mine, which right at the time was supposedly showing great promise of coming in,[19] would provide the financial strength necessary to project his infant ideologies into his proposed kingdom of God.

After completely outlining the work of Elias as well as he understood it, the "firstborn" of Aaron suggested the inclusion of the Koyle Mining Company into his future Communistic organization. Apparently, without even pausing to deliberate upon the proposal, Koyle ordered his unsuspecting visitors from his workings, informing them that he would not be a part of any apostate philosophy or faction.[20]

During the years that followed, serious differences of opinion arose between Koyle and Weight over the merit of the doctrines of Elias. In time, the latter severed his active connections with the "Dream Mine." When the Order of Aaron was organized in 1943, he took the lead in the proceedings and was soon recognized as one of its chief leaders as well as its principle theologian.

As long as Koyle was alive, no further effort was made to link the two movements. However, at the time of his death the opinion was widely held among those interested in both movements that the old dreamer was prematurely "called home" because of his opposition to the work of

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[19] See Chapter II, pp. 29-35.

[20] See Schofield and Weight interviews.

Elias. It had become necessary, so they said, to take him "beyond the veil" there to be schooled as to the true mission of the mine. After being properly oriented by Elias, it is suggested that he will resurrect and direct his project to fruition as it was originally intended that he should.

Following Koyle's death and the ensuing shutdown on the hill, there was no apparent interest in the mine as evidenced by members of the order. By 1957, however, as operations were resumed and a call for workers went forth among the stockholders, Fred Fink and later Freddy Bangarter established themselves fulltime at the workings. From that time until December of 1961, they made every effort to push the project to completion.[21] The Board of Directors during this period, unlike the old Bishop, could see no wrong in having two such stalwarts from the Aaronite sect helping further the work at the mine. At the present time, Bangarter is the largest stockholder in the company and is intent on purchasing all available shares, doing so with the firm conviction that not only will the mine successfully produce in the near future, but that the Order of Aaron will presently emerge as the unmitigated representative of the Kingdom of God on earth.[22]

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[21] Interview with Freddy Bangarter, February 16, 1961.

[22] Ibid. Also Appendix XI. Following the re-incorporation of the company in April, 1961, a change in attitude occurred with some members of the Board of Directors. Ultimately, a decision was reached by that body which was generally intolerant of the oft expressed Aaronite views of Fink and Bangarter. Each was asked to take a leave of absence until such time as they could reconcile themselves to the doctrines of the LDS faith and whole-heartedly support its leaders. Neither man has as yet returned to the hill. Dixon interview, Feb. 16, 1962.

Summary

It can be said of those members of the Order of Aaron with whom the writer has made contact, that they appear to be sincere in their beliefs and devoted to the cause they represent.

Maurice Lerrie Glendenning is an impressive, gracious man. He seems to have a good deal of enthusiasm for his work and is apparently held in high regard by his followers.

Aside from natural increase, the Order is not appreciably growing in numbers. With but few exceptions, the adult members are older people, the majority of whom have been associated with the movement since the early 1930's. Since the newness and to some extent the novelty of the sect have worn off, there is little left of either a doctrinal or social nature which might appeal to an outsider. This absence of appeal is especially understood when one considers the Order's property, buildings, machinery and other holdings in the Utah County area, suffer greatly from lack of care and industry.

The writer feels that when Glendenning dies the movement will likely fade out. Since the leader of the Order has no son to take his place and does not intend to appoint anyone in his stead, the hope of the movement rests upon the supposed coming of the "One Mighty and Strong" who is to set the house of God in order and assume the leadership of the Kingdom of God.

Certainly, to foresee the exact future of a contemporary organization is quite impossible; nevertheless, one can look to the history of the LDS Church and view the many reactionary organizations, both dying

and dead, strewn along the paths of time, and draw therefrom a conclusion which would not be much less than accurate. The Order of Aaron is surely typical of such groups and it is the writer's contention that among such it is destined to find its final resting place.

Claud C. Weight, in a letter to the writer shortly before his death, spoke of the Koyle Relief Mine as a project "great beyond the comprehension of most men." It is, he indicated, paralleled in significance only by the Order of Aaron. The mission of the latter must be understood, he inferred, before one can possibly comprehend the magnitude of the former.[23]

Assuming that Weight's words were true, then the summary as written for the Aaronite movement, would apply equally as well to its appendage, be it as it may, the "dream mine."

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[23] Weight interview.

CHAPTER VIII

THE KOYLE MINING COMPANY 1949-1962

Shortly following the demise of its founder and namesake, the Koyle mine was closed. Except for the caretaker and an occasional curious trespasser, the next six years of the mine's history were disturbed only by the intermittent visits of stockholders who helped work out the annual $8,000 assessment obligation assigned to the Koyle property.

During the summer of 1955, Quayle Dixon, the former company secretary who in 1950 was elevated to the Board of Directors, received a series of letters written by one Al Sinclair of Texas. In his correspondence, Sinclair made broad inquiries about the mine. Eventually he requested of Dixon that he send him a sample of a certain ore which he had heard the mine contained. After some delay which occurred due to ignorance of the mine officials concerning the exact substance being sought, a sample from the original shaft was forwarded to the requesting party. That this was acceptable was evidenced by a $25 check from Sinclair to the Koyle Company along with an order for additional quantities of the same ore. During the following months several tons were shipped, $100 plus freight being paid for each. It was later learned that the stranger from Texas was supposedly processing the ore and using it to make acidless auto batteries, which it is claimed, have proved to be very successful.[1]

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[1] Brooksby interview.

In late 1956, Sinclair visited the mine and introduced himself. It is said that he immediately began discussing the workings in such detail that he was able to describe some ore samples which were taken from the tunnel that very day. In a short time he apparently won the complete confidence of the board of directors. Such is indicated by the fact that during the winter of 1956 and 1957, under his direction, the long-neglected rails, supports, and ladders leading to and down the winze were placed in good repair. After much effort which required pumping water from the last 100 feet of the workings, serious excavation began. However, any anticipated success was short lived due to a broken pump which allowed the water to rapidly fill the previously cleared area.[2]

Discouraged by this adverse situation, the miners retired to an apparently promising location at about the 200 foot level. Inspired by the confident Sinclair, the workers pursued an indefinite course several hundred feet into the mountain. From this excavation some values were presumably isolated by Dr. Alfred Brooksby, a retired dentist and self-appointed assayer. However, when an attempt was made to mine the ore in a quantity sufficient for milling, the values could no longer be detected. Brooksby testified that these negative results occurred because the Lord desired to momentarily withhold the reported success until some future date.[3]

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[2] The Board of Directors encouraged this activity in the winze irrespective of Koyle's prophecy which indicated that the side drift would produce first, followed by the winze. See Chapter II. Some years earlier when the winze had first filled with water, Bishop Koyle is quoted as saying that when the time was right a light earthquake would cause a fissure which would drain it off. Therefore, pumping in this area was not to have been necessary. Pierce, op. cit., p. 63. Also interview with Roy Cloward, May 31, 1961.

[3] Brooksby interview. Also Dixon interview, June 23, 1961.

With their enthusiasm dampened and their financial reserves virtually liquidated, the directors halted all activity from the summer of 1957, until the spring of 1958. At this time the mysterious Sinclair, who numerous leading stockholders esteemed as one of the three "Nephites,"[4] convinced the mine leaders that they had misunderstood Koyle. It was necessary, he informed them, to first realize commercial value from the vast quantities of ore already taken from and stored in the mine, thus obtaining the necessary funds required to pursue the project to its predestined end. He proposed the manufacture of a soil conditioner by refining this ore which supposedly contains some twenty-seven trace minerals, all highly valuable as soil additives.

From 1959 to the present, large quantities of conditioner have been distributed to stockholders for trial use on their farms and lawns. One ton of conditioner is to be administered to each acre of land once a year for six consecutive years. It is believed that lands thus treated will produce crops which will provide man and animals with all the vitamins and minerals necessary for healthful living. Also, bigger and better pest-free crops will supposedly result from the prescribed treatments.

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[4] Koyle allegedly stated that an unmistakable sign pointing to the immediate fruition of his venture would be forthcoming in the form of one who would be recognized as a Nephite. To many, Sinclair represents the traditional Nephite image perfectly. It is reported and believed that he can travel great distances in a very short time, that he seems to have been to all parts of the globe and that he discusses many phases of history as if he had actually experienced them. Refusing all compensation for his activities at the mine, he simply states that he is a servant of God and is only doing that which is his duty. Koyle interview, July 4, 1960. Also Brooksby interview.

Perhaps the most significant feature of this super fertilizer is a suggested built-in property which would counteract radioactive fall-out in case of atomic war. Company officials maintain that the devastation wrought by the dropping of nuclear bombs would be reduced to the disaster area alone if their conditioner were generally accepted and used. Apparently encouraged by several purported incidents of success which followed generous applications of the preparation to farms and gardens, ambitious plans for the marketing of the product under the brand name of KOMICO, an abbreviation of Koyle Mining Company, were laid in 1960. Actual production is anticipated as soon as all legal restrictions are properly complied with. Mine executives envision a popular world-wide market for their future product.[5]

On March 12, 1961, the fifty-year period for which the Koyle Mining Company was originally incorporated came to an end.[6] Had it been possible to call a stockholders meeting wherein a majority of the outstanding stock would have been represented, a simple amendment to the articles would have extended the deadline indefinitely. Since this did not appear probable, the board of directors decided to allow the old company to become defunct and organize instead a new corporation to be named "The Relief Mine Company." Therefore, on April 12, 1961, the officials of the newly formed company filed acceptable articles of incorporation with the offices of the Utah County Clerk and the Secretary of State.[7]

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[5]Dixon interview, Feb. 16, 1962; also Brooksby interview.

[6]Koyle "Articles," Article III, p. 3.

[7]"Articles of Incorporation," Relief Mine Company, located in the Office of the Secretary of State, Capitol Bldg., Salt Lake City, Utah, p. 1.

During the fifty years of the mine's official existence, from 1910 to 1960, a large number of stockholders died, leaving their "Dream Mine" securities in the hands of their heirs. Many of these second generation share holders did not properly register their inheritance with the company secretary. As a result of this, plus numerous unrecorded sales transations and the apparent loss by some persons of their stock certificates, progressive changes in the articles of the company requiring a majority of the stock being voted had been greatly hindered and discouraged. Therefore, the expiration date of the old corporation was looked to with little displeasure.[8]

The new articles of incorporation contained several significant changes over their predecessors. First of all, Koyle was dropped from the official name of the corporation, making it the Relief Mine Company. Further, the organization was to have perpetual existence. Whereas the original company had concerned itself with metallic products only, non-metallic substances and petroleum products were now to receive consideration. Factories, industrial plants and mercantile establishments are within the scope and vision of the new concern. The amount of capital stock was increased from 700,000 shares in the old enterprise to 1,000,000 in the new. An additional specification directed that all bonafide owners of shares in the Koyle Mining Company may "surrender said shares to the secretary of the Relief Mine Company for cancellation and may receive in exchange a like number of shares in the latter corporation." All transactions must be made within seven years from the date the announcement was

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[8] Dixon interview, June 27, 1961.

first published.[9]

The officers of the present corporation are Quayle Dixon, president; Homer Harwood, vice president; Douglas Dixon, treasurer; LeVar Hooley, secretary. Members of the Board of Directors are: Quayle Dixon, Homer Harwood, Horace Brough, Douglas Dixon, and A. Sinclair.[10]

Under the direction of these men several ambitious projects have been undertaken. Shortly after the reorganization was legally attended to, a contract was negotiated with the Intermountain Telephone Company which specified that the telephone people would widen and surface the road located above the mill in return for a right of way across the Koyle property. The now completed roadway affords easy access to a newly constructed telephone relay tower situated some distance up the mountain. Also, if the directors should decide to renew activities at the old diggings, or desire to exploit several low grade iron ore claims located in the area, the greatly improved roadway goes far in improving the possibility if not the probability of either venture.[11]

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[9] Relief Mine, "Articles," Articles I, IV, V, pp. 7, 11.

[10] Relief Mine, "Articles," p. 9. A stockholder must have 1000 shares to qualify as a director. Sinclair was granted the necessary amount in order that he might so qualify. For a list of officers and participating stockholders in the new company see Appendix IX.

[11] Dixon interview, February 16, 1962.

During the summer of 1961, the president of the company learned of an inventor who had purportedly discovered a revolutionary method of processing a variety of previously unmanageable rare metal ores. According to all reports the invention would eventually remake the mining industry.

As on several earlier occasions[12] the mine authorities found such information irresistible. Therefore, after brief negotiations the inventor, Mr. Deloss H. Patton, sold his holdings in California and moved to a home a short distance from the mine. In August, 1961, he started building a miniature pilot plant which, it was assumed, would appreciably demonstrate whether or not it would be feasible to go ahead with a full scale construction.

By January, 1962, as specified in his contract, Patton completed his project. Several small runs have since been attempted but nothing definite has been established. It is hoped that the values which have traditionally gone off as gases might now be retained and reduced to a pure solid. To accomplish this, the new process acts as a sort of pressure cooker which prevents the escape of any gaseous substances, forcing them instead into a number of small glass containers. From here they are reduced to liquids and where possible, to solids. This same cooker action changes the ore from a sulphide to an oxide and relaxes it so that the values are less likely to go off as gases.[13]

The KOMICO project and a number of less tangible interests

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[12] See Chapter II.

[13] Dixon interview, February 16, 1962.

round out the present activities of the company. The money and manpower required to pursue these several ventures are mostly donated. The company has no stock for sale, but readily purchases all available amounts at the rate of $1.00 per share.[14]

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[14] Ibid.

CHAPTER IX

CONCLUSIONS

During the course of this study the writer took advantage of every opportunity to ask of people whom he interviewed, "What do you think of Bishop Koyle?" With but few exceptions the response was complimentary to the memory of the old dreamer. Numerous individuals whose association with him was strictly official such as police officers,[1] investigators, writers, and church officials, referred to Koyle with varying degrees of admiration and respect. Several of the latter number expressed regret for having to enforce judgments against him, not because they felt their actions were wrong, but due to their favorable feelings toward him.

Many of the stockholders with whom the writer is presently acquainted appear to be knowledgeable, devout, honest people. As with any movement of this nature, however, there are numbered among the believers an assortment of fanatics, antagonists, and speculators. Nevertheless, this group seems to form a definite minority.

From 1894 until the last few years of his life, Koyle fought

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[1]The writer's father was a member of the Utah County Sheriff's Office during a major portion of the time that the mine was in actual operation. On several occasions he and his associates made official visits to the Koyle home as well as the mine. The former they discovered to be an adobe shelter of very humble construction. Although their mission was seldom a friendly one, they always came away with a definite impression that the old man was both sincere and honest.

continual mental battle with himself. As a member of the Latter-day Saint Church he faithfully reared all his children to accept and follow its teachings. His testimony and membership were apparently very meaningful to him, nevertheless, they were the sources of much internal conflict when he attempted to resolve them with the many things he claimed to have experienced in connection with his mine. This conclusion is adequately sustained by Koyle's sister who states:

> John didn't know what to do. He wanted to obey the authorities, yet he could not deny what had been revealed to him. We all felt sorry for him.[2]

If the long barren years contained uncertainty for Koyle, they were equally confusing for many of his associates. A number of his most ardent supporters, for many years willing to exchange the good graces of the Church for their confidence in his infertile dreams, ultimately turned from him. Some did so with feelings of indifference, while others filled with disgust, cursed the project as being of Satan and lamented their loss in money, time, and fellowship with their families and faith.[3] Typical of the former group were such men as Carter C. Grant[4] and J. Golden Kimball. The latter joined Koyle in a special meeting sometime during 1944 and pointing to him said, "This time it had better come in Bishop . . .

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[2]Interview with Mrs. Ellen Rose Fillmore, sister of John H. Koyle, May 5, 1957.

[3]This negative reaction was characterized by Peter C. Carlston (Chapter III, p. and Appendix IV) and Fred Tadge. Tadge, along with his brother Philip supported the mine early and long until its continually promised but non-evidenced production became too much for him. After the death of Koyle he completely withdrew from the enterprise, heaping ridicule upon the mine and all associated with it. Interview with Wm. F. Perschon, August 25, 1961.

[4]Interview with Carter C. Grant, June 19, 1959.

[illegible] far enough." By the time of his death some years later he [illegible] divorced himself from any idea that the mine would produce.[5]

Perhaps the most tried of all were the members of Koyle's immediate family. The long years of comparable poverty, Church opposition, and relentless ridicule by unbelievers[6] tended to make their lives rather miserable. Koyle's wife gave vent to such feelings on one occasion when she said:

> I have wished many times, and so have the children that [illegible] had never had a dream about the mountain and the ore. For years now, we have had people coming to our house at all hours, eager to learn all about the latest details. Some believe while others ridicule. It's been no fun, I can tell you. The children have been laughed at in school. The State is trying to close the mine. The authorities of the Church are preaching against it. They have released John twice from Church offices he held; and altogether we have had about all we can stand. Still we don't hold any feelings against anyone, for it does look ridiculous and unbelievable all right. I guess I wouldn't believe it either, if I didn't see so many things coming true that John predicts.[7]

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[5]Perschon interview. Perschon was present at this meeting and was sufficiently intimate with Kimball to know his feelings. Also Petersen interview.

[6]A well-known story which illustrates this point is told of a man who was prone to drink to excess. One day during the prohibition era he was being shown the mine by Brother Koyle. All points of interest were shown him and as they came out of the tunnel, Koyle asked, "Well, brother, what do you think of it?" Looking down from the mouth of the tunnel one has a complete view of the valley below. Pointing to the vast fields of ripening grain in the valley, the man answered, "See those fields of grain down there? See that fine stream of water you have here? I think that with that grain down there and this water up here, your mine would be a wonderful place for a whiskey still." Koyle said, Brother, you don't have the spirit." The man answered, "I would if I had a still up here."

[7]Pierce, op. cit., p. 15.

One can hardly contest the fact that the "dream Mine" has been no rich man's folly. Koyle started digging a poor man and he died a poor man. He went through many years of opposition and derision for a dream that for him never came true.

Apparent Inconsistencies in the "Dream Mine" Story

Irrespective of the apparent good will existing between Koyle and many of his contemporaries and aside from the inference that numerous stockholders and relatives were sincere, dedicated people, there exists a number of rather obvious contradictions in this sixty-eight year-old narrative which warrant the honest consideration of all interested persons.

The following are indicative of the suggested irregularities:

(1) Assay Reports

A major assertion of the Koyle Mining Company which is representative of all periods of its history is the insistence that sundry ore samples, varying in value from as little as a trace in the case of some rare metals to as much as $600 per ton for gold, have been taken from the mine and are suggestive of the values to be found there. In an article published January 24, 1933, in the Salt Lake Tribune, Koyle listed many of the assay reports for his company which tend to confirm this claim.[8] However, a careful investigation of the sampling and assaying performed by independent sources or sources other than mining personnel indicate that in all but two cases the findings claimed by the company were in no

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[8] Salt Lake Tribune, January 24, 1933, p. B-1. Also Brooksby interview, and Appendix IX containing Koyle's reply to Dr. Pack.

way substantiated or justified.[9]

As reported in Chapter III, several official investigations were undertaken by the State Securities Commission to determine the validity of periodic claims which issued forth from the mine indicating the discovery or near discovery of valuable mineral deposits. At no time did these authorized inquiries find any reliable evidence which indicated that the values in question were commercially present in the mine. In fact, little more than a trace to no mineralization at all was discernable in most cases.

In addition to the above, several unofficial but reasonably unbiased investigations of the Koyle property were made during the alleged boom period from 1929 to 1945. Kenneth C. Bullock, acting head of the

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[9]The two exceptions consisted of analyses performed by Junius J. Hayes of the University of Utah and John M. Bestelmeyer of Provo, Utah. Hayes' determinations indicated the presence of gold at the rate of $1.70 and $.80 per ton. Although his results were cited by Koyle, they are not contested. Not only were his findings negligible, but his work was undertaken as a personal matter and not at the request of the company. (Letter from Junius J. Hayes to Scott P. Stewart, Director of the Utah Securities Commission, December 24, 1932. Located in the files of the Securities Commission.) After an apparently careful examination of the mine proper, Bestelmeyer had several tests run on a few samples he obtained from different locations in the tunnel. His findings ranged in value from $44.00 to $5.50 per ton in gold. In referring his results to the Bishop, he further encouraged him by stating, "If the metal production of the world depended upon the ability of the geologist and the mining engineer, the major part of civilization would still be wearing breech cloths, living in log huts and getting their daily existence with bow and arrow, and as a matter of fact, time, natural disintegration, erosion and Old Man Dig More are the principle factors surrounding every mining camp discovered up to date. The geologist is persistently put upon the defensive for the simple reason that Mother Nature writes upon the vaults of her hidden riches a message in a language unknown to those scholarly, book-reading, so-called engineers. I maintain that a prospector with a jackass for a partner will find more ore in a place in a given length of time than all the geologists in Salt Lake City." (Salt Lake Tribune, Jan. 24, 1933, p. B-1.) These and accompanying statements by Bestelmeyer demonstrate such a bias in favor of the company, that one is led to question the validity of his conclusions.

Geology department at the Brigham Young University, reported that he made several trips to the mine during this span of years and at no time did he discern the presence of ore-bearing rock of any kind, let alone gold bearing ore. Instead of finding some evidence of Pyrite and Ignious Intrusions which are normally present in any serious gold seeking operation, Bullock reported that he detected nothing more than simple Lime and Sandstone formations in rich abundance. Numerous carefully analyzed samples indicated no mineralization whatsoever.

During one visit to the mine, Bullock and his group of two dozen students and faculty members were shown twenty one-gallon crocks which proportedly contained quantities of highly valuable concentrates. Several gold buttons on display before the visitors were said to be chemically isolated samples of the crocks' contents. A request for a sample of the concentrate was refused. Nevertheless, one of the students was successful in secreting a suitable amount from the property and a later analysis revealed that it did not vary in the least from other limestone samples taken near the mouth of the tunnel during the same visit.[10]

Dr. Robert Bradford, one time head of the Geology Department of the University of Utah, visited the mine in 1914 and again in 1929. On both occasions, under the direction of Koyle, he obtained representative samples from the various workings. His resultant determinations caused him to conclude that the mine could not possibly contain valuable ore. There was, he said, a better chance of striking it rich by digging in his garden spot or by refining the sweepings from the streets of Salt Lake City

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[10] Interview with Kenneth C. Bullock, June 27, 1961.

than could be hoped for by continuing the program then underway on the Koyle property.[11]

(2) Early Production

Assuming that Koyle actually received some form of manifestation in 1894, there is reason to believe that he was originally informed that his efforts would be crowned with immediate fruition. His verified statements of that period, the place where he initiated his project, and the limited number of persons involved each tends to substantiate this assertion.

His point of beginning was supposed to lead directly to the previously envisioned ore bodies and his original partners participated with the seemingly legitimate understanding that their quest would be reasonably breif, rather than the drawn-out spectacle that it has since become.[12]

(3) Purpose of the Mine

Koyle's concept of the exact purpose of his mine was very fluid and tended to change as often as convenience or conditions made it advisable. His original understanding, for example, was much more limited than in later years. Otherwise it would have been foolhardy and unconvincing to work the claims with a handful of men expecting at any time to hit the high grade ore he had reportedly seen and still suppose, as was later taught, that the worthy poor of the Church would have their suffering relieved, that the Church would be removed to Jackson County, Missouri, and the Church and Nation would be redeemed after having succumbed to

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[11] Bradford interview.

[12] See Chapter II, pp. 19-20.

bankruptcy.[13]

Evidence that these and other purposes of the mine were not original with the project was demonstrated after 1909 by the aggressive and definitely more philanthropic invitation which went beyond the limited circle of close associates to all members of the LDS Church to come and enjoy the rich harvest which was just around the next rock. Lack of success and mounting expenses to this date made an extension of the plan and purpose of the mine imperative.

From 1910 until early in 1945, the purposed services of the undertaking were definitely oriented to the temporal needs of the Latter-day Saint Church and its members. However, after 1945, as the pressure of the Church opposition increasingly bore down upon Koyle and those actively engaged with him, this philosophy experienced substantive modifications in the mind of the old dreamer. By the time of his death in 1949, a near about-face had occurred. The manner in which Koyle began giving vent to his discordant feelings at the regularly held Thursday night meeting is indicative of this change. He is quoted as having told his people on several occasions, "Don't you worry about what them fellers up there (Church Authorities) have to say, jest listen to what goes on right here and you'll be all right. . . All the boys here are members of

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[13]Christensen, report., p. 4. Also Fink interview, Brooksby interview, "Questionnaire, Nos. 1-5, 7, 8, 11, 13, and Boyer interview. Boyer related that just before Koyle died the two of them were in conversation while traveling between Provo and Spanish Fork. On this occasion he was informed by the prophet of the "dream mine" that the Koyle Company would one day establish a bank which would be the only one operational in the country and as such would rescue the U. S. Government from financial bondage.

the Church, if they want to pay a little tithing on what they git, that's what the Church will git."[14] In July, 1946, in an interview with the noted folklorist, Dr. Austin Fife, Koyle stated that in his last directors meeting, one of the directors inferred something to the effect that the mine would pay off for the purpose of rebuilding Jackson County, Missouri, as the Central Stake of Zion. He thereupon put this individual straight by reminding him that it was the Church's job to rebuild the Central Stake of Zion, not the mine's. However, if an individual stockholder were asked and felt inclined to do so, he would be free to contribute.[15]

It is not suggested that the philosophy alluded to here is representative of the present directors of the company; it was, however, that of the Bishop during the several years previous to his death.

(4) Significance of the Original Shaft[16]

Perhaps the most confusing aspect of the Koyle venture is the initial excavation which wanders some 1400 feet from its portal to an uncharted point in the waterlogged mountain. The lone center of activity

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[14] Interview with Mr. and Mrs. Wendell Rigby, Provo, Utah, August 10, 1961. Rigby and his wife were authorized by the Church to visit the Thursday night meetings and obtain information preliminary to trying Koyle for his membership. Apparently sufficient evidence was obtained in addition to what was already known, to initiate the calling of two Church courts, one in 1947 and a later one in 1948. See Chapter III, pp. 54-56.

[15] Fife, op. cit., p. 6.

[16] See Appendix II.

during the twenty-year period from 1894 to 1914, the shaft has stood in complete disuse since that time. It is presently filled with water, rubble and rotten timber to some undiscernible point along its extremity.

When first started, it was intended that these workings should lead to and be the means of obtaining the envisioned wealth located somewhere within the confines of the mountain. Koyle stated unequivocally that he was plainly shown the nature of the formation in which the ore would be found at the bottom of this shaft. However, he did not know the exact depth at which it was located.[17] It appears likely that the Koyle people would have continued along this 1400 foot course had not seeping water in unmanageable quantities forced them to retire. At this time, 1914, it was determined that a third tunnel should be driven into the mountain with the hope of intersecting the shaft, draining off the water and abandoning it as an access medium. Its new and previously unrevealed significance was to serve as a source of fresh air for the laborers going forward in the then anticipated and presently completed tunnel. In spite of the claim that the end of the tunnel is directly below the bottom of the shaft, no serious effort has been made to connect the two. In view of the fact that there were numerous times between 1920 and 1948 when Koyle was certain that the mine would begin producing, it is perplexingly difficult to understand why this extension was not attempted. It would appear that foresight rather than the spirit of revelation precluded such a venture lest the water and debris from above should burst forth and make a nightmare of a dream "almost" come true.

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[17] Grant, op. cit., p. 8. Also Chapter II, p. 19.

The question that the writer poses, therefore, is simply this: "Was there actually any sense in utilizing twenty year's time and energy, an untold sum of money, and the unquestioning devotion of hundreds of believers in furthering a 1400 foot impression along a directionless course, toward an uncertain treasure hidden an unknown distance below the surface of the earth for the ultimate purpose of using it as an air-vent, for which purpose it has not, is not, and cannot be used?" This question is asked with an awareness of the inferred revelation wherein Koyle was commanded that modern implements of mining were not to be used, that the project was to be completed only when the time was right, and that it was to act as a profound test of faith for all associated with it.[18] Nevertheless, these suppositions do not create a use for this unsightly scar which ruptures the mountain side.

(5) When and By Whom Should the Mine Produce

Koyle firmly taught and apparently believed that he would personally direct the venture to its completion. Contrary to the present teachings of some, he said nothing of returning as a resurrected being in case he should die before completing his self-proclaimed mission. In fact, as late as three days before his death, although extremely ill, he insisted that he would not die.[19]

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[18] Brooksby interview. Also Dixon interview, June 23, 1961. See also Chapter III, footnote 1.

[19] Elsie Koyle interview.

One is, therefore, led to question the testimony by Koyle wherein he asserted that the Lord had shown him on sundry occasions not only that he should bring his stewardship in, but also that the time was then right for this to occur.[20] The point at issue then is did he or did he not receive this knowledge. If one assumes that he did and that Diety was responsible, then the continual absence of production indicates that the Lord played a game with one of his children for sixty-five years, made a fool out of him, wasted his life on a valueless project, and deceived hundreds of others in a like manner. Continuing this assumption, one might conclude that the whole story is a living lie, an unadulterated misrepresentation on the part of the Lord. Koyle died a disappointed man; truly his God had forsaken him.

(6) Miscellaneous

Other discrepancies which are less obvious and yet significant are seen in Koyle's claim to revelation from the same source as Joseph Smith. However, whereas Smith and those who have followed in authority after him were commanded to keep accurate records and accounts of all that transpired within their organization,[21] Koyle was supposedly told to record nothing lest he fall in the process.[22] Smith set it forth as the order of heaven that only he or his successor as president could receive revelation for the welfare of the whole Church. Koyle, on the other

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[20] See Chapter II, pp. 29-35.

[21] Doctrine and Covenants, 132:7; 28:12-13.

[22] Pierce, op. cit., p. 15. Also Koyle interview, May 5, 1957.

hand, maintaining enlightenment of a like nature, received and proclaimed experiences which clearly contradicted this doctrine. Therefore, one is led to ask, "Whence cometh the revelation of Joseph Smith and whence that of John H. Koyle?"

A final question concerns the scenes presently being enacted under the direction of the Relief Mine Company. There is no known indication that Koyle ever considered the ore dump as a potential source of wealth which would await discovery until the time was right for the mine to produce. Therefore no precedence can be established in the words or dreams of the Bishop which will justify the current effort to obtain funds for the developing of the mine by way of the marketing of a commercial soil conditioner refined from the ore rejects located at the dump.[23] Further, the recent emphasis being placed on the possible existence of several rare, precious metals located in and about the tunnel is a departure from the original declarations of Koyle which were concerned directly and only with gold. His liberal use of the term "rare" was in reference to the chemical composition of the ore in which the gold would be found and not to an abundance of foreign, yet undiscovered, invaluable mineral locations.[24]

The "Dream Mine" -- An Outgrowth of Mormon Culture

One can speculate considerably as to the identification and source of the impulses which directed John H. Koyle along the strangely unorthodox path he followed during the major portion of his life. The writer

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[23]See Chapter VIII, pp. 114-115.

[24]Ibid., p. 114.

has drawn attention to several definite possibilities which may be part of the answer but there are others that merit consideration.[25]

(1) Revelation

> Mark you this Bassanio?
> The devil can cite scripture for his purposes.
> An evil soul, producing holy witness,
> Is like a villain with a smiling cheek,
> A goodly apple rotten at the heart.
> O what godly outside falsehood hath.[26]

R. Kent Fielding, in his work "The Concept of Stages in Mormon Historical Development," asserts that although a number of obvious changes have occurred in Mormonism, its fundamental premises are still intact. One such premise which has gone unchanged is the doctrine of revelation which is described as extending from "direct visitation to considered common sense." Fielding concludes in his article that although "speaking in 'unknown tongues' has died out, and one cannot visualize President David O. McKay making use of a 'Seer Stone,' . . . revelation is still a vital principle . . . ."[27]

As conceived by Joseph Smith and his successors, revelation is the knowledge given to the membership as associated with the gospel and the church. It has its origin in the Holy Ghost and is received through this medium dependent upon the recipients obedience to the gospel of Jesus Christ. As received, it normally deals with items pertaining to the Kingdom of God, the individual members, or the Church as a whole. It is

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[25] See Chapter II, pp. 9-12; Chapter V and VI.

[26] William Shakespeare, "The Merchant of Venice," Act I, Scene 3.

[27] R. Kent Fielding, "The Concept of Stages in Mormon Historical Development," MS, 1958. Located in the Brigham Young University Library.

assumed that when thus obtained it represents the mind and will of God.[28]

Although its history is characterized by unusually capable leadership and a well defined religious philosophy, there has existed, nevertheless, within the Latter-day Saint Church a nearly unremittent undercurrent of discontent which has led to the formation of numerous factions both within and apart from the mother organization.[29] Information gathered from the available history of the men responsible for these off-shoots indicates that various aspects of this concept of revelation, especially the doctrine which teaches that every member has the right to manifestations of the spirit in some form and to a degree is obliged to receive them,[30] are partially responsible for their apostasy. In fact, it is quite possible that had the Church been orthodox Christian, not believing in modern revelation, there would have been little justification outside of personal differences, for the defection of any of

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[28] Doctrine and Covenants, Sections 20:45; 28:1-8; 43:2-3; 128:8, 132:29 and 128:17, 18. As "cited" in Reid Bankhead, "A Study of the Meaning of the Terms Inspiration and Revelation as used in the Church of Jesus Christ of Latter-day Saints" (unpublished Master's Thesis, Dept. of Religion, Brigham Young University, 1949, pp. 7-11.

[29] Some authorities have determined the number of such groups to be in excess of one-hundred. Russell R. Rich, "Those Who Would Be Leaders" (Provo: BYU Extension Publications, 1959), p. 1.

[30] Ibid., pp. 1-79. Also Doctrine and Covenants 93:1. One leading Church authority made reference to a specific faction as a "pack of misguided liars." (Petersen interview.) Other discontents have been variously described as "slinking dogs barking greedily at the great caravan of the kingdom as it rolls unalterably toward its ultimate goal," or as "jackals and coyotes on the horizon which are of no particular concern to the great, marching army of the Lord," or as "rabid dogs which would wound and destroy some members of the Church." Bruce R. McConkie, "How to Start a Cult," MS, 1961, pp. 1-3. Copy in the possession of the writer.

these men and their following.[31]

The history of the Koyle Relief Mine suggests that it might well be considered as representative of these splinter movements. As has been noted, Koyle conceded that Joseph Smith was a prophet and then unwittingly proclaimed spiritual manifestations which were not in harmony with the doctrines taught by Smith and those who have followed him in an asserted line of authority. His apparent desire to experience things of the spirit as encouraged by his faith, plus a later pride taken in the prophet image which surrounded him possibly led to his departure from the orthodox patterns established by Church authorities in this area.[32] Unlike the other malcontents, however, Koyle did not lead his

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[31] With but few exceptions, those individuals who have inspired schisms within the Church have justified their actions by claiming authority from God through purported spiritual manifestations. Their number is typified by such men as Wyman Clark, Isaac Russell, Oliver Olney and Gladden Bishop before the death of Joseph Smith; as well as Sidney Rigdon, James J. Strang, Charles B. Thompson, James C. Brewster, Joseph Morris, William S. Godbe and Maurice L. Glendenning thereafter. (Rich, op. cit., pp. 1-76.) If one accepts the premise as represented by the LDS Church that man can and does communicate with Diety and that such communication is good, it logically follows that a like intercourse with spirit powers of an opposite nature would be conceivable. To deny the reality of the one would require the dismissal of the other.

Assuming that the revelations received by Joseph Smith and his successors were from God, then all those secured by the dissenters from his organization were likely spawned by the evil intentions of delusive spirits.

[32] While discussing his purported visions, Koyle would often attempt to reassure his listeners by referring to the fact that spiritual manifestations were indelibly a part of the religious philosophy of the LDS Church. He emphasized, however, that his experiences were limited to mining and that he did not presume to receive divine guidance for anything except himself and his company. Fife, op. cit., p. 3.

flock from the security of the fold. Very uniquely, his six-thousand or more believers, with but few exceptions, have been able to reconcile their allegiance to the mine and its prophet with their allegiance to their faith. They have accomplished this so effectively that only a small number have given up the latter because of a preference for the former.

(2) Wealth (gold mines)

On July 24, 1847, Brigham Young, the "Modern Moses" of Mormonism, led a company of his people into the Great Salt Lake Valley. On this day and in this dry, desolate, almost uninhabited region the then-hoped for "Great Basin Kingdom" of the Mormons had its humble beginning.

Among the problems facingthis infant empire during its early years in the basin was the 1848 discovery of gold in California. Early in 1847 while nearing the Green River in southwest Wyoming, Young's party met Sam Brannan who was returning east to meet them after having arrived in California from New York via the water route.[33] Brannon encouraged the Mormon prophet to continue west to California giving a credible verbal description of that land. Young, however, refused -- maintaining that California would not serve the needs of his isolation-conscious people. This firm resolve was threatened, however, by the gold fever which overcame a considerable number of the Saints during the summer and fall of 1848. Coupled with the already existent desire of some to journey to California, it created a situation which eventually

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[33]Leroy R. Hafen and Carl Coke Rister, Western America (Englewood Cliffs, N. J.: Prentice-Hall Inc., 1950), p. 339. Brannan headed a group of about 238 Mormons who had chartered the ship "Brooklyn" and sailed from New York on Feb. 4, 1846. Arriving in San Francisco Bay on July 31, some of the group moved to the Stanislous River and started the town of New Hope. From here Brannan journeyed east to meet the overland Mormons coming west.

compelled the Church leaders to take a specific stand on the place of wealth in the growth of the individual and the development of the Kingdom of God.

In October, 1848, President Young addressed himself to the subject by reminding the people that the availability of food and drink was of greater value than the accumulation of gold. He drew their attention to the fate of the Spaniards who came from the old world in search of wealth and had been relatively unsuccessful in contrast to the English who dedicated themselves to the tilling of the land and the establishing of industry, waxing strong and powerful in their efforts.[34]

Young lent strength to his position by stating:

> Some have asked me about going [to California]. I have told them that God has appointed this place [the Great Basin] for the gathering of His Saints, and you will do better right here than you will by going to the gold mines. Some have thought they would go there and get fitted out and come back, but I told them to stop here and get fitted out. Those who stop here and are faithful to God and his people will make more money and get richer than you that run after the God of this world; and I promise you in the name of the Lord that many of you that go thinking you will get rich and come back, will wish you had never gone away from here, and will long to come back, but will not be able to do so. Some of you will come back, but your friends who remain here will have to help you; and the rest of you who are spared to return will not make as much money as your brethren who do stay here and help build up the Church and Kingdom of God; they will prosper and be able to buy you twice over. Here is the place God has appointed for his people . . . .[35]

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[34] "Second General Epistle of the Twelve," Journal History of the Church, October 12, 1848. As cited by Eugene E. Campbell, "The Mormon Gold Mining Mission," Brigham Young University Studies (Provo: Brigham Young University Press, 1960), pp. 20-21.

[35] Taken from the Autobiography of James Brown (Salt Lake City: 1941), p. 122. As "cited" by Campbell.

A year later, in September of 1849, the great colonizer referred to the subject once again; but on this occasion, after reaffirming his conviction that a comfortable life in the valley would prove far more successful than a miserable existence in the gold fields, he tempered his position by stating, ". . . When the Saints shall have preached the gospel, raised grain, and built up cities enough, the Lord will open up the way for a supply of gold to the perfect satisfaction of his people; until then, let them not be over anxious for the treasures of the earth are in the Lord's storehouse, and he will open the door thereof, when and where he pleases."[36]

Some years later Young expanded on this same theme, saying:

> Some of the brethren think the Saints ought not to be rich, and they have their various feelings. You know there is a certain class who are fearful of getting the good things of life, saying, "The Lord has chosen the poor in wealth and the rich in faith." My feelings lead out to obtain every good thing we can obtain as a people . . . the gold, the silver, the flocks and herds and to build beautiful cities. . . If we have substance given us of the Lord, it should be devoted to building up his Kingdom upon the earth. . . . The earth and the Kingdom thereof will be given to the Saints of the Most High God. Will they possess gold mines and the treasures of the earth? Yes. But some cry out, "That is not yet." That is right. How long will it be until then? As soon as we are prepared to receive them.[37]

In 1879, Charles W. Penrose gave the subject a distinctive prophetic flavor as he asserted:

> . . . No doubt there is plenty of gold hid up in the recesses of those grand old mountains that surround the Saints as a bulwark, but we hope it will remain sleeping in its quiet resting places,

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[36]"History of Brigham Young," MS, 1849, p. 144. As "cited" by Campbell.

[37]Journal of Discourses X (Los Angeles: Jartner Printing and Litho. Co., 1956), pp. 331-332.

and never peep forth to gaze upon the face of day until the Saints have so developed themselves that its coming forth will be no bar to their progress, but that the gold of this world may be a servant unto them, and be used for those purposes for which the Lord designated it. When the time comes that the gold is necessary for the further extension of the Kingdom, the Lord who has guided them hitherto, will show them when and how to obtain it . . . . The Saints of God will bye and bye possess all the gold that they can wisely use. It will give them much power among the wicked and great influence among nations, but they will not worship it, nor set their hearts upon it. Their public buildings will glitter with the precious metal, it will ornament their mansions and shine upon their tables, but its crowning beauty will be seen in the great Temple of our God, where, in rich abundance and excellent workmanship it will be displayed to beautify this sanctuary, and make the place of his feet glorious.[38]

Again that same year he stated:

> I hope to see the time when every Latter-day Saint will have plenty and the time will come when God will give unto his people all the wealth they desire, but that will be when they know how to use it right, and when their hearts are right and set upon the law of the Lord and the council of his will, and when they will be willing to use it for his glory and the blessing of his race.[39]

Also in 1879, Orson Pratt addressed himself to the topic as he informed his listeners assembled in the Salt Lake Tabernacle that when the time was right for the Saints to inherit the lands of Jackson County they would have the means to do so. Just how this would come about he did not know; but it was conceivable, he told his audience, that:

> . . . The Lord will open up mines containing gold and silver, or in some other way as seemeth to him best, wealth will be

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[38] Charles W. Penrose, "Gold Mines," Latter-day Saints' Millennial Star XXIX (September, 1879), p. 619. Penrose was an early convert to the Church who became one of its chief spokesmen. He served as a councilor in the First Presidency from 1911 to 1925.

[39] Journal of Discourses XXI, p. 52.

> poured into the laps of the Latter-day Saints until they will scarcely know what to do with it. I will here again prophesy on the strength of former revelations, there are no people now on the face of the earth so rich as Latter-day Saints will be in a few years to come. Having their millions; therefore, they will purchase the land, build up cities, towns, and villages, and build a great city at headquarters in Jackson County, Missouri. Consequently, when congressmen and statesmen, and the great men of our nation want to know what the future destiny of the Latter-day Saints will be, let them remember the words of your humble servant who has addressed you this afternoon; for they will come to pass, they will be fulfilled.[40]

It is doubtful that Koyle was unaware of these and other prophetic utterances which left little to the imagination of the faithful as to the place of wealth, especially gold, in the building up of the Kingdom of God on earth. In fact, he often argued, that "Brigham Young stood right down here in Salem by the pond and pointed up to this very mountain and said, 'There is enough gold and silver up there to pave all the streets in Utah County,' and I have talked to two of the men who are witnesses to his statement."[41]

Assuming that the social atmosphere familiar to Koyle was well versed in such remarkable declarations, it does not appear unlikely that an overly eager mind could be rather easily and convincingly persuaded that it should not only receive revelation but also fulfill prophecy.

John H. Koyle -- The Lifeline of the "Dream Mine"

With due respect for what may or may not have inspired Koyle, it was the man himself who lent weight and momentum to this movement. The

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[40] Journal of Discourses, XXI, p. 136. Noted as a competent scientist, Orson Pratt was also considered to be the foremost theologian in the Church.

[41] Fife, op. cit., p. 6.

"dream mine" episode in Utah history might have passed in relative obscurity if any other personality had been the instigator of it. This conviction is frequently substantiated throughout the narrative.

Dr. Reed Bradford,[42] former chairman of the Sociology Department at Brigham Young University, Dr. Lowry Nelson,[43] a prominent sociologist and author, and Dr. Austin Fife,[44] the noted folklorist, each concluded, after careful observation, that the strength of personality demonstrated by Koyle was the key factor in the promotion of this unusual social phenomenon. Although the influences previously alluded to may have motivated the masses as well as the man, it required a catalyst such as the Bishop to direct the several stimuli toward a single cause; thus cementing a devotion which neither time, religious principles, nor reason has been able to alter or change to any great extent.

Bradford asserted that Koyle's power to influence, persuade and convince people inspired a degree of subserviency in the minds of his followers. This, he said, could be witnessed in their conversation with and about him as well as in their prayers wherein they would often "thank God for their prophet, John H. Koyle." Such an attitude of worship was demonstrated in the extreme when, on a certain occasion, an elderly lady pressed through a crowd which separated her from Koyle, exclaiming, "Let me touch him! Let me touch him! He can heal me." As a result of the apparent success of her quest, Koyle responded by stating that at her

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[42] Bradford interview.

[43] Letter from Norman C. Pierce to James R. Christianson, Aug. 23, 1962. A copy is in the possession of the writer.

[44] Fife, op. cit., p. 3.

touch, virtue had gone forth from him.[45] This same influence was effective as a medium for securing needed funds as well as for inducing reverential respect. Besides being a decidedly advantageous crutch which encouraged stock sales, whenever such transactions were not legally advisable, it acted as a "magic word" which readily produced donations, even during difficult times. On one occasion two men canvassed several blocks in Salt Lake City and collected over $900.00 simply by explaining to the people that Koyle was in dire need of funds.[46]

Koyle possessed an impressive conversational technique, either planned or subconscious, which had a profound psychological effect upon his listeners. It was of a nature that he could sustain almost unlimited attention of anyone to whom he might be addressing himself.[47] This device was often effective as a means of inspiring verbal testimony from a reluctant follower whom Koyle would encourage by exclaiming, ". . . and what else did you hear? You saw this didn't you? Come on, tell us! Tell us!"[48]

The degree to which the Bishop was able to influence his contemporaries varied in intensity according to the individual and the purpose of their association. However, one thing seems certain, all were effected and in most cases the impression has been of long duration. The answers received from an anonymous questionnaire which was sent to a

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[45] Bradford interview.

[46] Ibid.

[47] Fife, op. cit., p. 3. Also Perschon interview.

[48] Rigby interview.

representative number of stockholders verifies this assertion most convincingly. Without exception, each reply reiterated an absolute faith in Koyle, the mine and the activities of the present Board of Directors.[49]

Koyle's influence continues to dominate the thoughts of these people to the extent that they await his return to mortality as a resurrected being with great anticipation. Some day, it is believed, he will return to his rightful position as company president and as a glorified, enlightened personage direct the affairs of the mine to the ultimate fulfillment of all his dreams.

Summary

"John Koyle may have been deceived, but he was no deceiver."[50] This is the comparatively objective summation of many persons with whom the writer discussed this work. It is possible that during the last years of his life he did and said things[51] which demonstrated bigotry and inconsistency, but this might well be chalked up to sickness of body and mind, old age and disappointment.

It is felt that a certain statement by a friend who is well acquainted with the Koyle epoch suggests an adequate answer to the question being treated. He referred to the "dream mine" affair, the Bishop in particular, as a perfect case of "chewing beattle nut."

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[49] The questionnaire was sent to fifty known stockholders. Twenty-five returned it with the ten questions answered. See Appendix X.

[50] Perschon interview.

[51] A good example of this is the oft stated claim by Koyle that James E. Talmage appeared to him after his death and begged forgiveness for having opposed the mine during his lifetime. Koyle described the event as follows: "He [Talmage] followed me all over on his knees begging me to forgive him -- but I just let him beg. I was on the hot seat long enough -- now let him suffer." Rigby interview.

This, he explained, referred to a custom in China of chewing the leaf of a narcotic plant called Beattle Nut whenever one has a toothache. What begins as a supposedly harmless alternative to a dental chair, usually results in complete drug addiction. The process is slow and the subject must be won over, but a series of rotten teeth whose irritation is unwisely deadened, but not cured, soon does the trick. The hapless victim, having found immunity from minor physical pain, eventually finds that he cannot live without the innocent appearing leaf.[52]

Likewise, Bishop Koyle found momentary satisfaction through a dream which he supposed came as a result of his desire for a testimony securing spiritual manifestation. What appeared to be a just reward of faith, in time led to an all-consuming dedication to unquestioned supernatural directives, either real or imagined, which compromised values, rationalized convictions and deadened reason. This narcotic which claimed Koyle as its captive, made addicts, in varying degrees, of all who supported and sustained him.

The mine, the mill, and the memory of John H. Koyle stand as an historic monument of human gullibility and blind faith. If one is completely indifferent of all scientific appraisals of the mine and examines it in terms of its written and spoken history, excluding even the positive and negative religious motives involved, then one must logically consign any faith or expectation that it will yet become the fabulously rich "dream mine" of its founder to a sphere of discernment which transcends reason and good judgment.

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[52] Interview with Dr. Preston G. Hughes, July 18, 1957. Dr. Hughes is a Utah County Physician who was intimately acquainted with Koyle for many years.

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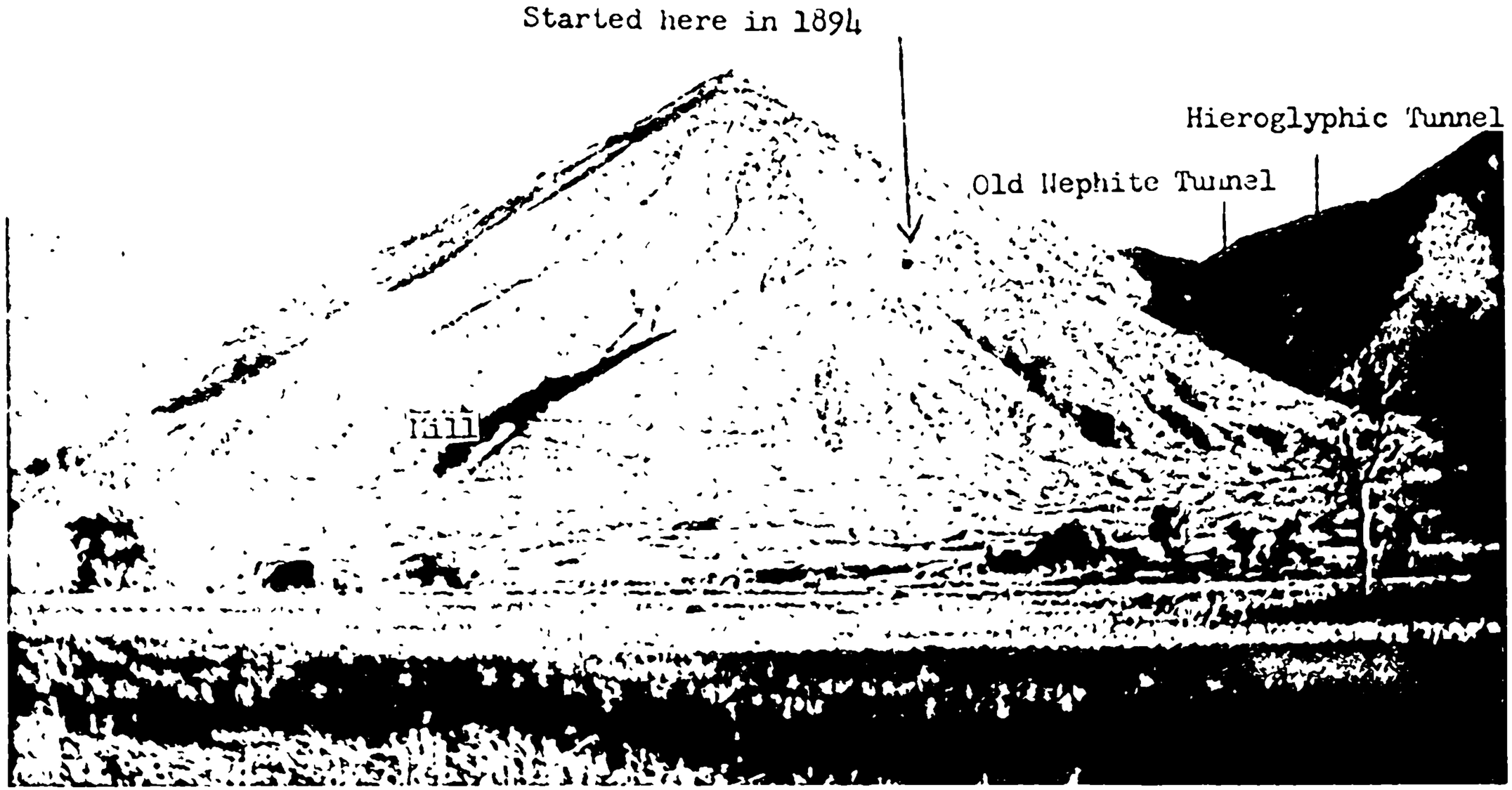
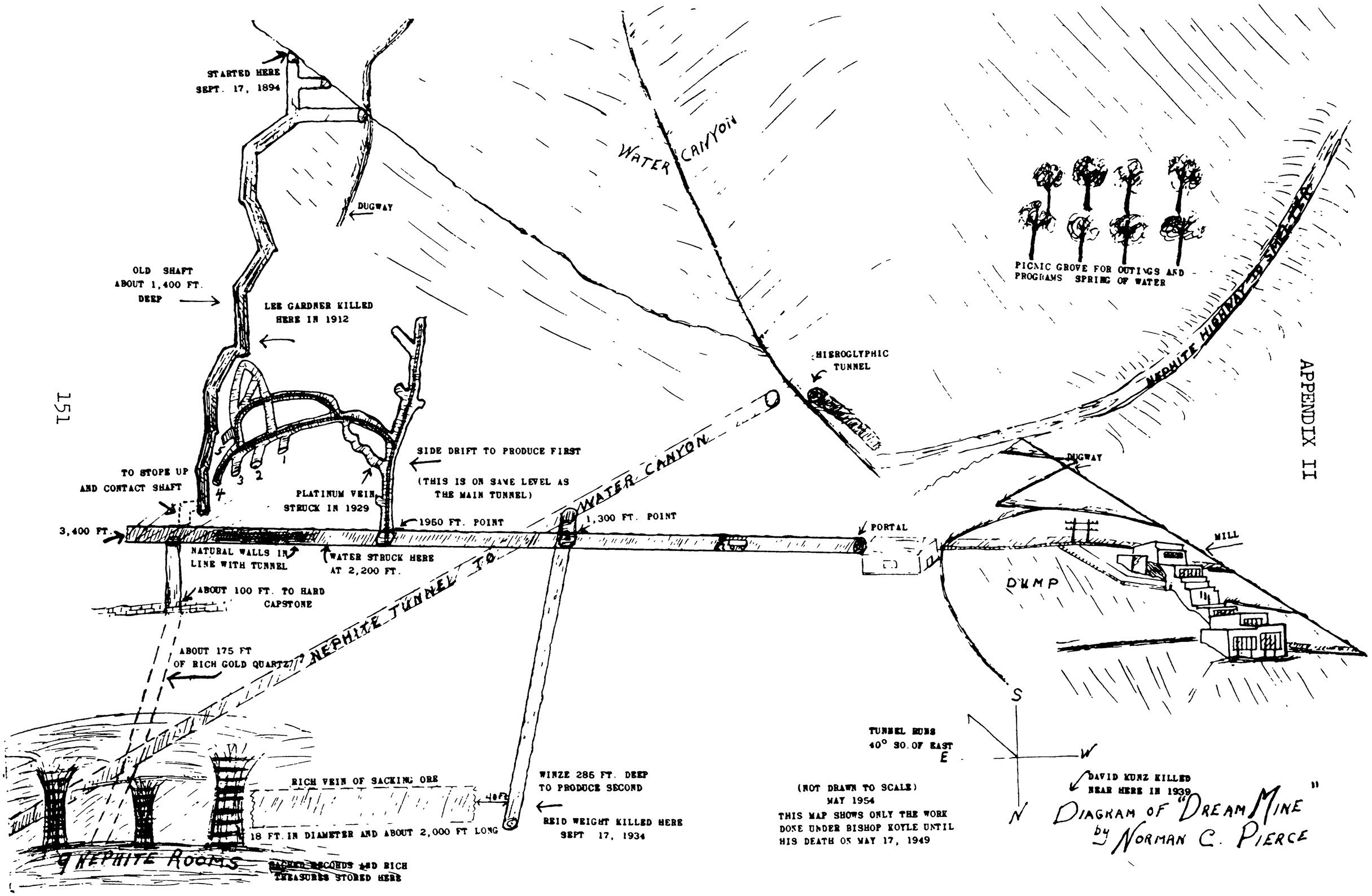


THE SACRED MOUNTAIN

The white building near left center is the mill. The dugway may be seen winding up the hill. It passes over a saddle back of Knob Hill into Water Canyon on the right and extends to the top of the mountain.
-- Illustrated by Norman C. Pierce


STARTED HERE
SEPT. 17, 1894
DUGWAY
OLD SHAFT
ABOUT 1,400 FT.
DEEP
LEE GARDNER KILLED
HERE IN 1912
WATER CANYON
HIEROGLYPHIC
TUNNEL
PICNIC GROVE FOR OUTINGS AND
PROGRAMS SPRING OF WATER
NEPHITE HIGHWAY
TO STOPE UP
AND CONTACT SHAFT
SIDE DRIFT TO PRODUCE FIRST
(THIS IS ON SAME LEVEL AS
THE MAIN TUNNEL)
PLATINUM VEIN
STRUCK IN 1929
WATER CANYON
3,400 FT.
1950 FT. POINT
1,300 FT. POINT
PORTAL
DUGWAY
MILL
NATURAL WALLS IN
LINE WITH TUNNEL
WATER STRUCK HERE
AT 2,200 FT.
ABOUT 100 FT. TO HARD
CAPSTONE
DUMP
NEPHITE TUNNEL
ABOUT 175 FT
OF RICH GOLD QUARTZ
S
W
E
N
TUNNEL RUNS
40° SO. OF EAST
RICH VEIN OF SACKING ORE
WINZE 285 FT. DEEP
TO PRODUCE SECOND
REID WEIGHT KILLED HERE
SEPT 17, 1934
18 FT. IN DIAMETER AND ABOUT 2,000 FT LONG
NEPHITE ROOMS
SACRED RECORDS AND RICH
TREASURES STORED HERE
(NOT DRAWN TO SCALE)
MAY 1954
THIS MAP SHOWS ONLY THE WORK
DONE UNDER BISHOP KOYLE UNTIL
HIS DEATH ON MAY 17, 1949
DAVID KUNZ KILLED
NEAR HERE IN 1939
DIAGRAM OF "DREAM MINE"
by NORMAN C. PIERCE

APPENDIX III

Victory

There was tumult on the hillside
Near the quaint old Salem Town,
And the canyons thronged with people
Climbing restless up and down.
Crowds were jostling on the highways,
For strange news was sped along,
And wild anguish gripped their faces.
With emotion deep and strong.

Like the thunder clouds of summer
Bursting on the rugged mount,
So this surging mass of humans
Beat upon the fortress stout,
Stamped upon this mineral mountain,
Grasped its shaggy acorn boughs,
Cursed the days of past probation,
Cried their discontented vows.

Yea, the mingling of these voices
Rumbled deep in rabble throng,
Till you'd thought a million humans
Cried their indignations strong,
Moaning, "Master of these riches,
Hark, Oh see, we've come at last!
Hands uplifted, beseeching, weeping,
Drop some hope for us to grasp!

So they struggled up the mountain,
Men and women, rough and mild,
Thronged about a guarded tunnel,
Noisy with vexation wild.
Then a form strode out that portal,
Speaking hope for those in dread,
"Friends, like Joseph betrayed in Egypt,
I give my word, you shall be fed."

"It was shown me years ago, folks,
How you'd rush this hill in grief
Bowing, seeking, as you now do,
Asking, praying for relief.
Yes, I saw you, bold and eager,
Saw you swarming in this flock
Saw you storm our mountain fortress,
Begging feverishly for stock.

"It's too late, friends! There's none for you,
We would help you if we could;
But the books are sealed and fastened,
We're but doing as we should.
For I was told that when the values
From the vault burst forth so grand,
That no stock should then be given
Into unbelievers' hand.

"But listen! I've a word of comfort
Even though you've gossiped loud,
Ridiculed our every effort,
Till our heads with sorrow bowed,
We shall aid you from our storehouse,
Though our stock we dare not share,
Doing daily turns of kindness
For no malice do we bear."

How they sorrowed loud in mourning!
How they wished they'd understood,
Listening not to the mine's defamers,
But securing stock as best they could.
Helping with their mites the workmen,
Opening ancient "Treasure-Sand,"
They would now be shouting, "Victory!"
In our Celebration Grand.

---Anon---

TREASURES OF EPHRAIM

by Afton P. Waters

I stood at the open portal
of a tunnel peculiarly grand.
The patience required in its digging
was famed throughout the land.
And one of an ancient Nation
stood guard at the entry there.
Hallowed though stern was his visage,
snow white was his beard and hair.

With my guide I entered the chamber,
its cavernous depth to explore,
And I felt as I hastened forward
as I'd never felt before.
But I knew there was perfect safety
And I had nothing to fear;
For those with motives untainted
were protected in coming here.

Near the winds at the end of the tunnel,
    stood another with solemn mein.
Stern visage and armed with a sabre
    as he at the portal had seen.
And as we passed onward and downward
    each landing was guarded the same.
By curious motive prompted,
    I asked, "Friend what is thy name?
And why dost thou and thy fellows
    stand guard at these workings old?
Perchance in the depths below thee
    are encountered treasures of gold."

To my query he thus made answer:
    "Son thou has rightly said
For I and my brothers are remnants
    of a nation long since dead.
Ages gone by when we were mortals,
    these mountains were teeming with wealth,
And our Father was granting our people;
    peace, comfort, great riches, and health.

"But the pride of their hearts they forsook him
    and worshipped but mammon alone,
Until their sins reached upward to heaven,
    and earth neath corruption did groan.
Twas then that the spirit ceased striving
    and left in darkness,
And every man's hand smote his neighbor,
    and destruction was rapid and sure.

"Then when the people in iniquity ripened,
    the earth in convulsion lie,
And the wealth of these mountains was hidden,
    form their evil and covetous eye.
And the father's judgments were visited
    on this people so haughty and proud.
Coming from sources unthought of,
    their destruction was fearful and loud.

"The wealth of the Mountains of Ephraim,"
    thus said the father, "is mine.
And all who partake of its fatness,
    shall obey my purpose divine."
We are guarding the wealth and the workers,
    that corruption shall not allure
The toiler who enters these caverns
    with motives untainted and pure.
Thus then is preserved for a people,
    prepared to accomplish his will,
The wealth which the Father has hidden
    beneath this once notable hill.

So I awoke from my sleep and my dreaming
    and sought my companions again,
But not did I see but the mountain
    and the place where my visit had been.
But I know that the wealth which was hidden
    from the people now under the sod,
Must be used as the prophet has bidden
    For the GLORIFICATION OF GOD.

* * * *

APPENDIX IV

437 Seventh Avenue
Salt Lake City, Utah
July 13, 1933

TO WHOM IT MAY CONCERN:

There have been many people ask me why I withdrew from the Koyle Mining Company, or the "Dream Mine" that I have written the main reasons for my losing faith in John H. Koyle, as follows:

The first thing that happened that made me think something was wrong with him was. Dr. James E. Talmage was sent to Burley to a conference and while there had an interview with Mr. Koyle. Brother Talmage asked him "How are you running the mine?" He replied, "I have nothing to do with the running of the mine. Peter C. Carlston is running it under a contract and I have nothing to do with it." Latter in the evening Mr. Koyle called me over the phone and explained the talk he had with Brother Talmage and said, "Now if he comes and asks you about the mine tell him the same story." When Koyle came down a few days after this conversation I asked him "Why did you lie to an Apostle?" He said, "If I had not done this they would have handled me and closed the mine, and I knew they would not do anything to you."

That fall Koyle told me of paying $2500 on the notes that he was owing, and said, "I have more cattle, sheep, hogs, hay, and grain than ever before, in fact, I had to build me a new granary as the old one would not hold all the grain I had." He used this as an argument that he was being blest because he was doing the Lords work in the "Dream Mine." About sixty days latter he came to the mine, and told me "He had paid more tithing this year than ever before in his life. In fact he had paid $190." I asked "Do you keep an account of the money you earn?" He answered "No, at the end of the year I ask the Lord how much I owe him and he inspires me with the amount."

This made me commence examining his inspiration, and while I did not mention it to anyone, I saw that it did not harmonize with facts.

He told me "That while he was getting out of the bath tub, the Lord revealed to him" that he was displeased with the General Authorities of the Church for permitting the change in the length of the sleeves and legs of the Garments and was going to chastize them."

I told him I did not believe the Lord would reveal to him or anyone else anything against the Leaders of the Church. But would reveal it to them direct like he did to Joseph Smith."

Then he said "I saw in the original dream concerning the mine that it was to come out as a rebuke to the Authorities of the Church because they were not doing right." This I knew to be a lie.

One early morning in November 1924, while he was staying at my home he called me at 5 a.m. and asked if I was awake? And on learning that I was he said, "Is Sister Carlston awake. I want her to hear this too. It has been shown to me by the same spirit that showed me the mine, that one year from today, on my wife's birthday, we will have a great banquet in the Utah Hotel celebrating the getting of the ore, there will be three or four hundred stockholders present. I want you to write my wife and say I am sorry I could not be home for her birthday, but tell her of this vision and tell her to write it down so she will remember it."

My wife whispered to me "We will only have to wait one more year to learn if his dreams or true or not." The year passed and no banquet was held and I asked him why he did not hold it? and he said, "That his wife said she was not going to make a dam fool of herself. I said how can she make a fool out of herself if the Lord revealed it to you. It shows lack of faith on your part in your vision.

He told me that "Dr. Talmage had come to him in a dream and told him the mine was true and he could have any position he wanted in the Church." I knew this was out of order.

He also said that Joseph F. Smith, while in California had received a revelation from the Lord to the effect that the "Dream Mine" was true and because he did not submit it to the Church he was called home to give and account of himself.

Just before I quit him we were walking from First North and Main Street to the Brigham Young Monument and while walking, he claimed he had a vision. He said "It was a greater manifestation than when the Two Nephites were supposed to have visited him And he was told of the position he was to have in the Church and it was so great that he would not dare to tell his wife what that position was to be."

This last statement convinced me that John H. Koyle was led by a false and delusive spirit, and that week I notified my Bishop Axel A. Madsen that I was severing my connection with the Dream Mine. Bishop Madsen said, "I am surely glad to hear that." And from that day to this I have had nothing to do with the mine except to settle with the men who worked under my direction and tried to get a settlement for my own labor but have been unsuccessful.

After I came home from my last mission I met Koyle to arrange for a settlement of my account with the Company and he became confidential and made the following remarks, "Heber J. Grant has had a revelation from the Lord to the effect that the "Dream Mine" is true and if he does not submit it to the Church, He will be taken away like President Smith was.

At the next General Priesthood Conference I sat in the Tabernacle and heard President Grant say "John H. Koyle is a liar and has been lying to the people for Twenty years.

I knew that President Grant was inspired in his remarks and was telling the truth concerning John H. Koyle because I could from my own experience prove that he had been led by a false and delusive spirit and had lied to the stockholders.

And about two weeks ago Mr._____ from Bountiful come to me and told me that the stockholders were telling that John H. Koyle is soon coming into his own. And that he is the mighty and strong one, who is to come and take President Grants place. And while talking with another stockholder. He said he had been in Utah County visiting the mine and that in Provo, Springville, etc. it was being freely spoken that President Grant would introduce John H. Koyle to a General Conference as his successor.

What rot, and what a long time (38 years) preparing Koyle to collect hundreds of people into and organization to turn them from the truth

No wonder that President Grant should be inspired to warn the saints that Koyle was being led by an evil spirit, as he was lying to the people.

And now I see the fulfilment of Patriarch Joseph E. Warbuton word to me "The devil is digging a pit for you and after you are passed it you will thank God both publicly and privately for his protection." This I have done many times in the last seven years since I severed my connection with the Koyle Dream Mine.

/s/ Peter C. Carlston

(Mistakes in letter taken from original).

APPENDIX V

John H. Koyle Repudiates All Claims Regarding Dream Mine

DESERET NEWS
Jan. 8, 1947

TO WHOM IT MAY CONCERN:

I, JOHN H. KOYLE, do sustain the President of the Church of Jesus Christ of Latter Day Saints as the Prophet, Seer and Revelator of the Lord in this day.

I do believe that the President of the Church of Jesus Christ of Latter Day Saints alone has the right to receive divine guidance for the people of this Church as a whole, and am willing to sustain the First Presidency of This Church in all things, including their stand and instruction with regard to the so-called Dream Mine, of which I am the principal leader.

I hereby repudiate all statements which I have made against the advice of the First Presidency of the Church of Jesus Christ of Latter Day Saints as pertaining to this Dream Mine and my conduct of it, and I hereby repudiate all spiritual claims I have made with respect to the mine

I appeal to all of my followers to join with me in this repudiation of claims to divine guidance in connection with this mine and to regard this mine as a business venture without any religious significance. I also ask all stockholders in this mine to harmonize their thinking with the published statements of the First Presidency of the Church of Jesus Christ of Latter Day Saints with respect to the Dream Mine and to honor and sustain the First Presidency as the only ones chosen of the Lord to give divine direction on any subject pertaining to the Church at large.

I ask my followers likewise to retract all statements they may have made to the effect that the Authorities of the Church of Jesus Christ of Latter Day Saints have been mistaken with regard to our mine.

I appeal to all stockholders in this mine to rally around the Authorities of the Church of Jesus Christ of Latter Day Saints and give to them their undivided loyalty, which I now hereby do.

I voluntarily do this of my own free will and choice.

John H Koyle

Witnesses:
Quayle Dixon
Wallace Strong

STATE OF UTAH }
} SS
COUNTY OF UTAH }

Personally appeared before me, a Notary Public, this 7th day of January, 1947, Quayle Dixon and Wallace Strong, the signers of this instrument, as witnesses, and John H. Koyle, the principal signer of the above.

Notary Public, Residing at
Spanish Fork, Utah

Commission expires April 7, 1947.

APPENDIX VI

January 13, 1933

State Securities Commission
State Capitol Building
Salt Lake City, Utah

Gentlemen:

At the request of your director, Mr. Scott P. Stewart, I have made an examination of the Koyle Mining Company's property and herewith respectfully submit my findings. The field-work for this report was done on the 23rd of December, 1932. I also visited the property in an unofficial capacity on an earlier date.

The property of the Koyle Mining Company -- Commonly called the "Dream Mine" -- is situated at the base of the Wasatch Mountains, some three or four miles east of Salem, Utah. The workings consist primarily of a tunnel (more properly called an adit) roughly three-fifths of a mile in length, together with one principal drift, which in turn gives rise to several minor drifts. The tunnel trends in a southeasterly direction, and the drifts are confined to its southerly side. The main drift leaves the tunnel at a distance of approximately two thousand feet from its portal.

I am informed that there are also some older workings, in the form of very irregular shafts and drifts, which extend from a point, higher on the mountain side, downward toward the end of the tunnel. Those workings however, I have not examined, and am told that they have been inaccessible for several years.

On the occasion of my visit of December 23, 1932, I was accompanied by Messrs. Scott P. Stewart, Frank S. Allen, Alvin G. Pack, and Henry Stewart. We were accompanied through the property by Mr. John H. Koyle, Byron Grant, and three or four others. I am informed that Mr. Grant has done some sampling and assaying for the Koyle company.

Extensive surface improvements have been made within the last few months, chiefly in the form of a mill designed to concentrate ores said to have been recently encountered in the mine. The mill is situated on a hillside some three hundred feet from the portal of the tunnel, with which it is connected by mine-car trackage. The building is a cement structure and bears evidence of much cost in its construction. The machinery consists principally of a rock crusher and two especially designed tables, together with appurtenant electric power units. Already a considerable tonnage of purported ore is in the storage bins awaiting treatment. It is planned to obtain water from the mine for use on the concentrating tables. According to Mr. Koyle the mill will be ready for starting as soon as a heating device is installed.

The great Wasatch fault traverses the base of the mountains a few hundred feet west of the portal of the tunnel, in consequence of which it might properly be expected that the formation in the mine would themselves be much fractured and faulted. This is the case. Indeed, I have never examined a mining property more completely faulted and fractured than this. From the portal to the breast of the tunnel, also within the drifts, the formation -- principally limestone and quartzites -- are fractured and displaced in a most intricate manner. Faults, with usually well developed slickened sides, are abundantly present. In many places both the limestone and the quartzite are highly brecciated, often between two opposing faults. Brecciated zones are thus very numerous.

Throughout the entire property, however, I was able to find evidence of vein filling, either within the brecciated zones or elsewhere. Indeed, I have seldom, if ever, seen a mining prospect that exhibited such a complete absence of mineralization. It should be said, however, that within some of the limestones and along some of the fractures small amounts of iron sulphide are also present. Moreover, in a few other places small amounts of iron sulphate are also present in seepage water. Neither of these substances, however, is indicative of ore occurrence. On the other hand, evidence of mineralization of a commercial character is totally lacking. I do not recall ever having seen less encouraging conditions.

While at the property I heard frequent reference by Mr. Koyle and others to a certain "vein" within the mine. The truth is, however, that I did not find a single vein within the entire property. These so-called "veins" are usually either brecciated zones or masses of gouge on fault surfaces. The operators apparently did not make this distinction, in consequence of which they have repeatedly followed brecciated zones apparently in the hope of finding ore. This is particularly true of work in the drifts.

Immediately before entering the tunnel I explained to Mr. Koyle that I had come to sample the mine for the State Securities Commission, and requested that he direct me to the places where he had discovered his highest values. This he courteously consented to do, for which I expressed full appreciation. We first traversed the entire length of the tunnel but according to Mr. Koyle no values had been encountered within it and therefore I took no samples.

We returned to the main right-hand drift, which leaves the tunnel about 2,000 feet from its portal, and after following it a few hundred feet we entered a left-side drift, from the face of which I took SAMPLE NUMBER ONE (1). Mr. Koyle said values low in gold had been found at this place. Within a short right-hand drift some distance back from the face I took SAMPLE NUMBER TWO (2). Mr. Grant said that he had obtained low gold values from one sample taken by him at this point.

We returned to the right-hand drift and followed it to its face. At this point, as throughout practically its entire length, the drift followed a highly brecciated zone. The zone material at the end of the drift is a black, carbonaceous limestone. Numerous slickensides within it give evidence of intimate faulting. The rock on slickensided surfaces is almost as black and lustrous as gilsonite.

Here, as elsewhere, no evidence exists of commercial mineralization, and yet according to the statement of Mr. Koyle the material at this place not only constitutes the "ore" about to be treated in the mill but also the most valuable, and practically the sole, "ore" reserves thus far encountered in the property, and from which valuable returns are expected.

SAMPLE NUMBER THREE (3) was taken at this place horizontally across the face of the drift, about waist high and nine feet long. SAMPLE NUMBER FOUR (4), was taken vertically on the same face from off the floor, about six feet. SAMPLE NUMBER FIVE (5) was taken, at the request of Mr. Grant, across a one-foot streak of gouge and breccia at the left of the face. SAMPLE NUMBER SIX (6) is a four-foot channel sample of a heap of "ore" on the floor of the tunnel a few feet back from the face. SAMPLE NUMBER SEVEN (7), is an eight foot channel sample taken from a stack of "ore" in a short left-hand drift some fifty feet back from the face. Throughout the entire period of taking these samples Mr. Koyle was present, and agreed that the samples were characteristic of the "ore" from which he expected returns.

Before leaving this drift and again at its junction with the main tunnel, I asked Mr. Koyle if there were other points in the mine at which ore had been encountered and from which samples should be taken, to which he replied in the negative.

Upon reaching the portal of the tunnel it was suggested by Mr. Stewart that a sample be taken of the"ore" in the storage bins at the mill. I asked Mr. Koyle what he thought of the suggestion and he replied that we might do as we chose and followed with the statement that he "knew" this ore contained values. Whereupon we immediately went to the bins and collected SAMPLE NUMBER EIGHT (8). We even followed his suggestion as to the place from which part of the sample should be taken.

At this point I desire to express appreciation of the courteous manner in which Mr. Koyle received us and accompanied us through his property.

After returning to Salt Lake City, I took the samples to the Metallurgical Laboratories at the University of Utah, where they were ground to a fineness of 150 mesh and quartered into four samples (with the exception of Sample Number Five (5), which, because of its small size, was divided into two samples.) This work was done by Mr. T. L. Johnston and Professor R. L. Kidd. The samples were placed in eight-ounce wide-mouth bottles, and then corked and sealed. I was present throughout the entire procedure, also Mr. Grant. I then conveyed the samples to my office at the University where they were placed under lock and key.

Later the eight samples were submitted to the firm of Black and Deason for assay, with instructions to discover even the faintest amounts of whatever gold or silver might be present. Neither the source of the "ore" nor my own identity was disclosed. Copy of the assay certificate follows:

Certificate of Assey

BLACK & DEASON

Assayers & Chemists

Salt Lake City, Utah
January 9, 1953

Sample Number	Gold Ounces	Value Gold per Ton	Silver Ounces
1	0.002	4¢	0.05
2	Trace	....	Trace
3	0.003	6¢	0.1
4	0.002	4¢	0.1
5	Trace	....	Trace
6	0.003	6¢	Trace
7	0.003	6¢	Trace
8	Trace	...	Trace

The following day the eight samples were submitted to the firm of Crismon and Nichols for assay. In this case the assayers were informed as to the source of the "ore" to my identity, and that the ore had been assayed by another firm, but the results were not given. Mr. Grant, above-mentioned, requested of the assayers that he be permitted to be present while the assays were being run. The assayers acceded to Mr. Grant's request. Copy of the assay certificate follows:

Certificate of Assay
CRISMON & NICHOLS

Salt Lake City, Utah
Jan. 10, 1933

Sample Number	Ozs. Gold per Ton	Ozs. Silver per Ton	Value of Gold per Ton
1	0.01	Trace	20¢
2	Trace	Trace	
3	Trace	Trace	
4	Trace	Trace	
5	Trace	Trace	
6	0.01	Trace	20¢
7	Trace	Trace	
8	0.01	Trace	20¢

In conclusion I desire to state that in my judgment the Koyle mining property offers no encouragement whatsoever for the future. While its formations -- adjacent to the great Wasatch fault -- are intimately displaced and fractured, yet evidence of commercial mineralization are wholly lacking. The "ore" bodies recently discovered are shown by both of the above assays to be worthless. This is also true of the "ore" in the mill bins awaiting treatment. The building of a mill under such conditions is not only immature but involves a useless expenditure of both labor and money.

Very respectfully submitted,
/s/ Frederick J. Pack

APPENDIX VII

THE STATE OF UTAH

OFFICE OF THE ATTORNEY GENERAL

SALT LAKE CITY

November 7th, 1946

Mr. Lawrence Taylor, Director
State Securities Commission
Department of Business Regulation
B U I L D I N G

Dear Mr. Taylor:

This is in reply to your recent request in which you desire an answer to the following question:

> If treasury stock in a corporation is given to officers of the company by resolution of the Board of Directors for services (labor in mines, etc) or on a contract to develop a mine to a certain depth, the stock then sold by such officer to the public and proceeds used for the further development or expense of the mine, could this be construed as personal stock sales exempt under 82-1-6 (9) if sold by the owner of such stock? If sold by others for the owner where remuneration or commission is received by the person selling?"

Section 82-1-6 (9) provides:

"The sale, assignment, transfer or exchange by a natural person of any security issued and delivered by a corporation which at the time of such issue is lawfully qualified to do business in this state and at the time of such sale, assignment, transfer or exchange is in actual bona fide existence and actually engaged in the transaction of the principal business provided for by its articles of incorporation, if such natural person is a resident citizen of this state and the bona fide owner of such security and it has been continuously since the time of its issuance outstanding in the hands of the public; provided, that any such sale, assignment, transfer or exchange shall be instituted and consummated only by the owner thereof without the intervention of any agent other than an agent duly registered by the commission at the time of such sale, assignment, transfer or exchange; and provided further, that the commission at any time within its discretion may suspend or

revoke this exemption in so far as it may have application to any particular security, and to that end any and all securities coming exclusively within the provisions of this section shall for all purposes of suspension, revocation or prohibition be deemed a registered security as provided for in sections 82-1-9 and 82-1-10."

The above quoted section does not prohibit the use of funds received from the sale of stock for development purposes. The use of funds for development purposes is prohibited by the provisions of Subsection 3 of the section but only when the entire stock of the company is sold and used for such purposes.

To the question which you raise it would appear that if the corporation in question is duly qualified to do business in this state and is actually engaged in the transaction of the principal business provided for by its articles of incorporation, and if the sale is to a natural person who is a resident of this state and such natural person has become the bona fide owner of the stock through the payment of money or services, then there is no prohibition to his selling such stock and using the proceeds to develop the mine under contract for such purposes. Such sale could be made by himself or by another for him, provided such other person is an agent duly registered by the commission at the time of such sale or transfer.

Yours very truly,

/s/ GROVER A. GILES
Attorney General

HFS:kl

APPENDIX VIII

THE BASIS FOR THE LEGEND OF THE THREE NEPHITES IN MORMON THEOLOGY

The legend which constitutes the subject of this study has its immediate origin in a chapter of the Book of Mormon which tells of the establishment of Christ's church among the American Indians. Hence a slight knowledge of the content of the Book of Mormon, a certain pious man by the name of Lehi, who lived at Jerusalem during the reign of Zedekiah (II Kings 24:7-17) left his native land with his family because of the iniquities that existed there, and after various wanderings, came by boat to South America. There the descendants of Lehi were soon split into two great factions. The first group was called the Nephites, named from Nephi, who was a son of Lehi, and whose descendants were a "white and delightsome people" which lived in South America for several centuries. They were eventually exterminated by the other group, the Lamanites, named from Laman, who was a second son of Lehi. The latter are said to have been cursed with a red skin because of their sinful ways and hence it is they who, according to the Book of Mormon, were the ancestors of the American Indians.

Now when Christ was resurrected, after having established His church at Jerusalem, He came, according to the Book of Mormon to the Nephites of South America and established His church upon this continent just as He had done in the Old World. During his brief sojourn among the Nephites He effected a complete organization of His church and chose twelve apostles to carry on His work after His departure (Book of Mormon, III Nephi 9:4). Having done this, He called His apostles together addressing them one by one He said: "What is it that ye desire of me, after that I am gone to the Father?" (III Nephi 28:1 ff.) Nine of the twelve asked that they should be permitted to come speedily into Christ's Kingdom when their missions upon the earth were completed, and their desire was granted. When this question was put to the other three they were sorrowful and did not dare to speak their desire, but Jesus guessed their thoughts and said to them: ". . . ye have desired the thing which John, my beloved . . . desired of me." [illegible], (John 21: 20-25). Then He blessed them that they should never taste of death and that they should live until His second coming, when they would be changed "in the twinkling of an eye" from mortality to immortality. They were promised that they should never suffer pain or sorrow, that they should be special missionaries to bring the souls of men unto the Christ. Then Jesus disappeared and the Three Nephites were "caught up unto heaven, and saw and heard unspeakable things," which, however, they were forbidden to utter. They were transformed into a partially immortal state in which condition they went about preaching and baptising. We are told that they were cast into prison, buried alive, thrown into a furnace and into a den of wild beasts, but on all occasions they were unharmed because of the miraculous powers which the Christ had given them. It is interesting that the prophet Mormon, whom we are told recorded their history many centuries after the time of Christ, says that he was about to write the names of these prophets who were never to taste of death but that the Lord prohibited it. Mormon further says that he has seen

them himself and that they shall bring many souls unto Christ, "because of the convincing power of God which is in them." Moreover, it is their special power that by asking the permission of God they may appear to whomever they choose. By them, says Mormon, many great and wonderful works are to be accomplished, and a curse shall be upon those people who see and hear them yet heed them not.

Nor is Mormon the last of the Nephite prophets who make mention of these bearded immortals. Moroni, his son and the last of the Nephite prophets, who is supposed to have closed the record of Christ's church on the American continent stated the Book of Mormon, also makes mention of them. He says that in his time the Nephites were so sinful that there were none who knew the true God except the disciples of Jesus, "who did tarry in the land until the wickedness of the people was so great that the Lord would not suffer them to remain with the people; and whether they be upon the face of the land no man knoweth." He affirms that both he and his father have seen them and have been ministered to by them. (Book of Mormon, Mormon 8:10-11; 1:16).

It is evident that we have here a theology which is supremely conducive to the development of a legend . . .

THE JOURNAL OF AMERICAN FOLKLORE 53 (January-March, 1940) pp.16, 17.

APPENDIX IX

DREAM MINE PRESIDENT REPLIES TO DR. PACK

John H. Koyle Answers Statement of Frederick J. Pack

For a number of years myself and friends have been laboring persistently to secure values at the Koyle Mine, or "Dream Mine," situated southeast of Spanish Fork.

Since statements recently have been published by Dr. Frederick J. Pack that we have no present values nor any future prospects and have proceeded without having had any values, I am submitting the following reports.

Assays made by Thomas E. Chatwin of Mammoth, Utah, August to December, inclusive, 1931, representing several hundred assays, vary from $0.40 to $6.40 per ton in Gold.

A chemical quantitative and qualitative analysis by H. Romney, PhD., on December 24, 1932, gives a return of $2.00 per ton in gold and declares the following metals to be present: Platinum, Rhodium, Osmium, Nickel, Arsenic, Antimony, Lead, and Iron.

Incidentally, on the same date stated above, December 24, 1932, Junius Hayes of the University of Utah faculty reported that he had assayed samples collected by himself from the Koyle Mine and found gold to the extent of $1.70 and $0.80 per ton. These assays closely ally with one another.

The following assays from various assayers in the city are still more of a definite informative nature. All samples were collected with the view of getting a fair return of the ore than being mined in the various drifts of the Koyle Mine.

Crismon & Nichols, Sept. 6, 1932, returned $1.40 per ton in gold. Alonzo F. Bardwell, Sept. 26, 1932, returned $6.89 per ton in gold. Black & Deason, April 22, 1932, returned $40.80 per ton in gold.

The officials of the Koyle Mining Company, always wishing to get at definite facts, have spared no effort in getting at true results. Respecting this fact, they had a series of samples submitted to the Assay Office of the United States of Salt Lake City, Utah, which rendered the following dates and returns: Sept. 19, 1932, $22.50 and $64.00 per ton in gold; Oct. 1, 1932, $17.60 per ton in gold; Oct. 7, 1932, $0.80, $1.20, $2.00 per ton in gold.

Byron E. Grant working at the Koyle Mining Company's assay office during the months of October, November and December, made upward of a thousand assays, showing returns of from a trace to $444 per ton in gold. A more careful analysis of these many assays slips show several returns

over $100 per ton, while the great majority of the assay slips show returns of from $2 and $3 up to $30. Such figures as $20.00, $16.80, $4.80, $4.40, $2.60, $12.00, $13.80, and $5.60 present themselves bluntly while thumbing this large collection of assay slips bearing the signature of Byron E. Grant.

Report of John M. Bestelmeyer of June 6, 1932: "On May 30th at the request of interested parties and for certain definite reasons, and with the assistance of Mr. D. W. Jeffs, manager of the Utah Gold Co., we visited the Koyle Mining Company, situated at the base of the Wasatch range, easterly of Salem, Utah, to sample certain faces within the workings of the mine, for the purpose of definitely proving any gold values that might be obtained by direct amalgamation -- and to determine as nearly as possible the value, if any, in ounces of gold per ton.

All samples taken were properly numbered, dated and designated as to position, width and vein, with all faces properly cleaned of loose material, groved and channeled, at regular predetermined distances, with due regard to the width of sample taken to gain as near as humanly possible a result of ACTUAL VALUE, without fear or favor to anyone concerned.

"Sample No. 139 returns values of $15.90 per ton in gold: Sample No. 140, $17.00; Sample No. 141, $44.00; Sample No. 142, $21.60: Sample No. 143, $22.00; Sample No. 144, $5.50; Sample No. 145, $15.00; Sample No. 146, $14.80; and Sample No. 147, $9.10.

"As you know, these samples were taken to Salt Lake, to be pulverized to the required mesh, and on June 4th were amalgamated by Mr. Fred Thompson, in our presence, afterwards sealing the gold in glass vials. I personally weighed the gold, with the results as tabulated.

"It might be well to state that no attempt is made here to go into locations, history, development, ore exposures, topographical, or geological features, other than to state that all work, past, present and future plans, is carried on in a businesslike, minerlike manner, and is impressive of good judgment, vision, personality, and determination of Mr. Koyle."

While the report of Dr. J. Pack states the completed absence of "ore," the above report of Mr. Bestelmeyer proves ore of a commercial value to be present. Both men are competent in their respective fields. Mr. Bestelmeyer is a mining man of tried integrity and long experience, while Dr. Pack is a teacher of geology. It seems there is an inconsistency existing here that should be righted. The Koyle Mining Company accepts the report of Mr. Bestelmeyer, since his report was made from a nonpartisan unbiased standpoint and free from any exterior intimidating influences.

Dr. Pack, representing the State of Utah, took one set of eight samples from the Koyle Mining Company property, and from a return of these samples draws the conclusion that the Koyle Mine "offers no hope for the future." The Koyle Mining Company wishes to take the liberty to

state that such a method of procedure is entirely unfair, unscientific, and unsatisfactory to our Company.

Due to the fluctuating nature of the ore, varying from a few dollars due day to several hundred dollars on another day, as proved by careful daily assays made by the company, any one sample, taken on any specific day could neither condemn nor justify the mine.

Supposing Dr. Pack and his party should have visited the Koyle Mine on a day when the company assayer surrendered returns of $444.00, as was done on November 9, 1932, what would have been the nature of his report?

I, John H. Koyle, hereby declare that all the above samples were taken from the Koyle Mine; that these statements are true; that we have had values and have them at the present time.

/s/ JOHN H. KOYLE

APPENDIX X

A QUESTIONNAIRE SENT TO FIFTY STOCKHOLDERS OF THE KOYLE MINING COMPANY

June 30, 1960

Please answer the following questions and mail them to me as soon as possible. (If enough space is not allowed between questions for your answer, please continue on the back of the sheet or on an extra sheet of paper.)

I. As you recall, what event (s) or experience (s) prompted your original interest in the Koyle Relief Mine or in John H. Koyle?

II. What was your original understanding of the purpose of the Koyle Relief Mine? Has this understanding changed since then?

III. What is your honest opinion of Bishop Koyle?

IV. Do you feel that the mine will still produce at some time in the future? Explain.

V. Do you feel that the time and money you invested in the mine was wisely invested? Explain.

VI. Does it bother you that sixty-seven years have gone by with no serious production from the mine? How do you explain this long delay in production?

VII. If Bishop Koyle was a prophet, how do you explain the opposition of the Church to him?

VIII. Did you or your family ever suffer in any way as a result of time and money invested in the mine? Do you know anyone who did suffer? If yes, explain.

IX. Are you in agreement with present activities at the mine? (ex. the new articles of incorporation, area where work is going forward, leadership, etc.)

X. Were promises of any kind made to you at the time you purchased your stock or at the time you may have worked at the mine? If yes, explain.

XI. Did you not expect the mine to come in at an earlier date? Were you ever told that it was to have produced at some definite time in the past?

APPENDIX XI

STOCKHOLDERS IN THE KOYLE MINING COMPANY WHO PLEDGED THEIR STOCK TO THE RELIEF MINE COMPANY

NAME	ADDRESS	SHARE
Quayle Dixon	Spanish Fork	12,596
Homer Harwood	Spanish Fork	1,625
Doug Dixon	Payson	3,089
Horace Brough	3W4So, Bountiful	15,140
G. C. Morris	1053 Roosevelt Ave., SLC	1,585
Fred W. Fink	Koyle Mine	2,256
Jesse L. Young	451 S 500 E, Provo	1,270
Alfred Brooksby	Spanish Fork	1,693
LaVar R. Hooley	862 South 800 East, Orem	2,519
Karl A. Bentwet	247 N 2 E, Provo	4,150
Edna Bentwet	"	4,150
Jn. LeRoy Koyle	Spanish Fork	2,431
LeRoy Koyle	Spanish Fork	1,028
Merrill Koyle	Salem, Utah	5,131
Mary Dee Koyle	Salem, Utah	300
Blanchard Dixon	189 South 1 East, Payson	700
Sheldon Dixon	320 So 4 W, Payson	1,302
Willard Fuller	4254 Hiland Drive, SLC	2,393
D. Weston Thomander	1271 Stringham Ave.	452
Clyde Hood	104 South 9 East, SLC	3,700
Eliza Tudje	817 South 8 East, SLC	3,336
Willard E. Barlow	543 South 8 East, SLC	3,000

Helmut Wack	1645 Lake St., SLC	815
S. S. Kunz	4618 Belmourway, SLC	2,623
Mary Frandsen	113 East 3 South, Springville	710
Cheo Pie	542 E 4 South, Springville	250
Wm. F. Wright	468 4 So., Springville	1,364
Richard S. Krause	74075 Candlewood St. Palm Desert, California	1,500
Jn, Alfred Anderson	7721 Edbel Ave., California	100
A. A. Sinclair	3457 Binkley Ave. Dallas, Texas	1,000
Willard J. Vincent	58 North 2 E, Spanish Fork	164
Eliza B. Hales	111 E 1 No., Spanish Fork	1,159
Argus Hales Higgens	2266 Downington Ave., SLC	10
Aras G. Bowen	Spanish Fork	3,534
W. G. Bowen	Spanish Fork	206
Alfred Bangarter	Koyle Mine	15,829
Sherman Brown	91 E 1 N, Spanish Fork	500
June Pierce	354 E 3 So., Springville	303
Lavar R. Owen	288 N. Main, SLC	10,000
Claude F. Weight	285 E 3 So., Provo	989
George Charles	Salem	980
Leslie B. Houtz	742 W 400 N., Provo	1,458
Martha A. Horc	90 N 300 W	500
Paul Dixon	40 No. Main, Spanish Fork	575
Clyde A. Swenson	Spanish Fork	184
Roy Gardener	208 N 4 E., Provo	1,056
Harriet Snell	80 E 2 No., Spanish Fork	500

Myrtle Pierce	142 East 8 South, Orem	251
Martha P. Mehr	9714 Parrot Ave. Downey, California	1,000
Hebert L. Junz	8506 South 700 East Sandy, Utah	1,142
Vilda Kunz	560 East 200 South Sandy, Utah	1,248
Ivan D. Kunz	8536 South 700 East Sandy, Utah	1,182
Everett A. Kunz	817 East 2 South	267

"Articles of Incorporation," Relief Mine Company Appendage -- located in the office of the Secretary of State, State Capitol Bldg., Salt Lake City, Utah.

AN HISTORICAL STUDY OF THE KOYLE RELIEF MINE ... 1894-1952

An Abstract of the Thesis of
James R. Christianson
in partial fulfillment of the Requirements
for the Degree of

Master of Arts
in the
Department of History

Dr. Eugene E. Campbell — Chairman, Advisory Committee
Gustive O. Larson — Member, Advisory Committee

Brigham Young University
June, 1962

ABSTRACT

The Koyle Relief Mine, located near Spanish Fork in Central Utah, has had a profound effect upon the life and property of thousands of members of the Church of Jesus Christ of Latter-day Saints. Company officials claim that the number of stockholders, past and present, exceeds six thousand persons.

Despite the sixty-eight years of its totally unsuccessful operation, the mine continues to maintain a countless number of old believers and to attract a considerable array of new ones. Prompted by a type of religious fervor, these people continue to declare the mine divine and its founder, John H. Koyle, inspired. Basing their faith on the claimed dreams, visions, and theophanies of Koyle, they await the coming forth of boundless riches from the mine which will be used to benefit not only themselves, but all of the righteous in the last days.

The Koyle Relief Mine had its inception one night in 1894 when a supernatural being purportedly appeared to Koyle and conducted him to a mountain a short distance from his home. At a specified spot, the earth parted before them and the two spent the remainder of the night inspecting a vast underground network of tunnels which led to a number of locations containing refined gold and extremely high grade gold bearing ore. They passed through the workings of an ancient people, who like Koyle would eventually do, had made extensive contact with these rich deposits and had successfully mined them to the time that they became wicked and were no longer privileged to extract the hidden wealth.

Shortly after this experience, Koyle began the actual operation which he directed until his death fifty-five years later.

From 1894 until the present, various obstacles have acted as effective inhibitors of progress at the Koyle Mine. A lack of funds, a shortage of workers and the absence of machinery, were constantly in the way of advancement. These, however, were internal problems and were usually overcome or at least explained away. The main opposition suffered by the operators of the mine centered in an occasional disgruntled stockholder, the Utah State Securities Commission, and the Latter-day Saint Church. From time to time throughout its history, one or more of these agencies were successful in momentarily curtailing the activities at the mine. However, their actions had no permanent effect and the enterprise continues to operate as though completely undaunted by the accusations and threats of its assailants.

When on a number of occasions John Koyle declared that he had been visited by kindly-appearing, white bearded, elderly men, he was very much in harmony with some aspects of the traditional folklore of his culture. Wherever the Mormon faith is well established, one frequently hears accounts of the supernatural appearance and disappearance of just such remarkable individuals. Their identity ranges from that of the Angel Moroni and the "Three Nephites", alleged prophets who lived in ancient America, to John the Beloved and the Wandering Jew.

Although the Koyle Mine is thought of as the most famous "dream mine" in Mormondom, it is certainly not the only one. A number of Utah communities have their local John Koyles who spent a lifetime at the site of some mine or buried treasure, the location of which was revealed in a

dream. In addition to Koyle, there are numbered among this group such names as old man Peay, Fredrick J. Holten, Ben Bullock, Jesse Knight, and numerous others. The probability that Knight's was the first and only successful venture of this type establishes it as a possible prototype for its numerous counterparts, all of which were failures.

On sundry occasions, the future of the "Dream Mine" has been linked with that of the Order of Aaron, a splinter group of the Latter-day Saint Church. Any suggested relationship between the two, however, is seemingly more speculative than factual. The questionable future of each tends to dissuade any possibility of their one day being united. One must conclude eventual success for both in order to assume otherwise.

At the present time the officials of the newly organized Relief Mine Company are busily making preparations for the marketing of a commercial fertilizer called KOMICO, an abbreviation of Koyle Mining Company. It is anticipated that considerable profits will result from this ambutious project. All proceeds will go toward financing a program which it is believed will culminate in an absolute fulfillment of the dreams of John H. Koyle.

There seems to be little question but what Koyle was a basically honest man. It is quite possible that he was deceived in the many things he experienced in connection with his mine, but was himself no deceiver. However, a careful examination of the history of the enterprise leads one to conclude that the mine, the mill, and the memory of John H. Koyle, stand as a monument to a possibly sincere, but blind faith of a sizable group of people.

This abstract of a thesis by James R. Christianson is accepted in its present form by the Department of History of Brigham Young University, as satisfying the thesis requirements for the degree Master of Arts.

5/4/62
Date

Eugene E. Campbell
Chairman, Advisory Committee

Gustive O. Larson
Member, Advisory Committee

Eugene E. Campbell
Chairman, Major Department

Typed by Hermine B. Horman